

# BIHAR PEASANT LIFE, BEING DISCURSIVE CATALOGUE

OF THE

Conditionings of the people of that province,

WITH MANY ILLUSTRATIONS FROM PHOTOGRAPHS TAKEN  
BY THE AUTHOR.

---

Prepared (in 1885), under Orders of the Government of Bengal,

BY

GEORGE A. GRIERSON, I.C.S., (RETD.), K.C.I.E.,  
M.A.S.B., M.R.A.S.,

OF THE UNIVERSITY OF CALCUTTA : FORMERLY, SANSKRIT AND HINDUSTANI  
EXHIBITIONER, TRINITY COLLEGE, DUBLIN.

---

SECOND AND REVISED EDITION.



PATNA :

GOVERNMENT PRINTING, BIHAR AND ORISSA

1926.



8  
912-2413  
2372

**PRICED PUBLICATIONS OF THE GOVERNMENT OF BIHAR AND ORISSA CAN BE HAD FROM—**

**IN INDIA.**

**The Superintendent, Government Printing, Bihar and Orissa  
Gulzarbagh, P. O.**

- (1) MESSRS. THACKER SPINK & Co., Calcutta.
- (2) MESSRS. W. NEWMAN & Co., Calcutta.
- (3) MESSRS. S. K. LAHIRI & Co., College Street, Calcutta.
- (4) MESSRS. R. CAMBRAY & Co., 6 and 8-2, Hastings Street, Calcutta.
- (5) MESSRS. THOMPSON & Co., Madras.
- (6) MESSRS. D. B. TARAPOREVALA SONS & Co., 103, Meadow Fort, Post Box No. 18, Bombay.
- (7) MESSRS. M. C. SIRCAR & SONS, 75, Harrison Road, Calcutta.
- (8) PROPRIETOR OF THE NEWAL KISHORE PRESS, Lucknow.
- (9) MESSRS. M. N. BURMAN & Co., Bankipore.
- (10) BABU RAM DAYAL AGARWALA, 184, Katra Road, Allahabad.
- (11) STANDARD LITERATURE Co., LTD., 13-1 Old Court House, Calcutta.
- (12) MANAGER OF THE INDIAN SCHOOL SUPPLY DEPOT, 309, Bow Street, Calcutta.
- (13) MESSRS. BUTTERWORTH & Co., LTD., 6, Hastings Street, Calcutta.
- (14) MESSRS. RAM KRISHNA & SONS, Anarkali Street, Lahore.
- (15) THE OXFORD BOOK AND STATIONERY COMPANY, Delhi.
- (16) Messrs Das Brothers, Nouzerkatra, Patna City.

**IN ENGLAND AND ON THE CONTINENT**

- (1) FROM THE OFFICE OF THE HIGH COMMISSIONER FOR  
42, Grosvenor Gardens, London, S. W. 1, or
- (2) ANY BOOKSELLER.

TO

**Sir Augustus Rivers Thompson,**

K.C.S.I., C.I.E.

IN GRATEFUL ACKNOWLEDGMENT  
AT COUNTENANCE AND ASSISTANCE WITHOUT WHICH IT  
WOULD NEVER HAVE BEEN WRITTEN.

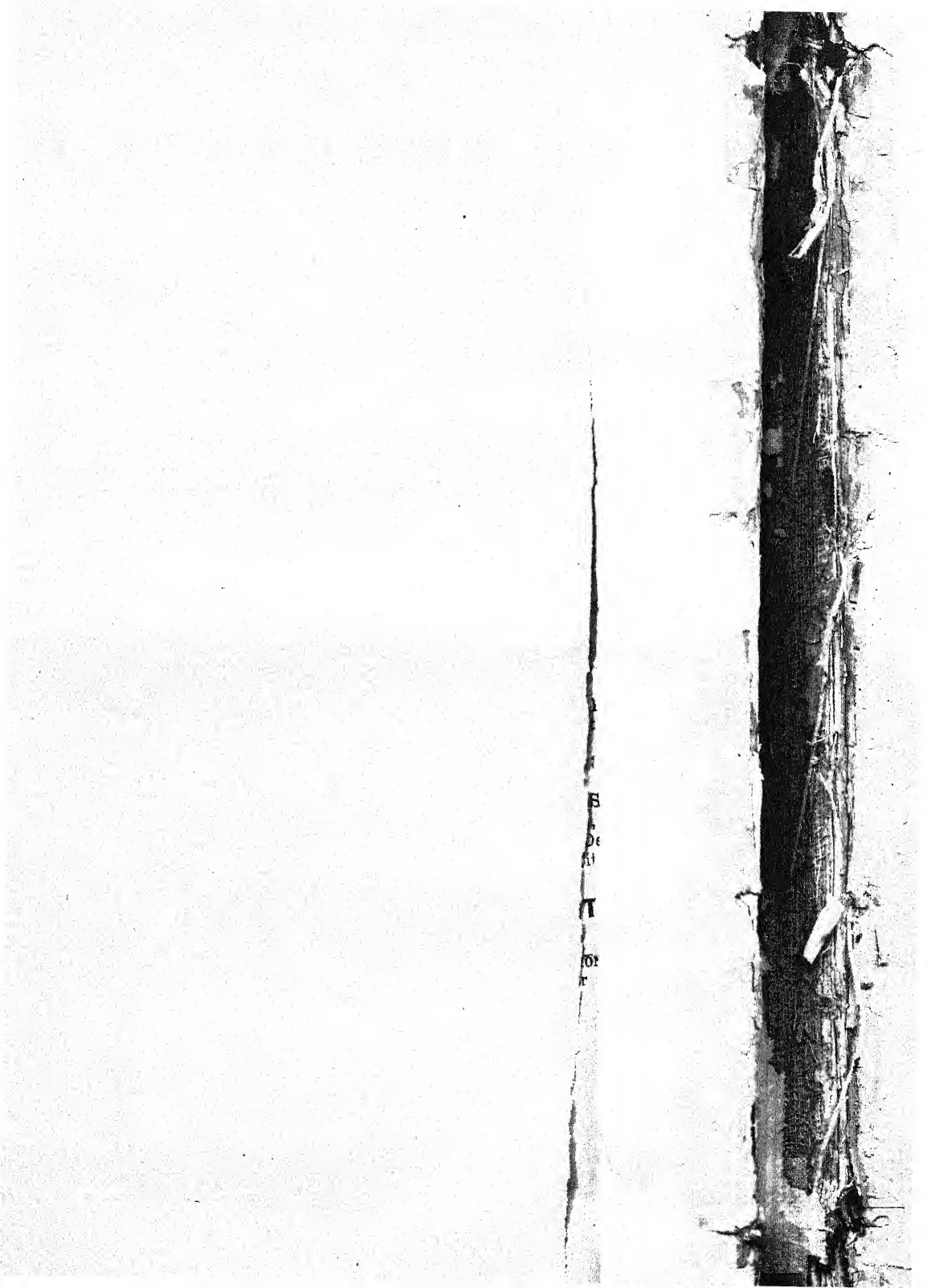
**THIS BOOK**

IS DEDICATED

BY

**THE AUTHOR.**

*14th April 1885.*



## FOREWORD.

—:0:—

The first edition of Sir George Grierson's "Bihar Peasant Life" was published under the orders of the Government of Bengal in 1885, and has for many years past been out of print. This second edition has been prepared under the orders of the Government of Bihar and Orissa, in consultation with Sir George Grierson, in order to place this valuable book again within the reach of its own officers and of the public. The book was compiled by Sir George Grierson during the early years of his service in Bihar, and has since attracted the attention of scholars in all parts of the world. Local customs are continually changing under modern influences, and Sir George Grierson's account of the everyday life of the Bihar peasantry in the latter half of the Nineteenth Century, may be expected to possess increasing importance as time passes. The first edition was copiously illustrated with lithographed plates and woodcuts taken from photographs; these original plates have been reproduced by the zincograph process. The reading of the proof was entrusted to Rai Bahadur Shyam Narayan Singh, O.B.E., who was assisted by Professor Radha Krishna Jha of the Bihar and Orissa Educational Service. The thanks of Government are due to both these gentlemen for the care which they have taken to produce an accurate reprint of the original edition.

---



## INTRODUCTION.

---

WHERE this work professes to be a catalogue of the names used by the Bihar peasant for the things surrounding him in his daily life, yet, in order to relieve the dryness which such a mere list would possess, the writer has attempted to give a description, more or less complete, of that life and of its character and incidents. The book is in fact a discursive catalogue, and it is hoped that it may serve as a solid foundation for more elaborate disquisitions on the Bihar *rural* and his surroundings.

Such a work as this is nothing if not accurate, and no ordinary pains have been spared to compass the greatest accuracy possible. Existing treatises on Indian rural life are not always trustworthy; and as it is impossible to tell what is and what is not correct in them, the writer has avoided taking them as the ground work of his compilation. Every word in this book has been collected from the mouths of the people, and noted on the spot where it was spoken, either by the writer himself or by one of his assistants. When the work began to assume shape, it was carefully compared with every available book of reference and where discrepancies occurred, they were either reconciled or explained. Finally the proof-sheets have been circulated to all the Bihar districts, and have been again checked on the spot by competent observers, different from the original persons who collected the materials on which the book was founded.\*

So far, therefore, as its contents go, this book may claim to be entirely original, and the writer hopes, to a certain degree, accurate. No originality can, however, be claimed for its general system and arrangement. This is closely modelled on Mr. Crooke's "Materials for a Rural and Agricultural Glossary of the North-Western Provinces

---

\* The writer would here tender his thanks to the various district officers of Bihar, who have spared no trouble in having this local checking performed in a satisfactory manner. The amount of new information gained, and of mistakes and misprints corrected through their help, has been very considerable.

and Oudh.”\* The writer has followed him very closely in the arrangement of his matter, and in many cases has not scrupled to use his very words when they were the most suitable that could be adopted. The vernacular words embodied in this book have in fact been brought together from two sources, viz., the writer’s own private researches during the past seven years, checked and supplemented by actual translations of the words given by Mr. Crooke’s work made by the writer’s assistants once and sometimes twice over in every district of Bihar. It will thus be seen how much the writer is indebted to the latter gentleman. Mr. Crooke’s book differed from the present work in being to some extent a compilation from existing dictionaries; and as these were not all of them as accurate as could be wished, it was impossible that it should not contain some mistakes. But as one who has probably worked through it with more minute attention than most people, the writer gladly bears witness to its general accuracy. This may be considered as really wonderful, when the extremely slovenly scholarship of some of the books on which Mr. Crooke had to depend is taken into account.

In the present work every native word is written twice over—once with accuracy in the native character for those who are able to read it and once in the English character for those who are not acquainted with the Indian vernaculars. This transliteration does not pretend to be scientifically accurate. Such a transliteration with its diacritical dots and dashes would only puzzle those for whom it is intended, viz., those who are ignorant of the language. All that has been attempted for them is to give them a general idea of the correct pronunciation of the words, without professing to tell them the exact pronunciation which they hardly require, and which would be difficult to do. For these persons all that is necessary is that they should pronounce the vowels as in Italian, and the consonants as in English, and they will then approach sufficiently near to the way in which the natives themselves pronounce the words.† For those who are acquainted with the

---

\* Allahabad, 1879. Printed at the North-Western Provinces and Oudh Government Press. The writer would take this opportunity of acknowledging his indebtedness to Mr. Crooke for this really admirable work. Without it the present book could never have been written without an expenditure of labour which few district officials like the writer would have been able to bestow.

† The system of transliteration adopted may be briefly described as the Jonesian system, with every possible diacritical mark omitted. In pursuance of this the cerebral letters are given no dots, and, as nearly every final vowel is long the long mark has been omitted from final vowels.

vernacular languages, no instructions for pronouncing the words in their vernacular dress are necessary

In quoting Arabic and Persian words in the Nagri character, the dots, which are sometimes used to indicate an original *z*, &c., are omitted, for the reason that the words are given as they are pronounced in Bihar, and that all the dots in the world will not make a Bihari pronounce a *z* as other than *j*, or *sad* as other than *s*.

In order to understand the meaning of the words which the writer has used to express locality, it is necessary to explain that, under the name Tirhut, he has included the whole tract which lies between the river Gandak on the west and the river Kosi on the east and which is bounded on the north by the Nepal frontier and on the south by the Ganges. He, therefore, indicates under this term not only the districts of Muzaffarpur and Darbhanga, but also North Bhagalpur and North Munger (Monghyr). This was rendered necessary by the language of these latter tracts being practically the same as that of Darbhanga. By North-West Tirhut he means the Sitamarhi and Sadr subdivisions of Muzaffarpur; by South-West Tirhut, the subdivision of Hajipur. By North-East Tirhut, the Sadr and Madhubani subdivisions of Darbhanga and the Supaul subdivision of North Bhagalpur; and by South-East Tirhut, the Tajpur subdivision of Darbhanga, North Munger, and the Madaipura subdivision of North Bhagalpur. By North Bihar he means all Bihar north of the Ganges, and by South Bihar all Bihar south of it. When he speaks of the east or the west, the north-east or the north-west, he means, of course, the east, west, north-east, and north-west respectively of Bihar.

One more word of warning regarding these localities. When the writer says that a word is used in a certain place, he does not mean by implication that it is not used anywhere else. He means simply that the word has been noted by him in such and such a place, and not elsewhere. That it may be used elsewhere is very possible, and any notes on this or kindred topics addressed to the writer, care of the Secretary to the Bihar and Orissa Government, Revenue and General Departments, will be gladly welcomed.

Regarding the illustrations, they are all (with one or two small exceptions) lithographed or cut on wood from photographs taken by the writer, who is glad to be able to thank Mr. Schaumburg and the students of the Government School of Art, Calcutta, for the excellent pictures they have produced out of what, he must confess, were too often



very indifferent photographs.\* The difficulties experienced by the writer in taking some of these pictures were great. The most ludicrous reports spread through the city concerning his work. The camera of course was looked upon as a fearful engine of destruction, and sometimes half an hour has been wasted in futile diplomacy to persuade an old lady to allow the lens to be pointed at her. Under these circumstances photographs had almost always to be taken by the instantaneous process, which, however certain it may be in the hands of the professional, frequently disappoints the mere amateur. The last photograph the writer took—that of a native house—was spoilt because the grandmother of the family refused to allow any of the children to appear in the picture, her reason being that the Government was building the bridge across the Gandak and wanted children to bury under its foundations. Just, however, as the plate was exposed, one of the little boys determined to immortalize himself, and leaped in front of the lens to the dismay of the female members of his family. He had his wish in appearing in the picture, but he was so near the lens that he covered half of it with his shoulders. On other occasions the writer was believed to be collecting carts and boats for the Egyptian war, or to be counting the wells in the country, because he knew a famine was approaching, and so on *ad infinitum*. However, the pictures were finally taken, and, such as they are, are certainly accurate representations of the originals.

In conclusion the writer has to draw attention to the thoroughness and accuracy with which his assistants, Munshi Dilawar Ali and Munshi Moti Lal have done their portion of the work. The former has, the writer much regrets to say, died since the above was first written. The latter has been his assistant to the last, and the writer begs to record his high sense of his industry and intelligence, and to recommend his services to the favourable notice of Government.

---

\* This refers to the illustrations of the first Edition.

## ADDENDA ET CORRIGENDA.

Page 1—

Section	2.	For	ठॅठा	read	ठॅठा ।
		„	Khutahra	„	Khutahrā.
		„	lawtha	„	lawthā.
	5.	After is put a full stop.			

Page 2.—

Section 7 line 5.	For	परिहन्	read	परिहन् ।
„ 12	„	वरैहन्	„	वरैहन् ।

Page 4—

Section 19.	For	महादयो	read	महादेयो
-------------	-----	--------	------	---------

Page 5—

Section 27.	For	कओरा	read	फओरा ।
	„	Pharsa	„	Pharsā.
	„	भाम	„	भाम ।
	„	ओभौ	„	आभौ ।

Page 6—

Section 29.	For	Mūtha	read	Mūthā.
-------------	-----	-------	------	--------

Page 7.—

Section 31.	For	Dobarda	read	Dobardā.
„ 33.	„	halling	„	hauling.
„ 33.	„	बुडखी	„	कडखी ।
„ 34.	„	Khadhaā	„	Khadahā.

Page 9—

Section 39.	For	Tarchhi	read	tarchhī.
	„	tagārr	„	tagārī.
„ 40.	„	laraba	„	larahā.
„ 43.	„	ओड़ी	„	ओड़ी ।

Page 10—

Section 44.	For	maunniyā	read	mauniyā.
	„	खचोली	„	खँचोली ।

Section	45.	For	betal	read	betel.
"	46.	"	taraju	"	tarāju.
"		"	tarajui	"	tarājui.
"	49.	"	भौकी	"	भौकी ।
"	50.	"	tarchha	"	tarchā.
"		"	tāpā	"	tāp.
"	53.	"	भाङ्गुचा	"	भाङ्गुचा ।
"		"	सधन	"	सधन ।
"		"	बोदन	"	बोदन ।
"		"	बोदनी	"	बोदनी ।
"	55.	"	oor	"	floor.

Page 12—

Section	57.	For	खरां	read	खर्रां ।
"		"	भट्टेनौ	"	भट्टेनौ ।
"	58.	"	द्व	"	द्व ।
"	60.	"	पासङ्ग	Pāsanga	" पासङ्ग pāsanga.

Page 13—

Section	66.	For	ठेक्कास	read	ठेक्कास ।
---------	-----	-----	---------	------	-----------

Page 14—

Section	66.	For	गुलती	read	गुलेती ।
"	69.	"	घै अवल	"	घै आवल ।

Page 15—

Section	71.	For	भोपड़ी	read	भौपड़ी ।
"		"	खोपड़ी	"	खौपड़ी ।
"	72.	"	palani	"	palāni.
"	73.	"	वधरा	"	वधरी ।
"		"	दूला	"	दूला ।
"	77.	"	कोठी	"	कोठी ।
"		"	गोली	"	गोली ।
"		"	खता	"	खाता ।
"	79.	"	cover	"	cover.

Section	80.	For	मुह	read	मुँह ।
"	82.	"	खिली	"	खिल्ली ।
"	83.	"	मटका	"	मटुका ।
"		"	बूड़ी	"	बूँड़ी ।
"	86.	"	गँडास	"	गँडास ।
"	90.	"	खरी	"	खुरी ।
"	95.	"	for	"	four.
"		"	डोलो	"	डीलो ।
"		"	कँट लो	"	कँट लो ।
"	106.	"	vicions	"	vicious.
"		"	mungeri	"	mungrī.
"	113.	"	गरौधन्	"	गरौधन् ।
"	115.	"	रस्मा	"	रस्सा ।
"	116.	"	बघन्	"	बघान् ।
"	120.	"	गत्	"	गात् ।
"		"	पगार	"	पँगार ।
"	134.	"	obrā	"	tobrā.

## Page 25—

Foot note	For	बेल न कूद कुह तज्जी	read	बेल न कूदे कूहे तज्जी
Section 137.	For	रस	read	रास ।
" 139.	"	कोह	"	कोहा ।
"	"	nadyā	"	nadiyā.
" 142	"	मथई	"	मथाई ।
" 143	"	मठमहन	"	मठमहनौ ।
" 144	"	महौना matonni	"	महौनी mahonni.
" 148	"	घोड़ बहल	"	घोड़ बहल
" 149	"	होवरदा	"	होवरदा ।
" 154	"	बेली	"	बेलि
" 155	"	जो हिया	"	जो हिया ।
" 156	"	भर	"	भूर ।
"	"	डोकनी	"	डाकनी ।
" 164	"	फरकिला	"	फरकिली ।
" 165	"	चोड़ी	"	चोड़ी ।

Section	For	चिंघी	read	चिंघी
" 169	"	पेजनी	"	पजनी
" 182	"	माची	"	माँची ।
" 188	"	gurya	"	guriyā.
" 203	"	tekani	"	tekānī.
" 204	"	ते तीलथा	"	ते तलिया ।
" 221	"	धुरीं	"	धूरी ।
" 224	"	जालूचाँ	"	जालूचाँ ।
" 224	"	hhüntā	"	khuntā.
" 226	"	टिक्टौ	"	टिक्टौ ।
" 231	"	डोट्	"	डोट् ।
" 232	"	खोलवेया	"	खोलनेया ।
" 233	"	tharbātā	"	tharbātā.
	"	गुक्का	"	गुक्का ।
	"	dewal	"	dewāl.
	"	urhrha	"	urhrhā.
	"	lawā	"	lewā.
	"	mariya	"	mariyā.
" 238	"	दरसूचा	"	दरसूचा ।

Page 44—

Foot note	For	खिवा	read	खिवा ।
Section 251	"	कूफ	"	कूफ ।
" 256	"	मूडो	"	मूडो ।
	"	mohun	"	monhun.
	"	मुड्वारी	"	मुड्वारो ।
" 260	"	पूक्की	"	पूक्की ।
" 261	"	भरनाटी	"	भरनाटी ।
	"	kholsa	"	kholsā.
	"	ठका	"	ठका ।
	"	nath	"	nāth.
	"	नाटावैल	"	नाटावैल ।
" 262	"	पोरी	"	पोरी ।
" 263	"	chhana	"	chhanā.

Section	268	For	hanrolwa	read	hanrolwa.
"	"	"	पौड़	"	पौड़ ।
"	269	"	मोरवार	"	मोरवार ।
"	269.	"	मड़वारी	"	मड़वारी ।
"	"	"	खोच	"	खोच ।
"	"	"	खता	"	खता ।
"	270	"	गुज्जसखा	"	गुज्जसखा ।
"	"	"	फेठा	"	फेठा ।
"	274	"	मूँड़ी	"	मूँड़ी ।
"	"	"	टेकुआ	"	टेकुआ ।
"	275	"	खूँटा	"	खूँटा ।
"	"	"	फेठा	"	फेठा ।
"	"	"	कनल	"	कनल ।
"	276	"	टंडना	"	टंडना ।
"	"	"	सरंगी	"	सरंगी ।
"	277	"	खेरचाड़ी	"	खेरचाड़ी ।
"	"	"	खेरचाली	"	खेरचाली ।
"	"	"	कुडेड़िया	"	कुडेड़िया ।
"	279	"	काड़	"	काड़ ।
"	"	"	काड़ा	"	काड़ा ।
"	281	"	टोन्खाद्	"	टोन्खाद् ।
"	"	"	अंगरवार	"	अंगरवार ।
"	285	"	कडटाह	"	कडटाह ।
"	288	"	कटो	"	कटो ।
"	292	"	घुरकटा	"	घुरकट्टा ।
"	295	"	मोरवाह	"	मोरवाह ।
"	303	"	घुलभाँका	"	घुलभाँका ।
"	316	"	dobha	"	dobha.
"	317	"	पटा	"	पट्टा ।
"	"	"	चटो	"	चट्टो ।
"	318	"	लोथा	"	लोथा ।
"	319	"	सिड़ी	"	सीड़ी ।
"	324	"	būlu mej	"	bālu mej.

Section	334	For	धुसुहो	read	धुसुहो ।
"	335	"	छेटा	"	पुछेटा ।
"	337	"	पिणसरि	"	पिणसरि ।
"		"	पिड़िया	"	पिड़िया ।
"		"	सुड़ी	"	सुट्टौ ।
"	341	"	पौड़ा	"	पौटा ।
"		"	पिड़िया	"	पिड़िया ।
"		"	पिड़ाई	"	पिठाई ।
"	343	"	मूड़ी	"	मूँड़ो ।
"	344	"	खूँटा	"	खँटा ।
"		"	खूँटी	"	खूँटी ।
"	345	"	अवाल	"	अवाल ।
"	346	"	हाड़ी	"	हाटी ।
"		"	दड़िया	"	दड़िया ।
"	347	"	मासह	"	मासह ।
"	350	"	प्रकुआ	"	टकुआ ।
"	353	"	कुकुड़ी	"	कुकुटी ।
"		"	नटाई	"	नटाई ।
"	355	"	okhar	"	ohhar.
"		"	काटवों	"	काटवों ।
"	356	"	करिगह छाड़	"	करिगह छोड़ ।
"		"	काटवों	"	काटवों ।
"		"	हाथ	"	हाथ ।
"		"	काटवों	"	काटवों ।
"	361	"	खंड़ा	"	खूँड़ा ।
"	362	"	माँड़	"	माँड़ ।
"		"	मड़आ	"	मड़आ ।
"		"	जूँच	"	जूँच ।
"		"	माँजा	"	माँजा ।
"		"	माँजन	"	माँजन ।
"		"	जठा	"	जठ्ठा ।
"		"	जठा	"	जठा ।
"		"	करीगह	"	करिगह ।

Section	362	For	तिरि	read	वीरौ ।
"	"	"	कुच्छी	"	कुच्छी ।
"	"	"	कुच्छी	"	कुच्छी ।
"	"	"	लरि	"	लरौ ।
"	"	"	विर	"	वीर ।
"	"	"	पखविर	"	पखवीर ।
"	"	"	तारावन	"	तरावन ।
"	"	"	पन्नि	"	पन्नी ।
"	"	"	जभेला	"	जिभेला ।
"	"	"	गाली खूटा	"	गली खूँटा ।
"	"	"	खुटा	"	खुटा ।
"	"	"	kharkho	"	kharko.
"	"	"	पोसार	"	पौसार ।
"	"	"	पोसार	"	पौसार ।
"	365	"	नोनियाँ	"	नोनियाँ ।
"	"	"	मोहान	"	मोहान ।
"	370	"	आवीसारा	"	आवीसारा ।
"	375	"	डड़वास	"	डड़वास ।
"	376	"	डेरकस	"	डेरकस ।
"	377	"	हसुली	"	हसुली ।
"	"	"	हसुआ	"	हसुआ ।
"	378	"	गोलवा	"	गोलवाँ ।
"	379	"	खडारा	"	खँडारा ।
"	384	"	हजाम	"	हजाम ।
"	388	"	कुरी	"	कुरी ।
"	389	"	टेहुआ	"	ठहुआ ।
"	393	"	केन	"	केन ।
"	"	"	घोवियाँ	"	घोविया ।
"	394	"	रुखान	"	रुखानी ।
"	"	"	rukhan	"	rukhanī.
"	402	"	पलाउ	"	पलाउ ।
"	403	"	कलरोही	"	कलरोही ।
"	407	"	कमरसयर	"	कमरसायर ।



Section 407	For	मड़ई	read	मरई ।
„ 408	„	ठहा	„	ठेहा ।
„	„	परवठ	„	परकठ ।
„	„	परहठा	„	परहट्ठा ।
„	„	अकुठ	„	आकुठ ।
„	„	सुन्ना	„	सुन्न ।
„ 409	„	घनमघी	„	घनमघी ।
„ 414	„	कठभांधी	„	कठभांधी ।
„	„	फूंक	„	फूंक ।
„	„	कौड़ा kourā	„	कौड़ा konṛhā.
„	„	वेड़िया	„	वेड़िया ।
„	„	मंड़र्या भांधी,	„	मंड़र्या भांधी ।
„ 416	„	हायकल	„	हायकल ।
„	„	कुच्छी	„	कुच्छी ।
„ 422	„	अघला	„	अघला ।
„ 426	„	गुनिया	„	गुनियां ।
„	„	रबिल	„	रबिल rabbil.
„ 431	„	कंडिया	„	कंडिया ।
„	„	मुंगरा	„	मुंगरा ।
„ 439	„	मुजनाठी	„	मुजनाठी ।
„ 454	„	मुंह	„	मुंह ।
„ 465	„	भाड़	„	भाड़ ।
„ 473	„	अढ़ई खम्हा	„	अढ़ाई खम्हा ।
„	„	सटका	„	सटका ।
„ 474	„	चिन chin	„	चिन chin.
„ 477	„	साटि	„	साटी ।
„ 480	„	लेहोझ	„	लेहोंगा ।
„	„	टिप्रा	„	टिपना ।
„ 487	„	पिड़िया	„	पिड़िया ।
„	„	सिखा	„	सिखा ।
„ 488	„	भंड़िहार	„	भंड़िहार ।
„ 492	„	चपनि	„	चपनी ।
„ 499	read	कचौ	before	kainchī.

Section	508	For	डख्खी danti	read	डख्खी danti.
„	511	„	स्वौरिया	„	खोरिया ।
„	514	„	खोनगढ्ख्खोनार	„	खोनगढ्ख्खोनार ।
„	516	„	कगम्, हौं	„	कगम्, हौं ।
„	„	„	वगम्, हौं	„	वगम्, हौं ।
„	520	„	स्वखनी	„	खलनौ ।
„	523	„	गोलभहौ	„	गोलम्, हौं ।
„	527	„	chaha	„	chāhā.
„	529	„	bhethi	„	bhatthi.
„	534	„	टांखा	„	टाँखा ।
„	542	„	खन धोखा sandhoā	„	खोनधोखा sondhoā
„	548	„	टट्ठरि	„	ठठरी ।
„	554	„	वड्ढिया	„	वड्ढिया ।
„	564	„	अंङ्कुरी	„	अँङ्कुरी ।
„	565	„	ककबूद	„	कलबुद ।
„	566	„	वधवारी	„	वधवारी ।
„	566	„	कोटि वैधवारा	„	कोटि वैधवारी ।
„	572.	„	कुम्हार	„	कुम्हार ।
„	„	„	कुम्हरा	„	कुम्हरा ।
„	„	„	कुम्हैनि	„	कुम्हैनी ।
„	„	„	कुम्हैइन	„	कुम्हैइन ।
„	„	„	कुम्हैनि	„	कुम्हैनि ।
„	575.	„	पीङ्	„	पीँङ् ।
„	„	„	पिण्णुरी	„	पिँण्णुरी ।
„	„	„	पिण्णुर	„	पिँण्णुर ।
„	576.	„	कठअथरौ	„	कठअथरी ।
„	„	„	सच्चा	„	सच्चा ।
„	580.	„	गांङ्गी	„	गौँङ्गी ।
„	„	„	कलबूत Kalabut	„	कलाबूत Kalabut.
„	„	„	सम्हा	„	सम्हा ।
„	585.	„	फोफो	„	फौँफो ।
„	„	„	That	„	Thāt.
„	„	„	सुचम्प	„	सुचम्पा ।

Section	585.	For	कुलिहया	read	कुलिहया ।
"	"	"	Nas pal	"	Nās pāl.
"	"	"	पड़का paraka	"	पड़ाका parākā.
"	"	"	चौघड़ा	"	चौघड़ा ।
"	"	"	पड़का	"	पड़का ।
"	592.	"	तिलली	"	तिलली ।
"	595.	"	घिरनी	"	घिरनी ।
"	"	"	घिरनई	"	घिरनई ।
"	597.	"	हतथा चरक	"	हतथा चरक ।
"	602.	"	गुलली	"	गुलली ।
"	603.	"	कालसप	"	कालसुप ।
"	604.	"	चालनी	"	चलनी ।
"	"	"	टसल	"	दूसल ।
"	"	"	Tāsal	"	Dūsāl.
"	606.	"	तरछो	"	तरछो ।
"	609.	"	जङ्गीया	"	जंघिया ।
"	"	"	खटा	"	खूँटा ।
"	"	"	खन्ता	"	खुगटा ।
"	612.	"	काड़ी	"	काँड़ी ।
"	"	"	घुखी	"	घखी ।
"	614.	"	पक्कैया	"	पूक्किपा ।
"	"	"	पौक़ी	"	पौक़ौ ।
"	616.	"	घनकुटटी	"	घनकुटटी ।
"	618.	"	समया	"	समियाँ ।
"	621.	"	खोइक	"	खोइक ।
"	624.	"	टूगव	"	टूगव ।
"	"	"	जनकुता Jana Kutta	"	जंतकुट्टा Jant Kuttā.
"	636.	"	पलंगरी	"	पलंगरी ।
"	638.	"	पटौ	"	पट्टौ ।
"	639.	"	अरांच	"	अरांच ।
"	643.	"	पसघा	"	पसघा ।
"	"	"	पासघ	"	पासघ ।

Section	645.	For	भा कत	read	भा कता ।
„	646.	„	घनै ली	„	घनै ली ।
„	„	„	घनी	„	घनी ।
„	649.	„	टगनी	„	टँगनी ।
„	651.	„	बहँगौ	„	बहँगौ ।
„	652.	„	बिड़ड़ी	„	बिँड़ड़ी ।
„	654.	„	ठँगुरी	„	ठँगुरी ।
„	„	„	फटी	„	फट् टी ।
„	655.	„	केगुन बहुत है	„	मँगुन बहुत है ।
„	„	„	लाठी	„	लाठी ।
„	656.	„	पांती	„	पौंती
„	657.	„	बहँगी	„	बहँगी ।
„	„	„	बहिग	„	बहिँगा ।
„	662.	„	सिधोरा	„	सिँधोरा ।
„	„	„	हिगीरी	„	हिँगीरी „
„	666.	„	बटु	„	बट् टू ।
„	669.	„	खँखाहरा	„	खँखरहरा ।
„	677.	„	डम्मा	„	डुब्भा ।
„	680.	„	मलगिया	„	मलगिँया ।
„	685.	„	भाभरा	„	भाँभरा ।
„	688.	„	सिङ्गी	„	सिङ्घी ।
„	690.	„	डम्मा	„	डब्भा ।
„	694.	„	झूँड़	„	झूँड़ ।
„	708.	„	सिउठा	„	सिउँठा ।
„	„	„	चुँटा	„	चूँटा ।
„	704.	„	सँड़सी	„	सँड़सी ।
„	708.	„	पनवठा	„	पनवट्ठा ।
„	710.	„	लूँड़ा	„	लूँड़ा ।
„	„	„	लुड़ा	„	लूँड़ा ।
„	711.	„	पनवठा	„	पनवट्ठा ।
„	„	„	सिखचा	„	सिँखचा ।
„	713.	„	अँवासल	„	अँवासल ।

Section	713.	For	कंटिया	read	कंटिया।
"	"	"	घैला	"	घैला।
"	"	"	कूँड़	"	कूँड़।
"	"	"	कूँड़ा	"	कूँड़ा।
"	"	"	चट्टी	"	चट्टी।
"	"	"	चांपी Chanmpi.	"	चाँपी Chaumpi.
"	"	"	छाँट	"	छाँट।
"	"	"	भावही	"	भावही।
"	"	"	टइया	"	टुइया।
"	"	"	तरकटा	"	तरकट्टी।
"	"	"	मंगरा।	"	मँगरा।
"	"	"	मटिया	"	मिटिया।
"	"	"	हंडिया	"	हँडिया।
"	"	"	हंडोला	"	हँडोला।
"	715.	"	कंवखल	"	कवखल।
"	718.	"	दावि	"	दाबि।
"	722.	"	घडौची	"	घडौची।
"	723.	"	लग्गा	"	लुग्गा।
"	"	"	रंगा	"	रुंगा।
"	724.	"	दोपट्टा	"	दोपटा।
"	725.	"	चरपलिया	"	चरपलिया।
"	726.	"	लङ्गी	"	लुङ्गी।
"	"	"	सगीटा	"	लँगोटा।
"	"	"	कच्चा	"	कच्छा।
"	727.	"	जंधिया	"	जंधिया।
"	729.	"	मुगही	"	मुगही।
"	730.	"	चाहर	"	चहर।
"	731.	"	लेह्राफ	"	लेह्राफ।
"	"	"	खेदरा	"	खेधरा।
"	733.	"	अंगोका	"	अँगोका।
"	"	"	लुगो	"	लूगी।
"	735.	"	Kharaul	"	Khorāoni.

Section	735.	For	वाधा	read	वाधा ।
"	736.	"	जनेऊआ	"	जनेऊआ ।
"	737.	"	धूस्सा	"	धूस्सा ।
"		"	पचहत्थी	"	पचहत्थी
"		"	कहहत्थी	"	कहहत्थी ।
"	740.	"	खिलूआ	"	खिलूआ ।
"		"	लूगरी	"	लुगरी ।
"		"	लूगरिये	"	लुगरिये ।
"		"	लूगरी	"	लुगरी ।
"	741.	"	अं चरा	"	अं चरा ।
"		"	बान्ह	"	बान्ह ।
"	743.	"	लं हगा	"	लं हगा ।
"		"	घं घरा	"	घं घरा ।
"		"	घं घर	"	घं घर ।
"	744.	"	अङ्गिया	"	अंगिया ।
"	745.	"	चुंदरी	"	चुंदरी ।
"	747.	"	इंगुर	"	इंगुर ।
"		"	बेनीया	"	बेनिया ।
"	748.	"	कांटा	"	कांटा ।
"		"	सज्जाफ	"	सज्जाफ ।
"		"	सजाफ	"	सज्जाफ ।
"	747.	"	सिंघारा	"	सिंघारा ।
"	750.	"	सतरञ्जी	"	सतरञ्जी ।
"	255.	"	बदराह	"	बदराह ।
"		"	मुगवा	"	मुगवा ।
"		"	मूगा	"	मूगा ।
"		"	गौप	"	गौप ।
"	756.	"	अंगुठी	"	अंगुठी ।
"		"	एंठूआ	"	एंठूआ ।
"		"	धनहारी	"	धनहारी ।
"		"	सुदरी	"	सुदरी ।
"	757.	"	पहुची	"	पहुची ।

Section	757.	For	तौंतौ	read	तैंतौ ।
"	758.	"	जवा	"	जावा ।
"	759.	"	घुङ्कुर	"	घुङ्कुर ।
"	"	"	घुङ्कुर	"	घुङ्कुर ।
"	760.	"	अंगुठा	"	अंगुठा ।
"	762.	"	मंगटीक	"	मंगटीका ।
"	763.	"	छच्छी	"	छच्छी ।
"	"	"	छच्छी	"	छच्छी ।
"	764.	"	खुटटौ	"	खुटटौ ।
"	"	"	भूमक	"	भूमक ।
"	765.	"	जुगनु	"	जुगनु ।
"	"	"	हंसली	"	हंसली ।
"	"	"	खमिया	"	खमिया ।
"	766.	"	अचरी	"	अचरी ।
"	767.	"	बमूणा	"	बमूणा ।
"	"	"	बहुटा	"	बहुटा ।
"	"	"	बजुला	"	बजुला ।
"	768.	"	कंकना	"	कंकना ।
"	"	"	कंकनी	"	कंकनी ।
"	"	"	कगना	"	कगना ।
"	"	"	कसौटी	"	कसौटी ।
"	"	"	टोड़ा	"	टोड़ा ।
"	"	"	बगुरी	"	बगुरी ।
"	"	"	बड़हडा	"	बड़हडा ।
"	769	For	एठुआ	read	ऐठुआ
"	"	"	अगुस्ताना	"	अगुस्ताना
"	"	"	लोभेरआ	"	लोभेरआ
"	"	"	अखआ	"	अखआ
"	770	"	अवरा	"	अवरा
"	771	"	किंकनी	"	किंकनी
"	"	"	घुङ्कुर	"	घुङ्कुर
"	772	"	अगुठा	"	अगुठा

Section	774	For	अचौना	read	अचौना
		"	अचौनी	"	अचौनी
"	775	"	पंचपातर	"	पंचपातर
"		"	पिण्डी	"	पिण्डी
"	777	"	सिंघासन	"	सिंघासन
"	778	"	horsa	"	horsā
"		"	hursa	"	hurā
"		"	चंदरौठा	"	चंदरौठा
"	779	"	धुपदान	"	धुपदान
"		"	धुपेड़ी	"	धुपेड़ी
"	781	"	बापक गरे मेंगरा	"	बापक गरे मुँगरी
"	785	"	बाला	"	बाला
"		"	बालवा	"	बालवा
"		"	बलसी	"	बलकीसी
"	786	"	गोरराटी	"	गोरण्टी
"		"	मिठठी	"	मिठ्ठी
"		"	गरु	"	गरु
"	788	"	गङ्गधरार	"	गङ्गधरार
"		"	dila	"	dila
"		"	dira	"	dira
"		"	dira	"	dira
"	789	"	तारी	"	तरी
"		"	बहरम	"	बहरभूम
"	792	"	ऊखर खाबड़	"	ऊखर खाबर
"	793	"	ठिलहा	"	ठिलहा
"		"	डिल्ला	"	डिल्ला
"		"	टीपुर	"	टीपुर
"		"	भीकटौर	"	भिकटौर
"	794	"	अकड़ैल	"	अकड़ैल
"	796	"	कूपर	"	कूपर
"	797	"	खिलकटी	"	खिलकटी
"	799	"	कोली	"	कोली
"		"	कोठी	"	कोठी



Section	300	For	अववर	read	अववर
"	802	"	बांगर	"	बांगर
"	"	"	बांगर	"	बांगर
"	805	"	उखांव	"	उखांव
"	"	"	कोरांट	"	कोरांट
"	808	"	कोडा	"	कोडार
"	814	"	पेडा	"	पेडा
"	"	"	कोडवारी	"	कोडवारी
"	"	"	नौकेडा बगीचा	"	नौकेडा बगीचा
"	"	"	पतियारी	"	पतियारी
"	"	"	भूर	"	भूर
"	"	"	कांडा	"	कांडा
"	"	"	रेहाड़	"	रेहाड़
"	"	"	रेहड़ा	"	रेहड़ा
"	819	"	दोखाड़	"	दोखाड़
"	824	"	कोड़नी	"	कोड़नी
"	"	"	काउन	"	काउन
"	825	"	खुंटेहरा	"	खुंटेहरा
"	828	"	टटाई	"	टटाई
"	829	"	remove all the dots from the couplet.		
"	832	"	पंरगा	"	पंरगा
"	836	"	पैन	"	पैन
"	"	"	संजहरिया Sanghariya संजहरिया Sanjhariya.		
"	841	"	हठ्ठा	"	हठ्ठा
"	842	"	टेपटा	"	टेपटा
"	"	"	उफगिया Uphagiya	"	उफगिया Uphangiya.
"	844	"	जाना Jāna	"	जाना Jana
"	"	"	कोरंजा	"	कोरंजा Koranja
"	846	"	पैच	"	पैच
"	"	"	जनपैचा	"	जनपैचा
"	"	"	भजहरिया	"	भजहरिया bhanjhariya.
"	"	"	भंजा	"	भंजा bhanja.
"	"	"	भंजेत	"	भंजेत

Section	843	For	अंगवारा	read	अंगवारा
			अंगवरिया		अंगवरिया
	848		गपौरा		गपौरा
			कण्डा		कण्डा Kanda
			कण्डरा		कण्डरा Kana
	851		बसाओल		बसाओल
			गोईठा		गोईठा
	853		पाथब		पाथब
	855		छोटव		छोटव
	856		बेया		बीया biyā
			अववी		अव्वी
	859		अववो		अव्वी
			निरवीज		निरवीज
			भरनी		भरनी
	867		खुरपियान		खुरपियाना Khurpiyanā
	868		इभदाहर		इभदाहर
	872		भाँज भाँजा		भाँजा भाँज
	874		गुदार		गुदार
	875		दुंगनी		दुंगनी
			पाँगल		पाँगल
			जरवौर		जरहोरा Jorckhorā
	877		सुसुत		सुसुत
			मडुआ		मडुआ
	878		विनियॉ		विनियॉ
			मुट्टा muttka,,		मुट्टा mutthā
			अवाडा		अवाडा
	887		मिजनी		मिजनी
	888		तोडाएव		तोडाएव
	890		पूँज		पूँज
	891		बडहरा		बडहरा
	894		अटिया		अटिया a tiyā
			ढल्लया		ढल्ला dhulla
	895		भसभलवा		भसभलवा bhussbhulha

Section	896	For	Jhengra	read	Jhengrā
"	898	"	भौंटा	"	भौंटा bhauntā.
"	900	"	पक्क्या	"	पक्क्या
"	901	"	अगाड	"	अगाड
"	903	"	मनहण्डा	"	मनहण्डा
"	908	"	पचइ	"	पचइ
"	913	"	भौंकटठा	"	भौंकटठा
"	"	"	हमकट्ठी	"	हमकट्ठी
"	"	"	कुट्ठी	"	कुट्ठी
"	916	"	कूथ्याँ	"	कूथ्याँ
"	117	"	भौंड़	"	भौंड़
"	919	"	खँड़इ	"	खँड़इ
"	922	"	सीत	"	सीत
"	922	"	पनिहार panihar	"	पनिहा panihā.
"	923	"	जलधर	"	जलधर
"	938	"	जोट	"	जोट
"	"	"	जहड	"	जहड
"	939	"	गोडपौठा	"	गोडपौठा
"	940	"	धुरइ	"	धुरइ
"	943	"	हरनिहार	"	हरनिहार
"	"	"	मोटहरवा	"	मोटहरवा
"	951	"	अनौआ anana	"	अनौआ ananā.
"	957	"	अकुटा	"	अकुटा
"	"	"	रेडलवा	"	रेडलवा
"	"	"	टंभौ	"	टंभौ
"	958	"	टुगना	"	टुगना
"	961	"	टूँड	"	टूँड
"	"	"	सड़	"	सड़
"	"	"	सुग	"	सुग
"	963	"	Usina	"	Usinā
"	"	"	उसना	"	उसना Usanā
"	"	"	पोथ्यार	"	पोथ्यार
"	964	"	एक	"	एक

Section	965	For	धाक	read	पाके
"	"	"	भाटिन	"	भाँटिन
"	"	"	लाजी	"	लाँजी
"	"	"	सिंगरा	"	सिंगरा
"	966	"	करगा	"	करंगा
"	"	"	भुँइसीकर	"	भुइसिकर
"	967.	"	करगा	"	भोरंगा ।
"	972.	"	दुधराज	"	दुधराज ।
"	973.	"	भेडकावर	"	भेडकावर ।
"	"	"	लोगचुरा	"	लोगचूरा ।
"	975.	"	वराटी	"	वराटी ।
"	"	"	सलहा	"	सेहा ।
"	981.	"	खिलकटटी	"	खिलकटटी ।
"	"	"	खिलतोएव	"	खीलतोइव ।
"	982.	"	आटी	"	आटी ।
"	"	"	अटिया	"	आटिया ।
"	984.	"	सच्चा	"	सच्चा ।
"	"	"	दधघोटटु	"	दुधघोटटू ।
"	985.	"	गेह्या	"	गेहूया ।
"	986.	"	टटटा	"	टटर ।
"	"	"	गाज	"	गाँज ।
"	"	"	खमहार	"	खमहार ।
"	"	"	काड़	"	काँड़ ।
"	987.	"	मुइया	"	मुइया ।
"	"	"	वभार	"	वभार ।
"	"	"	घोपा	"	घोपा Ghonpa.
"	989.	"	साधा	"	साँवा ।
"	990.	"	मइया	"	मँइया । manṛuā.
"	"	"	डाटी	"	डाँटी ।
"	"	"	भौल	"	भेल ।
"	"	"	मे	"	मै ।
"	994.	"	लाठी	"	लरठी ।
"	995.	"	मग	"	मग ।

Section 995.	For	डांट	read	डांट ।
„ 996.	„	तपखी	„	तपखी ।
„ 999.	„	मेटवांस	„	मेटवांस ।
Page 229 Footnote		खेसारौ	„	खेसारौ ।
Section 1001	„	डिबभौ	„	डिबभौ ।
„	„	अकुरा	„	अकुरा ankura.
„ 1002.	„	बूट	„	बूट ।
„ 1003.	„	बूटौ	„	बूटौ ।
„ 1004.	„	डिबभौ	„	डिबभौ ।
„	„	डिण्डौ	„	डिण्डौ ।
„	„	चटटा	„	चटटा chatta ।
„ 1005.	„	केबाही	„	केबाही ।
„	„	पोंछा	„	पोंछा ।
„ 1006.	„	सुगार	„	सुगार ।
„ 1009.	„	टिम्भौ	„	टिम्भौ ।
„ 1010.	„	पोर	„	पोर ।
„	„	पोराना	„	पोराना ।
„ 1014.	„	कचोरख	„	कचोरख ।
„ 1016.	„	बागा	„	बागा ।
„ 1021.	„	खगडीवा	„	खगडीवा ।
„ 1023.	„	मूरती	„	मूरती ।
„ 1024.	„	दोजी	„	दोजी ।
„ 1026.	„	सब	„	सब ।
„ 1028.	„	पुदा	„	पुदा ।
„ 1029.	„	छेछे	„	छेछे ।
„ 1030.	„	सुखेवन	„	सुखेवन ।
„ 1034.	„	बमभू	„	बमभू ।
„ 1039.	„	फालगुन	„	फालगुन ।
„ 1043.	„	जरठ अतिल	„	जरठ अतिल ।
„ 1045.	„	अडरी	„	अडरी ।
„ 1049.	„	बगला	„	बगला ।
„ 1050.	„	भिराठा	„	भिराठा bhirata ।
„	„	अंतरा	„	अंतरा antara ।

Section	1052.	For	लोटी	read	लोटी ।
	1054.	”	अधवा	”	अधवा adhwā.
	1056.	”	सपारी	”	सपारी ।
	”	”	मुखसुध	”	मुखसुध ।
	”	”	मुखसुधो	”	मुखसुधो ।
	1057.	”	आंख	”	आंख ।
	1064.	”	तरवज	”	तरवज ।
	”	”	पनिहौआ	”	पनिहौआ panihauā.
	1071.	”	कोम हडा	”	कोमहडा Komhra.
	”	”	सिजको हडा	”	सिजकोहडा ।
	”	”	काड	”	काडू
	”	”	खोराखानो	”	खोराखानो ।
	”	”	डिडिया	”	डिडिया ।
	”	”	भूप खेम	”	भूपखेम ।
	”	”	भूटका	”	भूटका ।
	”	”	वनभूटका	”	वनभूटका ।
	”	”	गुलमोरिच	”	गुलमोरिच ।
	”	”	गूरइ	”	गूरइ ।
	”	”	रखुन	”	रखुन ।
	”	”	खूतिया	”	खूतिया ।
	”	”	सफगोल	”	सफगोल ।
	”	”	मू नगा	”	मू नगा ।
	1074.	”	अगरा	”	अगरा ।
	”	”	उकसा	”	उकसा । ukṣā.
	”	”	कटोइ	”	कटोइ ।
	”	”	कूकूजी	”	कूकूजी ।
	”	”	कूकूहो	”	कूकूहो ।
	”	”	कु खियाना	”	कु खियाना ।
	”	”	कोइली	”	कोइली ।
	”	”	गादूर	”	गादूर ।
	”	”	गांधवा	”	गांधवा gandhwaḥ
	”	”	गूग	”	गूग ।

Section 1074.	For	कन्ही	read	कन्ही ।
"	"	पकखन	"	पक्खन ।
"	"	सुरका	"	मु रका murka.
"	"	dakhināha	"	dakhinaha.
"	"	दखिन्हा	"	दखिनहा ।
"	"	पटारही	"	पेटारही ।
"	"	सूरका	"	सुरका ।
"	"	बक्को	"	बक्को ।
"	"	मूरका	"	मूरका ।
"	"	भाख	"	भाँख ।
"	"	गांधी	"	गाँधो ।
Page 264.	"	मरका	"	मूरका ।
" 265.	"	padda	"	hadda.
Page 266.	"	खड़का	"	खडुआ ।
" 267.	"	दव	"	दूव ।
"	"	धूरूप	"	धूरुप ।
"	"	पूपरा	"	पुपरा । pupra.
"	"	पपरा	"	पुपरा puprā.
Page 269.	"	चिचौरी	"	चिचोरो ।
"	"	छरियाएल	"	छुरियाएल ।
"	"	बभौरी	"	बँभौरौ ।
Page 270.	"	कुहसा	"	कुहेसा ।
"	"	कुमहस	"	कुमहेस ।
" 274.	"	अखाट	"	अकाटे ।
" 275.	"	धानिशठा	"	घनिष्ठा ।
"	"	असनी	"	असनौ ।
"	"	मगघा	"	मगघा maggha.
" 276.	"	नटठहि	"	नट्ठहि ।
"	"	"	"	"
" 277.	"	जो	"	जौ ।
"	"	जो	"	जौ ।
" 278	"	कहहि	"	कहहिं ।
"	"	हाड	"	हाँड ।
"	"	भा	"	भाँ ।
" 280	"	पुखवा	"	परवेवा ।

Section 1088. For आधा घघरी आधा घान read आधा खखरी  
आधा घान।

		पूर वेधा	read	पूर वेधा।
		खखले		खखले
Page	282	घान		घान।
	285	वरखा		वरखा।
Section	1090.	झुर्मिन		झुरमिन।
	1091.	रातूक		रातुक।
		वन		वन।
	1092.	गह		गेहूँ।
	1094.	डांगर		डांगर।
	1097.	मोटहावरद		मोटहावरद।
		नाटा		नाटा।
		तेघरी		तेघरी।
	1098.	दूसमार		दूसमार।
	1108.	सिंधटूडा		सिंधटुडा।
	1109.	नाटा		नाटा।
	1113.	देखिह		देखिह।
	1114.	धेन		धेनु।
		घनपुरही		घनपुरही।
	1115.	वरधियाएव		वरधियाएव।
	1117.	डुघारि		डुघारि।
	1118.	मुइल		मुइल।
	1119.	चोहैर		चोहैर।
		mahela		mahela.
		मसाल		मसाला masālā।
	1120.	पडर		पडर।
		कडर		कडर।
	1123.	भेड		भेड़ी।
	1125.	तहरा		तहरा।
	1129.	पटा		पटठा।
	1133.	रूपघर		रूपघर॥
	1136.	गोइमन		गोइमन।



Section	1138.	For	सफेद	read	बुफेद ।
	1141.	"	कुन्दा	"	कुन्दा kundā.
	"	"	लोकाना	"	लोकाना lokanā.
	1144.	"	चाँदो	"	चाँदो ।
	1145.	"	भूस्वा	"	भूस्वा ।
	1146.	"	निखराह	"	निखराह ।
	"	"	चिकनटिवसा	"	चिवनजिव्भा ।
	1147.	"	बाघ	"	बाघ
	1148	"	घेरानी	"	घेरानी ।
	1150	"	भेड़िहर	"	भेड़िहर ।
	"	"	भेड़िहार	"	भेड़िहार ।
	"	"	भेड़िहारा	"	भेड़िहारा ।
	1153	"	छठठा	"	छठा dhattha:
	1155	"	चेलहवा	"	चेलहवा chelhwa.
	1160	"	नैलु	"	नैलु ।
	"	"	कुपी	"	कुपी ।
	"	"	गेलहा	"	गेलहा ।
	1162	"	जोरन	"	जोरन ।
	1163	"	छालहो	"	छालही ।
	1166	"	फुकि	"	फूकि ।
	1168	"	टरका	"	टरका ।
	1171	"	छौंड़ी	"	छौंड़ी ।
	1172	"	खोरहा	"	खोरहा ।
	1173	"	छाँसी	"	छाँसी ।
	"	"	छेड़ी	"	छेड़ी ।
	"	"	जिव्भी	"	जिव्भी ।
	"	"	चोरमतका	"	चोरमतका ।
	1174	"	उखर जाएब	"	उखर जाएब ।
	1175	"	चेचक	"	चेचक ।
	"	"	कटवा	"	कटवा ।
	1176	"	फुलवात	"	फुलवात ।
	1178	"	माडा फुल्ली	"	माडा फुल्ली ।
	1182	"	कोड़पका	"	कोड़पका ।

Section 1183	For	अ'कता	read	अँकटा ankta.
"	"	अ'कता	"	अँकटा ankta.
"	"	अ'टु ली	"	अँटु ली ।
"	"	गडरो	"	गँडरो ।
"	"	गंङर	"	गँङर ।
"	"	चोरांत	"	चोराँट chorant.
"	"	चिचहीर	"	चिचहोर ।
"	"	चोरांत	"	चोराँट ।
"	"	चकोडा	"	चकोड़ा ।
"	"	दुभ	"	दूभ ।
"	"	बन तूलसी	"	बनतुलसी ।
"	"	बनतूलसी	"	बनतुलसी ।
"	"	बेष्टियां	"	बेष्टियां ।
"	"	बेलोनूहा	"	बेलोनूहा belonhā
"	"	मडुआटी	"	मड़आटी ।
"	"	राठी	"	राठी ।
"	"	नवारी	"	नेवारी ।
"	"	तूलसी	"	तुलसी ।
"	"	साई	"	साई ।
"	"	सुरवार	"	सुरवार ।
" 1184	"	कमरिआ	"	कमरिया ।
"	"	बहिया	"	बहिया ।
"	"	हाकिम	"	हाकिम ।
"	"	सङ्ग	"	सङ्ग ।
" 1185	"	मजुरी	"	मजूरी ।
"	"	सखीना	"	सखीना ।
" 1186	"	अगढौर	"	अगड़ौर ।
"	"	हरवाही	"	हरवाही ।
" 1193	"	पब्वी	"	पब्वी ।
" 1194	"	बिरीत	"	बिरित ।
"	"	अँजुरी	"	अँजुरी ।
"	"	खूँटी	"	खूँटी ।
" 1198	"	फरकाना	"	फरकाना ।
" 1201	"	बनहवेया	"	बनहवेया ।

Section	1201	For	मङ्गवच्च	read	मङ्गवच्च ।
		"	वसु णो	"	वस णो ।
		"	कियाखी	"	कियाखी ।
		"	वयाई	"	वयाई ।
"	1203	"	अगौंआं	"	अगौंआं ।
		"	रसुआर	"	रस, आड़ rsuār.
		"	मुसहर	"	मुसहर ।
		"	दिहवार	"	दिहवार ।
"	1204	"	पूरांता	"	पूरांता ।
		"	बढी	"	बड़ही ।
		"	केरा	"	केड़ा ।
		"	पूरी	"	पूरी ।
"	1208	"	तिपदार	"	टिपदार ।
		"	जजवी	"	जजवी ।
"	1209	"	गोड़त	"	गोड़ैत ।
"	1210	"	खुसकी	"	खुशकी ।
		"	पेसगी	"	पेशगी ।
"	1214	"	हिस्मा	"	हिस्सा ।
		"	हिस्मेदार	"	हिस्सेदार ।
		"	जेठनख	"	जेठंख ।
"	1217	"	कट्टो	"	कट्टी ohutti.
		"	किछू	"	किछ् ।
"	1234	"	सिरका	"	सिरकी ।
"	1237	"	अगुआर	"	अगुआर ।
"	1243	"	चबुतरा	"	चबुतरा ।
"	1244	"	कान्ह	"	कान्ह ।
"		"	घरामी	"	घरामी ।
"	1247	"	सुंह	"	सुंह ।
page 337	foot note		तबाब	"	बुताब
Section	1250	"	विलैया	"	विलैया
"	1251	"	मरेठ	"	भरेठ ।
"	1257	"	टरआ	"	टैरआ
"	1258	"	बाता	"	बाता

Section	1258	For	वह्ना	read	वह्ना
"	1263	"	वंकौ	"	वंकौ
"	1265	"	ढोका	"	ढोका
"	1267	"	गिटो	"	गिटो
"	"	"	एठा	"	ऐठा
"	1269	"	खाय	"	खाय
	page 346	"	आंसी	"	आंटी
"	"	"	अभासो	"	अभाटी
"	"	"	सिक्कला	"	टिक्कला
"	"	"	सिक्कोटा	"	टिक्कोटा
	page 348	"	खुद्दी	"	खुद्दी
"	349	"	चवेनी	"	चवेनी
"	351	"	तिलकुट	"	तिलकुट
"	352	"	उलावाल दास	"	उलावल दास
"	353	"	वगेया	"	वगेया
"	354	"	वतासा	"	वतासा
"	355	"	वजका	"	वजका
"	356	"	मठा	"	मट्टा
"	356	"	महानभोग	"	मोहन भोग mohan bhog.
	"	"	मोती चूर	"	मोतीचूर ।
"	358	"	समीसा	"	समीसा ।
Section	1274	for	साई	"	साई
"	1275	"	हवेखी	"	हवेखी
"	1279	"	विधवा	"	विधवा ।
"	"	"	अरघ्या	"	अरघ्या
"	1290	"	dol karhui	"	dhool karhui.
"	1291	"	विदागी	"	विदागी
"	1292	"	दुराग नघन	"	दुआरनघन duār nanghan.
"	1294	"	दोगा	"	दोगा
"	1297	"	नहरा	"	नेहरा
"	1307	"	मण्डप	"	मण्डप

Section	1308	For	मन्त्रीपूजा	read	मन्त्रिका पूजा matrika puja.
	1316	"	टिया	"	दीया
	1318	"	chandaen	"	chandan.
	1344	"	चिठी	"	चिट्ठी
	1345	"	जवनार	"	जेवनार
	1354	"	सिधांत	"	सिधांत
	1358	"	लड्डू	"	लड्डू
	1369	"	badri	"	bori.
	1373	"	मादवा	"	माँदवा
	1377	"	samily	"	family.
	1379	"	far	"	for
	page 383	"	सोहाग के शरा		सोहाग के पूरा
Section	1398	"	durns	"	durus.
"	1399	"	खघोर	"	खघौर
"	1400	"	गोरघोआई	"	गोरघोआई
"	1411	"	नहडुङ्गी	"	नहडुङ्गी
"	1425	"	महाबभन	"	महाबाभन
"	1433	"	घरती माइ	"	घरती माइ
"	1434	"	हरसोधन	"	हरसोधन
"	1456	"	क्रिशन	"	कृष्ण
	page 408	"	manus	"	manus.
"	409	"	सलखी	"	सलखी
"	410	"	चटू घा	"	चटुआ
"	411	"	सुखड़ा	"	सुखड़ा
"	415	"	हाशी	"	हाशी
Section	1968	"	खसरा बटार		खसरा बटार
"	1474	"	बटा	"	बट्टा
"	1476	"	पचा	"	पेचा
	page 423	"	पसो रुपैया	"	पैसे रुपैया
Section	1484	"	परिखिया	"	परिखिया
"	1485 line 7		insert release in full.		
"	"	"	घेरख	"	घेरख

Section	1486	For	द्वीकर	read	ओकर
„	1487	„	हुंडी पत्रो	„	हुंडी पत्रो
„			line 14 insert accept.		
„		„	मितली	„	मितली
„	1492	„	रखो	„	रखी
„	1497	„	दम्डो	„	दम्डो
„	1499	„	रती	„	रती
„		„	दुअनी	„	दुअनी
„	1500	„	सवैया	„	सवैया

Appendix 29 for dehiyay read dahiyak.

Appendix page 16 पनयोचा read पनियोचा.



# CONTENTS.

	PAGE
<b>DIVISION I.—IMPLEMENTS AND APPLIANCES USED IN AGRICULTURE AND RURAL MANUFACTURES</b> ... ..	1
<b>Subdivision I.—Implements used in preparing land for cultivation</b> ... ..	<i>ib.</i>
<b>CHAPTER 1.—The plough</b> ... ..	1—5
„ 2.—Mattocks and spades ... ..	5—6
„ 3.—The harrow ... ..	7—8
„ 4.—Rakes used in field work ... ..	8
„ 5.—Pickaxes, pitchforks, &c. ... ..	8—9
<b>Subdivision II.—Implements used in sowing, weeding, and irrigation</b> ... ..	9
<b>CHAPTER 1.—Baskets</b> ... ..	9—11
„ 2.—Brooms ... ..	11—12
„ 3.—Implements used in weeding, etc. ... ..	12—13
„ 4.—Implements used in connection with irrigation ... ..	<i>ib.</i>
<b>Subdivision III.—Appliances used in field-watching</b> ... ..	<i>ib.</i>
<b>CHAPTER 1.—The sling</b> ... ..	13—14
„ 2.—The scarecrow ... ..	<i>ib.</i>
„ 3.—The watchman's platform ... ..	14—15
<b>Subdivision IV.—Implements used in harvesting</b> ... ..	15
<b>CHAPTER 1.—The sickle or reaping-hook</b> ... ..	15—16
„ 2.—Rakes used on the threshing-floor ... ..	<i>ib.</i>
„ 3.—Granaries ... ..	16—18
<b>Subdivision V.—Implements and appliances used in connection with cattle</b> ... ..	18
<b>CHAPTER 1.—The fodder-cutter and trough</b> ... ..	18—19
„ 2.—The muzzle and blinkers ... ..	19—20
„ 3.—The whip and goad ... ..	20—21
„ 4.—Hobbles for cattle ... ..	<i>ib.</i>
„ 5.—Ropes ... ..	21—24
„ 6.—Pads for cattle ... ..	<i>ib.</i>
„ 7.—Grain-bags and paniers for loaded cattle ... ..	25
„ 8.—Canvas, leather, or tarpaulin covers ... ..	<i>ib.</i>
„ 9.—Vessels from which animals are fed ... ..	<i>ib.</i>
„ 10.—Dairy utensils ... ..	25—27
<b>Subdivision VI.—Appliances used in the conveyance of goods or passengers</b> ... ..	<i>ib.</i>
<b>CHAPTER 1.—The country cart</b> ... ..	27—28
„ 2.—The large, complete country cart ... ..	28—37
„ 3.—The light country cart ... ..	37—39
„ 4.—The bullock carriage ... ..	38—39
„ 5.—The pony carriage ... ..	40—42
„ 6.—The country boat ... ..	42—45
„ 7.—The litter ... ..	45—46
<b>Subdivision VII.—Appliances used in rural manufacture</b> ... ..	46
<b>CHAPTER 1.—Appliances used in the manufacture of oil</b> ... ..	46—49
„ 2.—Appliances used in the manufacture of sugar ... ..	50—60



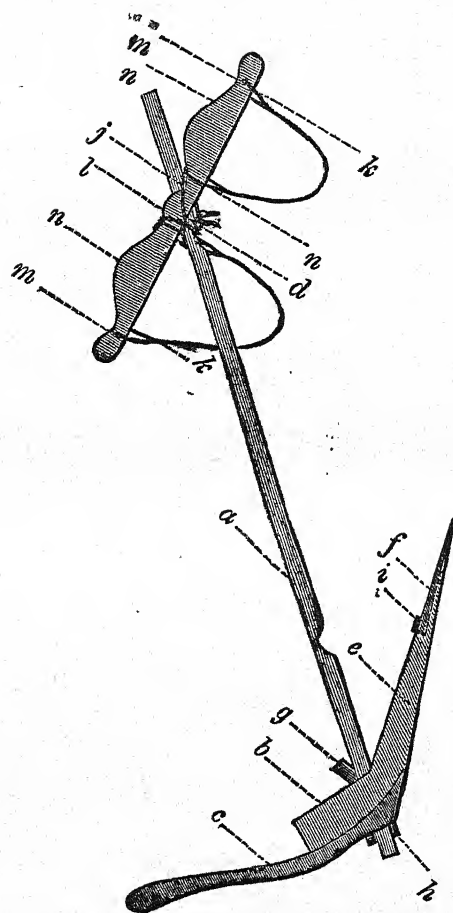
	PAGE
CHAPTER 3.—Appliances used in the manufacture of indigo ...	60—62
" 4.—The spinning-wheel ... ..	62—69
" 5.—The weaver's loom ... ..	69—76
" 6.—The saltpetre manufacturer ... ..	76—77
" 7.—A distillery of country liquor ... ..	77—78
Subdivision VIII.—Appliances used by miscellaneous village traders and professionals ... ..	79
CHAPTER 1.—The palm-juice seller ... ..	79—80
" 2.—The bird-catcher ... ..	<i>ib.</i>
" 3.—The barber ... ..	80—81
" 4.—The country surgeon ... ..	<i>ib.</i>
" 5.—The farrier ... ..	<i>ib.</i>
" 6.—The washerman ... ..	81—82
Subdivision IX.—Tools and appliances used by country artizans ... ..	83
CHAPTER 1.—The carpenter and turner ... ..	83—85
" 2.—The blacksmith ... ..	85—88
" 3.—The mason or bricklayer ... ..	88—90
" 4.—The grain-parcher ... ..	90—92
" 5.—The baker ... ..	92—93
" 6.—The confectioner ... ..	93—94
" 7.—The tobacco-manufacturer ... ..	95
" 8.—The pipe-maker ... ..	96—97
" 9.—The pipe-stem maker ... ..	<i>ib.</i>
" 10.—The cotton-carder ... ..	98
" 11.—The shoe-maker ... ..	98—99
" 12.—The blanket-weaver ... ..	99—100
" 13.—The fancy silk or fringe-maker ... ..	100—101
" 14.—The embroiderer ... ..	<i>ib.</i>
" 15.—The dyer ... ..	101—102
" 16.—The wood-painter ... ..	<i>ib.</i>
" 17.—The tinman ... ..	102—103
" 18.—The jeweller ... ..	103—105
" 19.—The lapidary ... ..	105
" 20.—The seal-maker ... ..	106
" 21.—The gold-washer ... ..	<i>ib.</i>
" 22.—The brazier ... ..	107—108
" 23.—The brass-founder ... ..	<i>ib.</i>
" 24.—The brass-bangle maker ... ..	<i>ib.</i>
" 25.—The glass-maker and glass bangle-maker ... ..	108—110
" 26.—The lac bangle-maker ... ..	<i>ib.</i>
" 27.—The potter ... ..	111—112
" 28.—The firework-maker ... ..	112—114
" 29.—The bookbinder ... ..	114—115
" 30.—The rope twister ... ..	115—116
" 31.—The weaver's brush-maker ... ..	<i>ib.</i>
" 32.—The bow-maker ... ..	<i>ib.</i>
" 33.—The weapon-cleaner ... ..	<i>ib.</i>
DIVISION II.—DOMESTIC APPLIANCES AND UTENSILS ... ..	117
Subdivision I.—Appliances used in the preparation of food .. ...	<i>ib.</i>
CHAPTER 1.—Sieves ... ..	117—118
" 2.—The pedal for husking grain ... ..	118—119
" 3.—The pestle and mortar used for husking grain ... ..	119—120
" 4.—The hand grinding-mill ... ..	120—121
" 5.—The grindstone for spices ... ..	<i>ib.</i>
" 6.—The roller for making paste ... ..	<i>ib.</i>

	PAGE
Subdivision II.—Domestic furniture ... ..	121
CHAPTER 1.—Stool ... ..	121—122
" 2.—The bed and cot ... ..	122—123
" 3.—The weighing scales ... ..	123—124
" 4.—Nets ... ..	124—126
" 5.—The pad used for supporting water-pots, etc., on a woman's head ... ..	<i>ib.</i>
" 6.—The stick ... ..	126—127
" 7.—Boxes ... ..	127—128
" 8.—Metal vessels used in cooking and for ordinary domestic purposes ... ..	129—134
" 9.—Earthen vessels ... ..	134—140
" 10.—Wooden vessels ... ..	141
" 11.—Leather vessels ... ..	141—142
" 12.—Leaf platters ... ..	<i>ib.</i>
" 13.—Stands for vessels ... ..	<i>ib.</i>
Subdivision III.—Clothes, ornaments, etc. ... ..	<i>ib.</i>
CHAPTER 1.—Clothes ... ..	142—150
" 2.—Carpets and mats ... ..	<i>ib.</i>
" 3.—Jewelry ... ..	151—156
Subdivision IV.—Appliances used in worship ... ..	156—157
DIVISION III.—SOILS ... ..	159
CHAPTER 1.—Classification of soils ... ..	<i>ib.</i>
" 2.—Soils classified according to their distance from the village site ... ..	159—160
" 3.—Soils classified according to their constituent elements ... ..	160—162
" 4.—Soils and water action ... ..	<i>ib.</i>
" 5.—Muddy and water-logged soils ... ..	162—163
" 6.—High lands and low lands ... ..	<i>ib.</i>
" 7.—Ravines, mounds, etc. ... ..	163—164
" 8.—Stony soils ... ..	<i>ib.</i>
" 9.—Cultivated and waste ... ..	165
" 10. Fallow ... ..	165—166
" 11.—Richness and poorness of soil ... ..	<i>ib.</i>
" 12.—Irrigated and dry lands ... ..	<i>ib.</i>
" 13.—Lands which retain and which do not retain moisture ... ..	167
" 14.—Lands bearing a single and a double crop ... ..	<i>ib.</i>
" 15.—Terms used in connection with different crops ... ..	167—169
" 16.—Land impregnated with salt, etc. ... ..	<i>ib.</i>
DIVISION IV.—GENERAL AGRICULTURAL OPERATIONS ... ..	171
Subdivision I.—Ploughing and harrowing ... ..	<i>ib.</i>
CHAPTER 1.—Ploughing and harrowing ... ..	171—174
" 2.—Fields ... ..	174—175
" 3.—Boundaries ... ..	175—176
" 4.—Furrows ... ..	<i>ib.</i>
" 5.—Miscellaneous terms used in connection with ploughing ... ..	176—177
" 6.—Ploughman and agricultural labourers generally ... ..	177—178
" 7.—Reciprocal assistance in cultivation ... ..	178—179
Subdivision II.—Manuring ... ..	<i>ib.</i>
CHAPTER 1.—Kinds of manure ... ..	179—180
" 2.—Modes of manuring ... ..	<i>ib.</i>
" 3.—Manure used as fuel ... ..	180—181
Subdivision III.—Sowing and transplanting ... ..	<i>ib.</i>
CHAPTER 1.—Sowing ... ..	181—182
" 2.—Modes of sowing ... ..	182—183

	PAGE
CHAPTER 3.—Seed-beds and nurseries ... ..	184
"    4.—Sowing time ... ..	<i>ib.</i>
"    5.—Transplanting ... ..	<i>ib.</i>
Subdivision IV.—Digging, hoeing, and weeding ... ..	<i>ib.</i>
CHAPTER 1.—Digging ... ..	184—185
"    2.—Hoeing ... ..	<i>ib.</i>
"    3.—Weeding ... ..	185—186
Subdivision V.—Watching crops ... ..	186—187
"    VI.—Reaping and gleaning ... ..	<i>ib.</i>
CHAPTER 1.—Reaping ... ..	187—188
"    2.—Cutting of unripe crops ... ..	<i>ib.</i>
"    3.—Gleaning ... ..	<i>ib.</i>
Subdivision VII.—Threshing and winnowing ... ..	189
CHAPTER 1.—The threshing-floor ... ..	<i>ib.</i>
"    2.—Sheaves and bundles ... ..	189—191
"    3.—Treading out grain ... ..	191—193
"    4.—Crops on the threshing-floor ... ..	193—195
"    5.—Winnowing ... ..	195—196
"    6.—Miscellaneous ... ..	<i>ib.</i>
Subdivision VIII.—Division of crops ... ..	<i>ib.</i>
CHAPTER 1.—Division and valuation ... ..	196—197
"    2.—The shares into which the crop is divided ... ..	197—198
"    3.—Deductions and remissions ... ..	198—199
"    4.—Mode of division ... ..	199—201
Subdivision IX.—Irrigation ... ..	<i>ib.</i>
CHAPTER 1.—Irrigation generally ... ..	<i>ib.</i>
"    2.—Kinds of irrigation ... ..	202
"    3.—Irrigation from canals ... ..	203
"    4.—Ditto well ... ..	203—204
"    5.—Construction of wells ... ..	204—205
"    6.—The lever used in raising water ... ..	206—207
"    7.—The skin bag used for drawing water ... ..	<i>ib.</i>
"    8.—Other well appliances connected with irrigation ... ..	208—209
"    9.—The pathway for bullocks, etc. ... ..	<i>ib.</i>
"    10.—The workmen employed at the well ... ..	209—210
"    11.—The Persian wheel ... ..	<i>ib.</i>
"    12.—Irrigation from tanks and streams ... ..	<i>ib.</i>
"    13.—Water-lifts and other terms common to irrigation by the swing-basket and the spoon-lever ... ..	211
"    14.—Water-channels ... ..	211—212
DIVISION V.—AGRICULTURAL PRODUCTS AND THEIR ENEMIES ... ..	213
Subdivision I.—Agricultural products ... ..	<i>ib.</i>
CHAPTER 1.—Wheat ... ..	213—214
"    2.—Mixed crops ... ..	214—215
"    3.—Barley and oats ... ..	<i>ib.</i>
"    4.—Rice ... ..	215—223
"    5.—Indian corn or maize ... ..	223—224
"    6.—The large millet ... ..	224—225
"    7.—The small bulrush millet ... ..	<i>ib.</i>
"    8.—The small millets ... ..	225—227
"    9.—Pulses ... ..	227—229
"    10.—Peas ... ..	230
"    11.—Gram ... ..	231—232
"    12.—Sugarcane ... ..	232—237
"    13.—Cotton ... ..	237—239

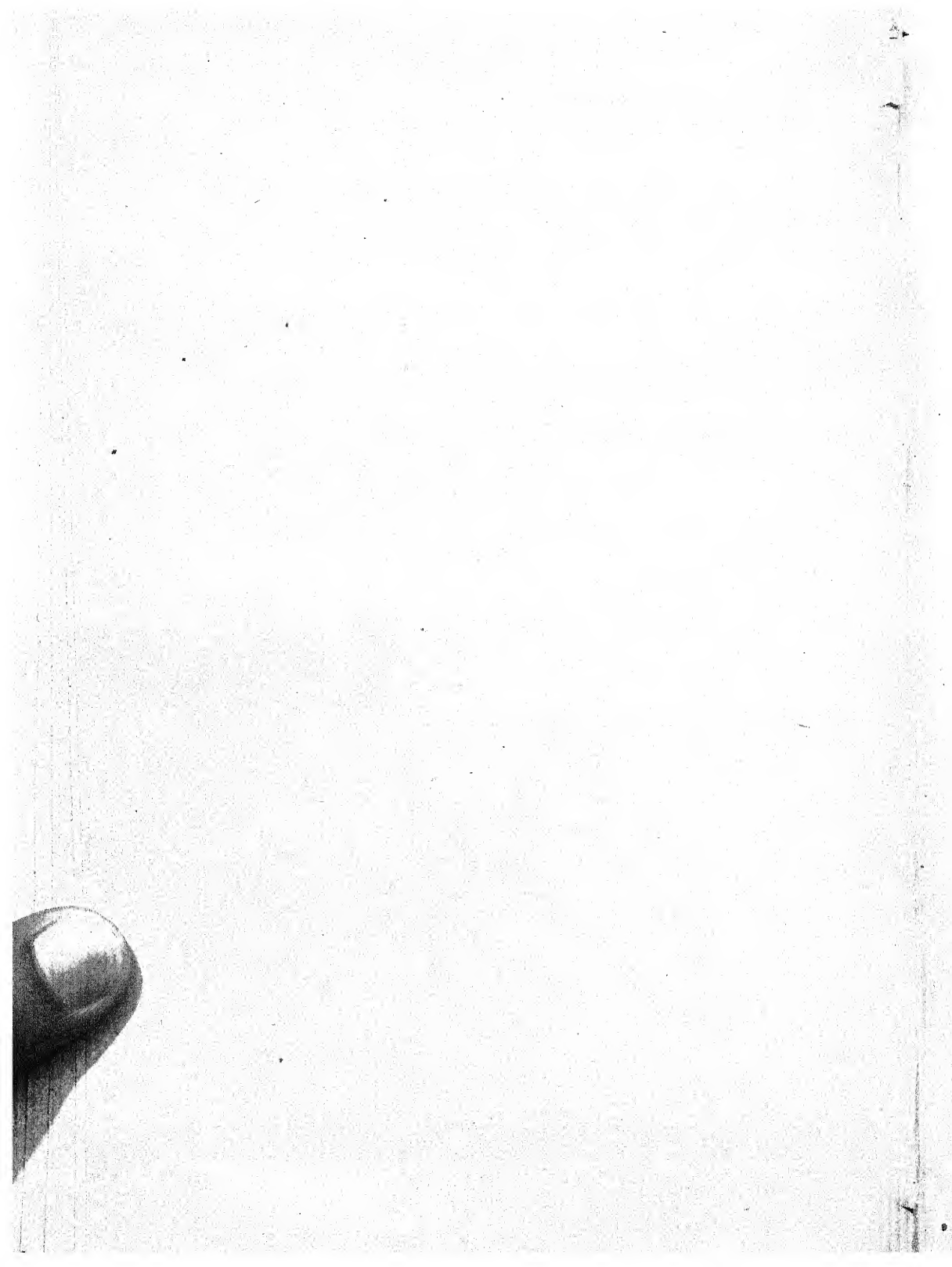
	PAGE
CHAPTER 14.—Tobacco ... ..	239—241
" 15.—Opium poppy ... ..	241—243
" 16.—Hemp ... ..	<i>ib.</i>
" 17.—Indigo ... ..	243—244
" 18.—Other dyes ... ..	244—246
" 19.—Oil-seeds ... ..	246—247
" 20.—Fibres ... ..	247—248
" 21.—Betel ... ..	248—249
" 22.—Garden crops ... ..	250—257
Subdivision II.—Insects and causes of injury to crops ... ..	<i>ib.</i>
CHAPTER 1.—Destructive insects and diseases ... ..	257—263
" 2.—Noxious weeds ... ..	265—269
" 3.—Miscellaneous ... ..	26—270
DIVISION VI.—AGRICULTURAL TIMES AND SEASONS ... ..	271—287
DIVISION VII.—CATTLE AND OTHER DOMESTIC ANIMALS ... ..	289
CHAPTER 1.—Cattle generally ... ..	<i>ib.</i>
" 2.—Bulls ... ..	<i>ib.</i>
" 3.—Pullocks ... ..	289—293
" 4.—Cows and breeding ... ..	293—294
" 5.—Calves ... ..	294—295
" 6.—Buffaloes ... ..	295—296
" 7.—Goats ... ..	<i>ib.</i>
" 8.—Sheep ... ..	<i>ib.</i>
" 9.—Pigs ... ..	296—297
" 10.—Horses, mules, and asses ... ..	<i>ib.</i>
" 11.—Elephants ... ..	297—298
" 12.—Camels ... ..	<i>ib.</i>
" 13.—Straying of cattle ... ..	<i>ib.</i>
" 14.—Colours of cattle ... ..	298—299
" 15.—Hides ... ..	<i>ib.</i>
" 16.—Cattle slaughter ... ..	299—300
" 17.—Feeding cattle ... ..	300—301
" 18.—Pasturage ... ..	<i>ib.</i>
" 19.—Fences ... ..	302
" 20.—Grazing-fees ... ..	<i>ib.</i>
" 21.—Cow-houses and enclosures for cattle, cattle-owners, etc. ... ..	302—303
" 22.—Cattle-dealers ... ..	<i>ib.</i>
" 23.—Milk and its preparations ... ..	303—305
" 24.—Cattle diseases ... ..	306—308
" 25.—Cattle fodder ... ..	308—313
DIVISION VIII.—LABOUR, ADVANCES, WAGES, AND PERQUISITES ... ..	315
CHAPTER 1.—Pay and advances to labourers ... ..	315—316
" 2.—Advances to tenants ... ..	316—317
" 3.—Dues paid by tenants ... ..	317—322
DIVISION IX.—LAND TENURES ... ..	323
CHAPTER 1.—Tenures ... ..	<i>ib.</i>
" 2.—Proprietary tenures ... ..	323—325
" 3.—Intermediate tenures ... ..	325—326
" 4.—Shares and sharers ... ..	326—327
" 5.—Cultivating tenures ... ..	327—329
" 6.—Rents ... ..	329—332

	PAGE
<b>DIVISION X.—THE NATIV HOUSE</b> ... ..	333
CHAPTER 1.—The native house ... ..	333—334
„ 2.—Parts of a house ... ..	334—340
„ 3.—Materials used in the construction of the house ...	340—344
<b>DIVISION XI.—FOOD</b> ... ..	345
CHAPTER 1.—Meals ... ..	ib.
„ 2.—Kinds of food ... ..	345—358
<b>DIVISION XII.—CEREMONIES AND SUPERSTITIONS OF RURAL LIFE</b> ... ..	359
CHAPTER 1.—Marriage ... ..	359—361
„ 2.—Wedding ceremonies generally ... ..	361—364
„ 3.—Special wedding ceremonies amongst the Hindus ...	364—376
„ 4.—Marriage ceremonies amongst the Musalmans ...	376—388
„ 5.—Birth customs generally ... ..	388—390
„ 6.—Ceremonies peculiar to the birth of a Hindu child ...	390—392
„ 7.—Birth customs amongst Musalmans ... ..	392—393
„ 8.—Disposal of the dead amongst the Hindus ... ..	393—397
„ 9.—Disposal of the dead amongst Musalmans ... ..	397—398
„ 10.—Ceremonies at ploughing and sowing and transplanting ...	399—400
„ 11.—Harvest ceremonies ... ..	400—401
„ 12.—Miscellaneous ... ..	401—403
„ 13.—Arbitrations, oaths, etc. ... ..	403—404
„ 14.—Miscellaneous superstitions ... ..	404—411
<b>DIVISION XIII.—TRADE, MONEY-DEALINGS, AND ACCOUNTS</b> ... ..	413
CHAPTER 1.—Trade and bazar accounts ... ..	413—415
„ 2.—Accounts between landlord and tenant ... ..	415—421
„ 3.—Interest, discount, and commission ... ..	421—422
„ 4.—Rates of interest ... ..	422—423
„ 5.—Mortgage ... ..	423—424
„ 6.—Miscellaneous ... ..	424—426
<b>DIVISION XIV.—WEIGHTS AND MEASURES</b> ... ..	427
CHAPTER 1.—Measures of length ... ..	427—429
„ 2.—Superficial measure ... ..	430
„ 3.—Measures of proportion ... ..	430—431
„ 4.—Measures of weight ... ..	431—433
APPENDIX ... ..	i—xvii



*The Country Plough.*

(NOTE. The front portion of the body is given in section, so as to show the position of the share.)





# THE PROVINCE OF

## BIHAR

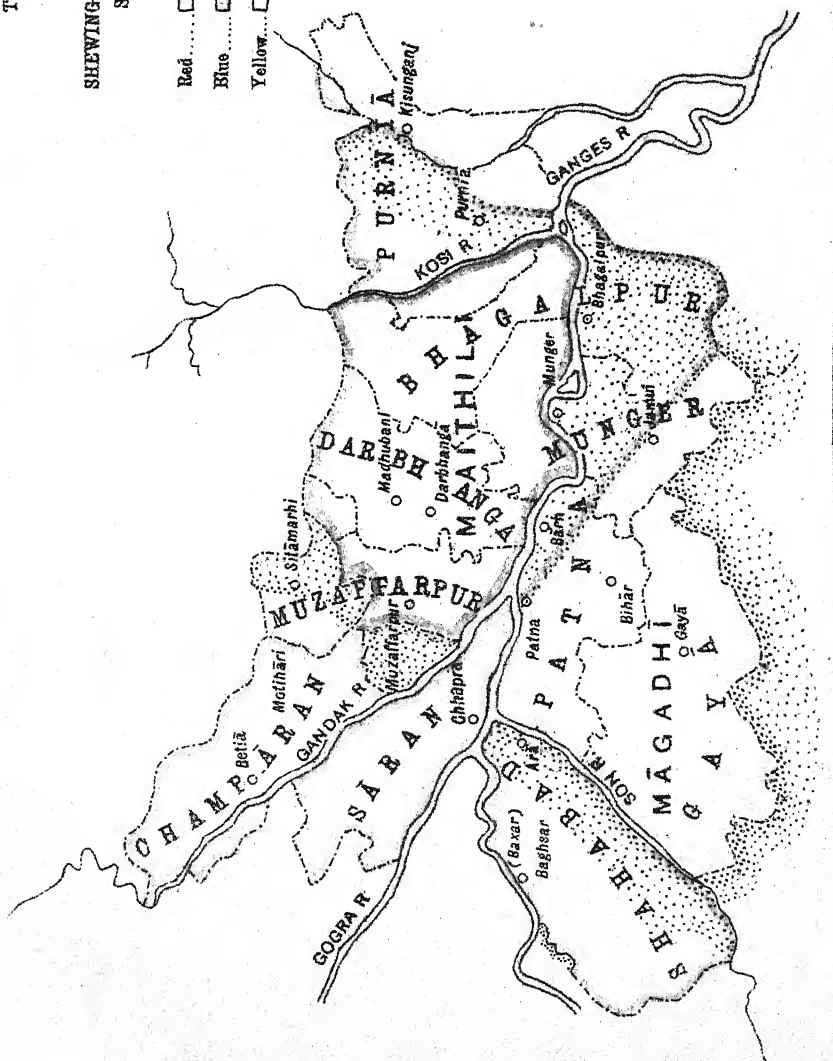
SHewing THE VARIOUS DIALECTS  
SPOKEN THEREIN

Red ☐ Bhojpuri dialect

Blue ☐ Maithili

Yellow ☐ Magahi or Magadhi

Dotted tracts signify border  
lands where a more or less  
impure dialect is spoken







## DIVISION I.

### IMPLEMENTS AND APPLIANCES

USED IN

### AGRICULTURE AND RURAL MANUFACTURES.

#### SUBDIVISION I.

#### IMPLEMENTS USED IN PREPARING LAND FOR CULTIVATION.

##### CHAPTER I.—THE PLOUGH.

1. The ordinary country plough is generally known as हर *har*. Sometimes the Hindi form of the word, हल *hal*, is used. In Gaya, the word लांगल *lāngal* is also used.

2. खिनौरी *khinauri* is used for an old or worn plough. In the South-East and in North-West Tirhut this is ठेंठी *thenthi*, and generally over North-East and South Tirhut ठेंठा *thentha*. In Shahabad it is खुटहरा *khutakra*. A new plough is नवठा *nawathā* or नौठा *nauthā* to the west, नवघर *nawghar* in Champāran, and लवठा *lawatha* generally over North-East and South Tirhut.

3. In West Bihār and South Bhagalpur साँग *sānga*, and in South Munger साँगह *sāngah*, mean the plough and all its appurtenances, as in the sentence साँग (or हर साँग) लेने आव बहियार *sānga (or har sānga) lene āw bahiyār*,—bring the plough, &c., to the field.

4. The various parts of the common plough are as follows:—

5. *The beam* (a).—North of the Ganges this is हरिस् *haris*, and so also in Shahabad. In East Tirhut it is also called हरीस् *harīs*. In Patna, Gaya, and South Munger it is साँढ़ *sānrh*. In South Bhagalpur it is ईस् *īs* is हरिस् *haris* is, however, understood more or less everywhere.

6. *The body* (3).—This is everywhere हर *kara*.

7. *The handle or shaft* (c).—In Shahabad and north of the Ganges this is परिहृत् *parihath*; in the eastern portion of the latter tract it is also लगन् *lāgan*. लगन् *lagnā* is used in South Munger, Patna, and Gaya, and नाँगनो *nāngano* in South Bhagalpur. In South-Western Shahabad परिहत् *parihat* is used. The knob at the end of the body near the handle is in Patna चंदवा *chandwa*, in Gaya चाँदी *chāndi*, north of the Ganges and in Shahabad मूठ *mutha* (or in the south-west of the district चंदली *chanduli*), and in the south-east मुठिया *muthiyā*. In South Bhagalpur मकरी *makari* is a piece used for amending it when broken. The first, second, and fourth names are only used if it is a separate piece of wood.

8. *The notches on the beam* (d).—by which the share is raised or lowered.—In Saran खेड़ा *kheṛha*, in Gaya खेंड़ी *khenṛhi*, and in Shahabad खेड़ी *kherhi*. In Patna they are खेहा *khehā*, in Champāran खाता *khātā*, and throughout Tirhut खाड़ी *khārhi*. In South-East Tirhut, it is also खड़हा *khārha*, and in South-East Bihār खौड़ा *khonrha* or काढ़ *kārḥ*.

9. *The sole* (e).—in which the share is fixed.—

In West Bihār, it is टोर *tor* or टोरा *torā*. In East Bihār, it is नास् *nās* or नासा *nāsā*.

North of the Ganges the thicker end of the sole is called माँथ *mānthā* or माँथा *mānthā*.

10. *The share* (f).—Everywhere फार *phār*. In North-East Tirhut also फारा *phārā* or फाला *phālā*, and in South-East Tirhut, also लोहामा *lohāmā*.

11. *The wedge fixing the beam to the body* (g).—North of the Ganges and in Shahabad and South Munger, this is पाट *pāt*. Variants are पट्टा *pattā* (Gaya), पाटा *pātā* (South Tirhut and Patna), and पाटो *pāto* (South Bhagalpur).

A second wedge is sometimes added, which is known as चेली *chaili* everywhere north of the Ganges and in Gaya and the south-west, and also as चेलखी *chelkhi* in South-East Tirhut. In East Tirhut it is also called चेरौ *cheri*. Another name is पाचड़ *pāchar* (in North-East Tirhut and Shahabad), or पचड़ी *pachari* everywhere south of the Ganges. In South Bhagalpur, it is called उपर पाटो *upar pāto*.

12. *The peg* (h) passing through the shaft at the end, to prevent the body coming off.—This is बराइन *barāin* generally, or बरेइन *baraiain*

in Champāran and Tirhut; the latter is also used in South Munger. Other forms are बरेन् *baren* in North-East Tirhut, बरहन् *barhan* in Sāran, बरैनी *baraini* in Patna, and बरन् *baran* in Shahabad. Other names are सभ धरिया *sabha dhariyā*, सत धरिया *sata dhariyā*, in Patna, and सभधर *sabhadhar* in Gaya, because it holds the whole plough together. Also तरैल *taraila* in South Bhagalpur, तरैली *taraili* in South-West Shahabad, and हुम्ना *humna* in Patna.\*

**13. The iron clamp** (i) for preventing the share falling off.—कव्वार *karvār* or कव्वारा *karvārā* everywhere to the west. A variant is कव्वारी *karvāri* (Patna, Champāran, and West Tirhut). In South-West Shahabad it is also called खूरा *khūrā*. In Patna it is also called जौका *jonkā*, and the same name is current all over Bihār. जौकी *jonkī* and चोभी *chobhī* are also used in South-East Tirhut. In North-East Tirhut a wedge is also used for the same purpose, and is called गाली *gālī*.

**14. The yoke.**—North of the Ganges always पालो *pālo*; so also in Patna, Gaya, and South Munger, with a variant पाल *pāla* in South Bhagalpur. In Shahabad and Gaya, the word is generally जुआठ *juāth*, which is also sometimes used in Sāran and the east. Sometimes it is made up of two bars. The upper bar then is considered the yoke proper, and is hence usually called the जुआठ *juāth*. The lower bar is generally तरैला *tarsaila*.

This double-bar arrangement is not commonly found in the plough yoke. It is more usually met with in the yoke for well irrigation (मोट *mot*); As a general rule पालो *pālo* or जुआठ *juāth* (according to locality) may be safely used for the single-bar plough-yoke and for the double-bar irrigation yoke, and जुआ *juā* for the single-bar cart-yoke. See § 938.

**15. The outer pins**, which join the two bars of the yoke, are सैला *sailā* or समैल *samaila* to the west and कनेल *kanaila* to the east. They are also कनकिली *kankilli* in South Bhagalpur.

**16. The inner pins** are समैल *samaila* or (Patna and the south-east) समैला *samailā* and (Gaya) समैया *samaiyā*.

**17. The leather thongs** (j), which attach the yoke to the beam of the plough.—These are from Patna to the east of the South Gangetic tract, and in Champāran, नारन् *nāran*, with a variant लरनी *larani* in

\* About हुम्ना *humna* there is a story of a Jolha (the proverbial fool of Bihar stories) who found a *humna* on the road and cried out in his foolishness पञ्चों हर के हुम्ना, खेतीकरब बनाय *pañchō har ke humnā, kheti karab banāy*,—I have found the rear peg of a plough, I'll turn a farmer at once.

North-West and South-East Tirhut, and optionally लारन् *lāran* in South-East Bihār. नाधा *nādhā* and नरैली *naraili* are used in Shahabad, and variants of the former word occur in लदहा *ladaha* (South-East Tirhut), लैधा *laidhā* or लाधा *lādhā* (North-East Tirhut), and हर लधौ *har ladhi* or हर नाधा *har nādhā* over South Tirhut generally. नाधा *nādhā* is also used in Gaya. हर नाधा *har nādhā* in Sāran is only used when they are of string. When they are of leather, in that district, they are called दुआली *duālī*. South Bhagalpur has डौड़ा *donṛā* or लैधा *ledhā*.

**18. The ropes (k)** which go round the bullocks' necks.—These are everywhere except in the extreme west जोती *joti*. In the extreme west (Sāran, Champāran, and Western Shahabad) the masculine form, जोता *jota*, is the usual one. In North-East Tirhut they are also समेल *samel* or समैल *samail*, and in South Bhagalpur फौसा *phānsa*.

**19. The projecting knob (i)** in the middle of the upper part of the yoke.—Round this the thongs which fasten the yoke to the beam are fixed. This is everywhere महादेवा *mhaā dewā*. Variants are महादेओ *mahādeo* (Patna and Gaya) and महदवा *mahdawā* (South Munger). In South Bhagalpur it is मंजवार *manjhuāra*.

**20. The notches (n)** near each end of the yoke.—To these the ropes which go round the bullocks' necks are fixed. These are खाँड़ी *khānri* in Patna, with variants खाँरी *khārī* in South-East Tirhut and खेंरी *khenṛi* to the west. South West Shahabad has खड्डी *khuddhi*. In Gaya the word used is कनौसी *kanausi*, and in South Bhagalpur खात *khāta*, while सिमल *simal* or नक्टी *nakṭi* are optional names in South-East Tirhut.

**21. The leaf of the yoke (n).**—This is पत्ता *patlā*, पक्षा *pullā* or (in South-Munger) पलई *palaī* and (in Sāran) पाता *pātā*.

**22. The trough** in which the share lies when fixed in the body is खोल *khol*, or in South Bhagalpur खोली *kholī*.

**23. The bamboo whip** with which the bullocks are driven is पैना *painā*, and its lash is छिट्टि *chhiti* in North-East Tirhut. Other names will be found in § 98 and ff.

**24. A drill plough.**—This is generally टार *tar*, with variants in South-East Tirhut टाँरी *tānri* and टोर *tor* in South Munger. The share is टारसुई *tarasūi*. खिल्ला *khillā* is the nail which fastens the share to the body. The bamboo pipe is in West Bihār बाँसा *bānsā*, also sometimes बन्सा *bansa* in Shahabad. In East Bihār, this is generally चौगा *chongā*, except South Munger, where it is हर चौड़ी *har chānri*.

The cup at the top, into which the grain is poured, is in West Bihār माला *mālā* or मलवा *malwa*. In East Bihār it is पैला *pailā* (sometimes spelt पदला *pailā* or पदला *paela*) or माली *mālī*. In South Munger, it is also उखरी *ukhri*, and in Patna अकरी *akari*.

**25.** *The sharpening of a ploughshare* is called as follows in the various districts :—

Shahabad : धार पिटावल *dhār pitāwala* ; or in the south west of the district धार फरगावल *dhār phargāwala*.

Patna : धार असराब *dhār asrāeba*.

Gaya : असार *asār*.

South Munger and South Bhagalpur : धार पजाव *dhār pajāwa* or असार *asār*.

North of the Ganges generally : धार पिटावल *dhār pitāwala*.

Also, North-West Tirhut and Sāran : धार पिजावल *dhār pijāwala*.

North-East Tirhut : धार बनाव *dhār banāeba*.

South-East Tirhut : धार करालाब *dhār karā lāeba*.

**26.** When a man wishes to *plough deep* he harnesses the yoke higher up the beam in the notches *d*. This is called in West Bihār औगार *augār*. In North-West Tirhut it is called लगार *lagār*, and in the rest of Tirhut तरख *tarakh*. In South-West Shahabad, it is called अवाए *awāe*, in South Munger ठाढ़ा *thārkhā*, and in South Bhagalpur ठाढ़ा *thārha*. Light ploughing is done in the converse way and is known everywhere as सेव *sev*, or in North-East Tirhut सेव *seb*.

## CHAPTER II.—MATTOCKS AND SPADES.

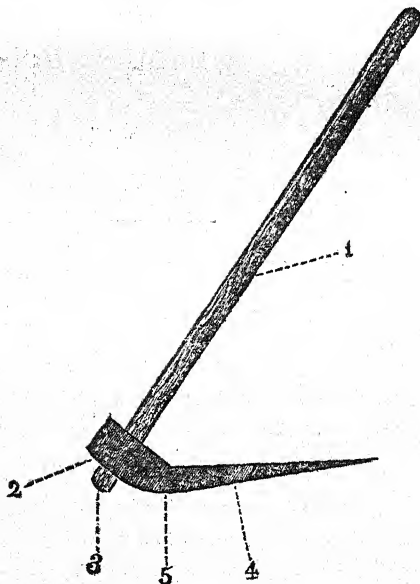
**27.** A large mattock is in West Bihār and Gaya फौरा *phaurā*. Variants are फहोड़ा *phahorā* (Patna and Gaya), फहोरा *phahorā* (South Munger), फओरा *phaorā* (Patna and Gaya), and फहुरा *phahurā* or फड़ुहा *pharūha* in Shahabad. In South-West Shahabad, it is फरसा *pharsa*. In Tirhut it is कुदार् *kudār*, and in South Bhagalpur and South Munger, कोदार् *kodār*. Another name current in Gaya is झम *jhām* or झामा *jhāmā*. In the same district, ओभी *ābhi* is a heavy kind of wooden spade tipped with iron for hard soils, and खुरनी *khurni* or खुदनी *khudni* is a kind of spade.

**28.** A mattock with a narrower blade is कुदारी *kudāri*, कोदारी *kodāri*, or कोदारी *kodāri*. South of the Ganges it is also कुदाली *kudālī*.



कुदाळ् *kudāl* and कुदार् *kudār* are often used to signify also the smaller variety. In South Bhagalpur, it is ठेंढी कोदार् *thenthī kodār*.

29. The handle is बेंट् *bent*, and the upper end of it, which projects beyond the socket, हूरा *hūrā* or हूर *hūr*, or (in South-West Tirhut) मूठा *mūtha*. Other names for this end are एड़ा *erā* or अड़ानी *aṛānī*, and in South Bhagalpur पाट *pāta*. The ring or socket in the blade, to which the handle is fixed, is पास् *pās* or पासा *pāsā* (or in South Bhagalpur पासो *pāso*). In South-West Shahabad it is पँवारी *paṁwārī*, and in South Munger (optionally) पसाटा *pasātā*. The curved part of the blade is in Sāran and Patna फरी *phārī*. Elsewhere, north of the Ganges and in South Munger, फर्की *pharkī*. In Patna and South Munger, it is also called फल् *phal*, in South Bhagalpur फरो *pharo*, and in Gaya फारी *phāri*. In Shahabad, it is धार् *dhār*, and in the south-west of the district, डम्फ *damph*. The place where the ring and the blade meet is कण्ठी *kanthī* in Patna and Gaya, नह्नी *nahin* in Shahabad, सन् *san* or कपठ *kantha* in South Bhagalpur, and सुन् *sun* in South Munger. In Sāran the part of the handle which is grasped is मूठ *mūtha*, and the corners कान *kāna*. A new mattock is नव् चर *nawghara*, and a worn one ठेंढी *thenthī*.



- |                          |                          |
|--------------------------|--------------------------|
| 1. <i>Bent</i> (handle). | 4. <i>Phari</i> (blade). |
| 2. <i>Pasa</i> (socket). | 5. <i>Kanthi</i> (neck). |
| 3. <i>Hura</i> .         |                          |

*The Mattock (Fhaura or Kodār).*

## CHAPTER III.—THE HARROW.

**30.** This is usually the *flat plank*, with (in the east) a grove along the underside. It is dragged along the ground to break the clods after ploughing, while a man stands on it to give weight. In West Bihār and in South-East Tirhut, it is called हेंगा *hengā*, and in East Bihār more usually चौकी *chaunkī* or चौकी *chaukī*. In Patna it is also called सिलवे *silawē*, पटवे *patāwē*, or लगारि *lagāwari*.

**31.** When drawn by one pair of oxen—one ox at each end—it is called हेंगै *hengi* in Champāran, दुगोड़ी *dugorī* in Tirhut, एकहरा *ekaharā* in South Bhagalpur, and दोबरदा *dobarada* elsewhere. When drawn by two pairs of oxen—one pair at each end—it is called in North-East Tirhut चौगोड़ा *chaugorā*, in the rest of Tirhut चरगोरी *charagorī*, दोहरा *do harā* in South Bhagalpur, and elsewhere चौबरदा *chaubaradā*.

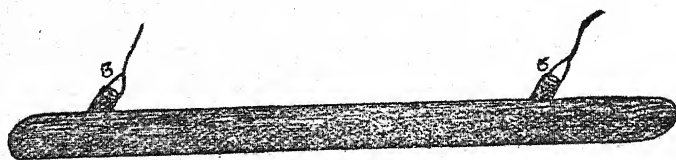
**32.** The pegs to which the hauling ropes are fastened are generally खँटी *khūnti*. In Shahabad they are also called सँडसा *sanrusā*, and in the south-west of the district गुल्ली *gullī*. In Gaya they are बाँखा *baunkhā* in Patna and South Munger, बहखा *bahakha*, and in South Bhagalpur अँकोरा *ankora*.

**33.** The hauling ropes are, north of the Ganges generally, and in West Shahabad, बरही *barahī*. North of the Ganges, they are also हेंगही *hengahī*. In Shahabad, chains used for the purpose are सौंकड़ *sinkar*, and in Patna and Gaya सीकड़ *sikara* when used with four bullocks abreast. These words are also used in North Tirhut. In Patna they are also चौक नारन *chauk nāran* when of rope. In South-East Tirhut, they are also called मरिखर *marikhar*, and in South Bhagalpur जगडोरी *jagadōri*. In South Munger, they are सीकड़ *sikar* when made of chain, and मरिखर *marikhar* when made of rope, and मज्जौतर *majhautar*, is the rope or leather strap joining the two yokes when four bullocks are used. So also in Patna and Gaya. The last word is मज्जौतर *majhotar* in East Tirhut. In East Tirhut, when made of leather, they are called मैरन *mairan* or मेढ़न *merhan*, and when made of rope बरहा *barha* or बरही *barahī*. Sometimes long strips of bamboo are made to serve as hauling ropes. They are then called in South Munger कुदंडी *kudandī*, in South Bhagalpur बंसजोती *bans-jotī*, and elsewhere अरौआ *arautī*.

**34.** The channel in the lower part of the plank to break the clods is in South Bhagalpur चवरी *ghagharī* or चाइ *ghāi*, in South Munger खड्हा *khaddhā*, and elsewhere खड्दा *khaddhā*. The channel is generally



the hollow of the stem of the talipot palm, the harrow being composed of the split half of a log of that tree.



1. *Henga* (harrow).      2. *Khunti* (pegs).      3. *Barkī* (ropes).

*The Harrow (Henga or Chaunki).*

**35.** The *cylindrical roller* is rarely used in the field. It is called everywhere by a corruption of its English name, viz. रोल *rol*. The block itself is called पल्ला *pallā* (Patna), कड़ी *karī* (Gaya), एकठा *ekathā* in Shahabad, and लकड़ी *lakṛī* in Sourh-West Shahabad. Elsewhere it is simply चौकी *chaunkī* or *chaunki*.

**36.** Sometimes the harrow is made of two parallel planks joined together. This is called हेंगा *hengā* or चौकी *chaukī*, &c., as above.

#### CHAPTER IV.—RAKES USED IN FIELD WORK.

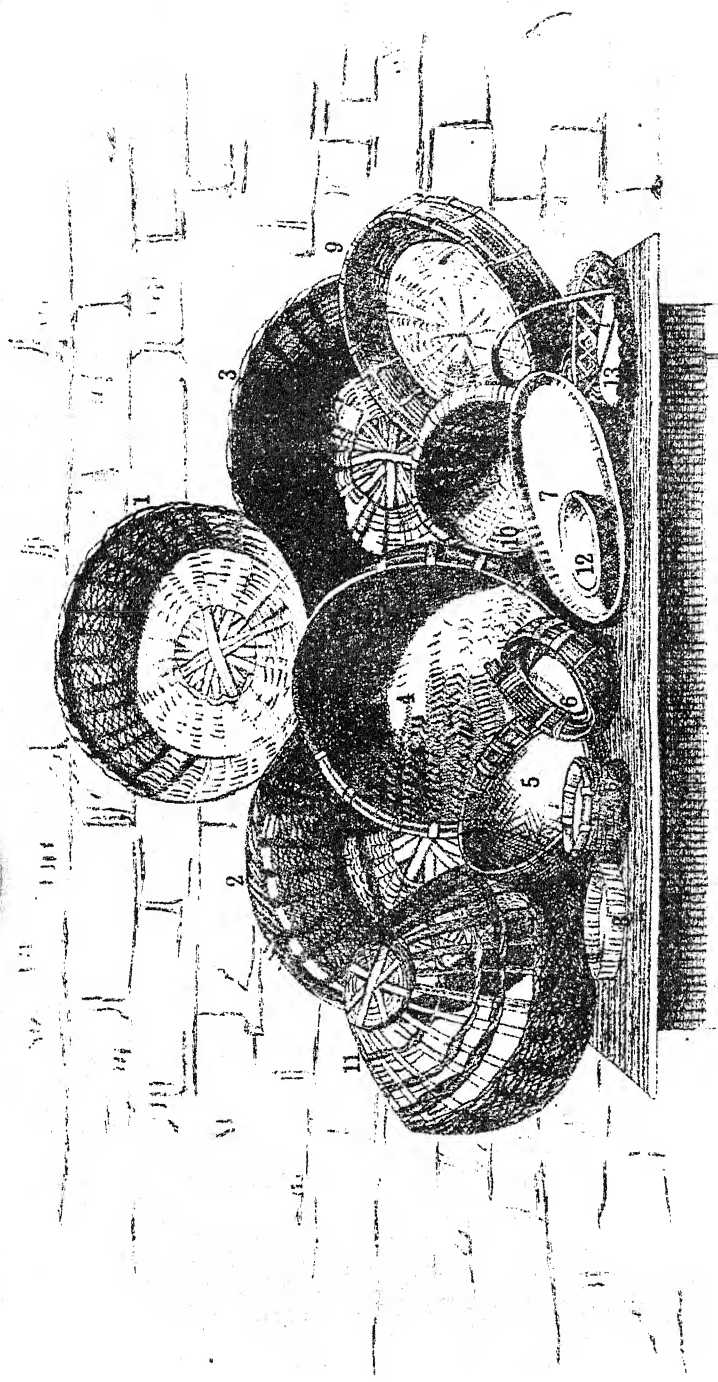
**37.** Rakes are seldom used. Sometimes a bundle of thorns is dragged over a field to soften the surface when it has been baked hard by the sun after rain or irrigation. This has no special name. In parts of Tirhut, the कण्टा *kantā* or खखोरनी *khakhornī* is a sort of rake or harrow worked by oxen to loosen the soil and extricate weeds from a crop of young rice. A पच्छरिया *pachphariyā* or (in Sāran) गेलहनौ *gelhani* is a kind of plough with five shares used in indigo factories.

#### CHAPTER V.—PICKAXES, PITCHFORKS, &c.

**38.** A *pickaxe*.—North of the Ganges this is गैता *gaintā*, south of the Ganges it is गैता *gainta* or गैती *gaintī*. In South Bhagalpur, it is गैचा *gainchā*, and in South Munger गता *gātā*.

**39.** The *dredger*, used in well-sinking, has various names. In Shahabad, Sāran, and South Tirhut, it is चखना *chaknā*, and in Champāran





*A Collection of Baskets.*

- |              |  |              |  |
|--------------|--|--------------|--|
| 1. Chhantia. | made of split bamboo.                  | 8. Dagn,     | made of split bamboo, edge sewn with tal leaves. |
| 2. Ditto     | " ditto, woven up with tal fibre.      | 9. Dala      | " split bamboo.                                  |
| 3. Oriya     | " split bamboo.                        | 10. Tekri    | " tal slips and bamboo.                          |
| 4. Daura     | " ditto,                               | 11. Tap      | " bamboo slips.                                  |
| 5. Dauri     | " ditto, strengthened with tal leaves. | 12. Sikahuti | " muj grass.                                     |
| 6. Two ditto | " split bamboo.                        | 13. Phuldali | " flower-basket                                  |
| 7. Dagra     | " ditto, edge sewn with rattan.        |              |  |

तर्ही *tarellā*. In North-East Tirhut, it is छौटी *chhitī*, बठुली *kathulī*, or पथिया *pathiya*. छौटी *chhitī* is also used in South-East Tirhut, where also occur कठवत् *kathawat* and (also in Shahabad) तगाड़ी *tagāir*. Elsewhere south of the Ganges, it is गैता *gaintā* or खान्ती *khantī*, and in South Munger, छौटा *chhitā*.

40. The *pointed iron spear* for tapping the well-spring also has various names, viz. खुगटा *khuntā* north of the Ganges generally, गजाड़ा *gajāṛā* in Sāran, and गोभनौ *gobhnē* in South-West Tirhut. In Gaya, it is खोभना *khobhanā*, and in Shahabad खोभन् *khobhan*, but in the south-west of the latter district, it is लरहा *luraha*. In South Munger, it is डेभन् *debhan*, and in South Bhagalpur, it is गजाड़ा *gajāṛā* or खन्ती *khantī*.

41. The *hooked stick* for pulling down fruit from trees is generally लगगा *laggā* or लगगौ *laggi*. The hook of this is अंकुषी *ankusī* or (in South Bhagalpur) कानौ *kānī*. The long pole with a small net at the end to catch the fruit as it falls, is भोला *jholā*, खौंची *khonchī*, or (in Sāran) भोरा *jhorā*. Another optional name in South Munger is जलखारी *jalkhārī*.

The short stick thrown up into fruit-trees to bring down fruit is झट्टा *jhatahā*, and also (in Sāran) लगुसी *lagūsī*.

## SUBDIVISION II.

### IMPLEMENT USED IN SOWING, WEEDING, AND IRRIGATION.

#### CHAPTER I.—BASKETS.

42. Baskets are generally woven of bamboo slips or twigs. Unless otherwise stated, this may be assumed of all the following.

43. Baskets used specially by the sower are called generally ओड़ा *orā*, ओड़ी *ori*, or ओड़िया *oriyā* (sometimes made partly with the fibre of the leaves of the tāl palm) ; also we meet, to the west, छैटो *chhaintī*, and to the east छौटा *chhitā* (a large one), छौटी *chhitī* (a small one), or दौरी *daurī*. South of the Ganges, they are also called in Patna बट्टा *battā* (also in Shahabad) दौरा *daurā*, or दौरी *daurī* (sometimes made of the culm of the *sik* grass, *andropogon muricatum*), in Gaya (also in North-

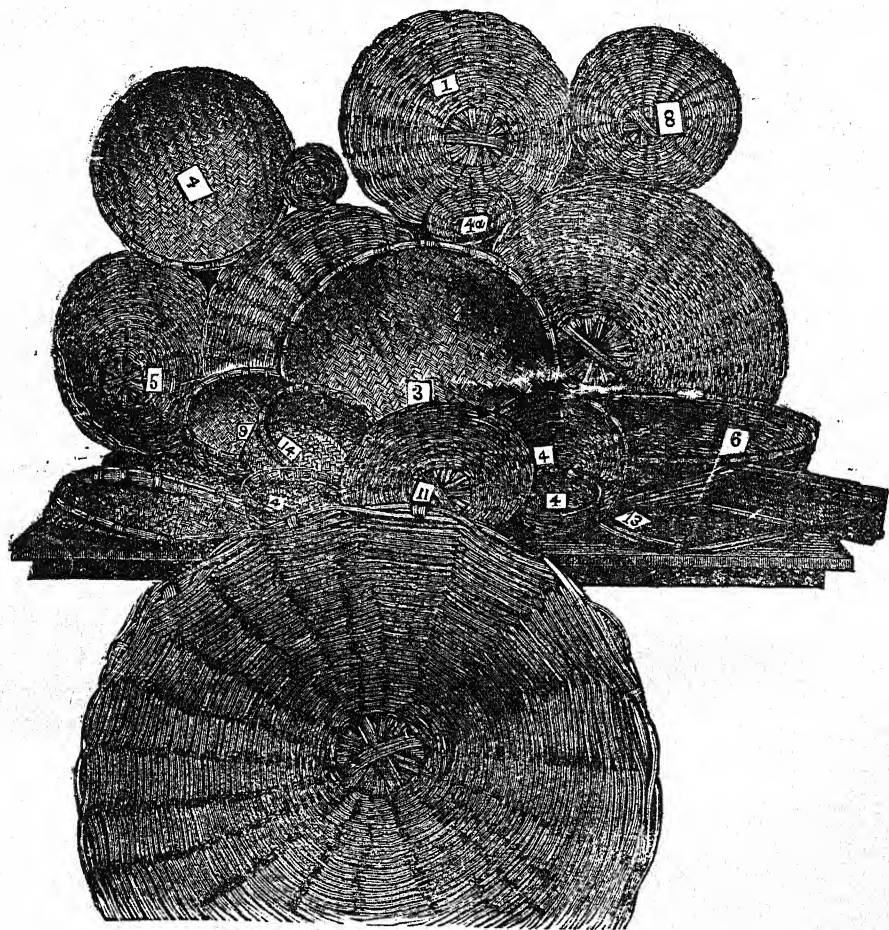
East Tirhut) पधिया *pathiyā* (also used for feeding cattle), and in South Munger खंचिया *khanchiyā*. The only difference amongst all these is that in the case of the दौरा *daurā* and दौरि *dauri*, the bottom is woven of bamboo slips, like a mat.

44. There are likewise several other kinds of baskets, used indiscriminately for this and other domestic and agricultural purposes. Thus, small straw grain-baskets are चंगौली *changeli* or चंगेरी *changeri*, and sometimes डाली *dālī* or डलिया *daliyā*, especially towards the east. In Patna and South Munger, they are called बटरी *batari*. Another very similar basket (but still smaller) is called very generally मौनी *maunī* or मौनिया *maunniyā*, also बट्टा *battā* in Patna, Gaya, and South Munger, and फुलुकी *phulukī* in East Tirhut. A large open basket made of split twigs of bamboo generally woven up with the fibre of the leaves of the tal palm is called टोकड़ा *tokarā*, टाका *dhākā*, टाकी *dhāki*, ओड़ा *orā*, or छैटा *chhaintā*. A smaller variety is called गंजा *gānjā*, टोकड़ी *tokarī*, टकिया *dhakiyā*. When the bottom is very finely woven so as even to hold water, it is called ओईसा *oraisā*. The धामा *dhāmā* is an open basket made of rattan. The खैचा *khaincha* or खाँचा *khānchā* is a large coarse basket made of twigs of *cytisus cajan* (*rahar*) or tamarisk (*jhāu*). South of the Ganges, we also find डेली *delī*. A smaller basket of the same kind is known as खाँची *khānchi* (also खाँभी *khānjbī* in North-East Tirhut), खंचिया *khanchiyā*, खाचोनी *khacholī*, पटुली *pathulī* (Gaya), नोनहारो *nonihārī* (Patna), or (South Bhagalpur) दमहरिया *damahariyā*. The डगरा *dagarā*, डगरी *dagari*, also called south of the Ganges दौरा *daurā*, दौरि *dauri*, or (in South Bhagalpur) डाला *dālā*, is a large shallow basket. These are all made of either bamboo twigs or slips, except the दौरा *daurā* or दौरि *dauri* (see above). In Shahabad, करई *karwī* or डोकी *dokī*, and north of the Ganges सिकहुती *sikahutī* or सिकौती *sikautī*, is a little basket made of the stalks of the *mūnj* grass.

45. A broken basket is छितनी *chhitani*, or in Gaya छतना *chhatanā* or in South Bhagalpur छितना *chhitana*.\* The भाँपी *jhampi* or भाँपिया *jhampiyā* is a little basket with a lid. It is also called पौती *pauti* or पौनिया *pautiyā* (being then generally made of *mūnj* grass) and पेटारी *petārī* (made of bamboo or rattan). A larger kind is called भाँपा *jhāmpā*. The lid of all these is called पेहानी *pehānī* or भाँप् *jhāmp*. ठैचा *thaiçhā* or चंगोर *changor*, or in Shahabad ठैचा *thainchā* or ठौचा *thinchā*, is a kind of large open basket. फुलडालो *phuladālī* is a flower-basket:

\* A common curse amongst Gaya women is छितनी बड़नी लागल *chhitani, barhni lagau*,—may your wealth be swept away.

# BASKETS.



From a photograph.

## A Collection of Baskets and of Other Articles of Basket-work.

1. Oriya.
2. Chhaintas of various sizes.
3. Daura.
- 4 & 4a. Dauris of various sizes.
5. Deli.
6. Khaincha.
7. Tap.
8. Tokri.
9. Dagri.
10. Dagra.
11. Tarāju (scale-pan).
12. Kolsup.
13. Sup.
14. Chalni (sifting sieves).

### MATERIALS.

Nos 1 and 8 are made of split bamboo twigs, woven up with the fibre of the leaves of the tál palm.  
 4a, of the culm of the *sik* grass (*andropogon muricatum*).  
 5 & 6, of tamarisk (jhāu').  
 7, of *rahar* (*cytiscus cagan*).  
 11, of bamboo twigs.  
 13, of *sirki* (the upper joint of *saccharum procerum*).  
 The rest are of bamboo slips.





साजी *sāji* is one with a handle, In North-East Tirhut, मटोर *mator* is a basket used by betel-growers (बरई *barai*).

46. डेली *deli* is the basket employed by coolies when working on roads. In the North-Western Provinces, the same word is used for a basket in which wild fowl, fish, or young pigs are kept.

47. A winnowing-basket or sieve is कोलसुप *kolisupa*, or in North-West Tirhut डगरा *dagarā*. A basket for sifting grains of various sizes is मूप *sūp*. A scale-pan is तराजू *tarajū* or तराजूई *tarajui*.

48. There are several kinds of baskets used for catching fish viz. टाप *tāp*, टापा *tāpā*, टापौ *tāpi*; गाँज *gānj* or गाजा *gājā*; सरैला *sarailā* (Tirhut); अरटा *arṭā* in East Tirhut; परवे *parawe* or आरसी *ārasi* in Patna; अरसी *arasī*, पेरवा *perwa*, or सैरा *sairā* in South Bhagalpur and छोपा *chhopā* in Shahābād. The last is also worn over the head and down the back in the rainy season to keep the wearer dry, and is called in Sāran छोपौ *chhopi*.

49. South of the Ganges भौकी *bhaunki* is a large basket with a narrow mouth. तरौना *taraunā* in Gaya is a basket made of tamarisk for carrying refuse, and in Patna बोगिया *bogiyā* is a small basket for cowdung. In South-East Tirhut, चाँग *chāng* is a large basket equal to four टोकड़ी *tokari* for carrying chaff. टंगौर *tangaur* is a similar kind, but made of *rāhar*. and rougher

50. In Sāran, तरछा *tarachha* is a basket used in weeding poppies. टाप *tāpā*, टापा *tāpā*, or टापौ *tāpi*, or (in South-East Tirhut) खौप *khomp*, and in Sāran झौप *jhāmp*, is a basket under which chickens are kept. These are generally made of *rahar* (*cytisuscajan*).

51. बत्ती *batī* or बाती *bāti* are the twigs used for weaving baskets.

## CHAPTER II.—BROOMS.

52. These are used for various agricultural and domestic purposes.

53. The ordinary sweeper's broom is झाड़ू *jhārū* and झाड़ूआ *jhārūā* or झाड़ूआ *jhārūā*. In South-West Shahabad, it is also called सधन् *sethan*, and near Ara, कुँचा *kunchā* South of the Ganges, to the east, it is called बोछन *boṛhan* or बोछनी *boṛhani*.

54. The broom used by women in sweeping out the house and also by sweepers is बाछनी *baṛhanī*, or in North-East Tirhut, also बाछन् *bāṛhan* or बाछनि *bāṛhani*. According to Crooke, it is so called because the family is supposed to prosper (*barhnā*). It is also called towards the west कुँची *kunchī*.

55. The broom used for sweeping up the grain on the threshing-cor has various names. North of the Ganges, in Sāran, it is सिरह्य



*sirahath*, and in North-West Tirhut सरहथ *sarahath*. In Champārān, it is खरहरा *kharaharā*; and in the rest of Tirhut खर्रा *kharrā*. South of the Ganges it is, in Gaya and South Munger, कूचा *kūchchā*, in Shahbad कूचा *kūchhā*, and in the south-west of the district कुच्ची *kunchi* or सैथन *sethan*. In South Bhagalpur, it is झटई *jhatai* or खरहरा *kharanharā*.

56. The broom used by grain-parchers for turning the grain which is being parched, is झारु *jhāru* in Patna and Gaya, बरनी *barhanī* in the south and east generally, लरना *laranā* in North-East Tirhut, छिपनी *chhipani* in South-East Tirhut, चलाूनी *chalauni* to the west of the North Gangetic tract, and in South-East Bihār भुंजनाठी *bhunjanāthī*.

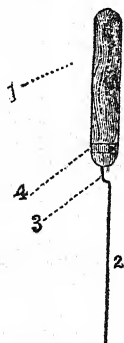
57. The long twig broom used for sweeping up leaves and rubbish is north of the Ganges, to the west, खरहरा *kharharā*, and to the east खर्रा *kharrā*. South of the Ganges, in South Bhagalpur, it is खरहरा *kharharo*; but in Patna, झांटा *jhāntā*, in Gaya, झारु *jhāru*, in Shahabad सरहत् *sirhat* or झांखी *jhānkhī*, in the south-west of the same district, झरना *jharnā*, and in South Munger, झांटा *jhāntā* or झटैनी *jhataini*.

58. To sweep is in Patna and Gaya, बोहारब *bohārab* or बाढ़ब *bārhab*; the former is also used in the south-east. To the west, it is बहारल *bahāral*, and in Tirhut बाढ़ब *bārhab*, झारब *jhārab*, or झारि झुरि दब *jhari jhuri deb*.

### CHAPTER III.—IMPLEMENTS USED IN WEEDING, &c.

59. The खुरपा *khurpā* is a sort of hoe used for loosening the earth round young plants or in weeding.

60. Of this, the iron blade is खुरपा *khurpā*, or in North-East Tirhut, पासेङ्ग *pāsaunga*. The handle is बेंट *bent*. The iron ring-fastening in the blade is साम *sām* or सामी *sāmī*, and also in Shahabad, चुरिया *churiyā*, and in the south-west of the district मूंदरी *mundri*. The spike of the blade which goes into the handle is north of the Ganges, नार *nār*, and south of it नार *nār* or डण्टै *ḍantī* or (South-West Shahabad) डौंड़ी *ḍāṇṇī*. Towards the east, we find, north of the Ganges, an optional variant लार *lar*, and in South Bhagalpur लार *lārū*.



1. Bent (handle).
2. Khurpa or khurpi (blade).
3. Nār or ḍanṛī (spike).
4. Sām (ferule).

61. A smaller instrument for scraping grass or weeding is called The Hoe (*Khurpa* or *Khurpi*).

when the blade is curved, खुरपी *khurpi*, and (south of the Ganges) when it is straight पसनी *pasnī*. An optional name for the curved variety in Gaya is बँकूआ *bankūā*.

#### CHAPTER IV.—IMPLEMENTS USED IN CONNECTION WITH IRRIGATION.

62. The beds formed in a field for irrigation are called कियारी *kiyārī*. In South Bhagalpur, they are called केआरी *keārī*. In South Munger, गंडारी *ganrārī* are smaller sized beds for the same purpose.

63. These are made with an implement with a handle and board fixed at the bottom, like a rake without teeth. This is worked by a singleman, much as a rake is used. In the North-Western Provinces it is usually pulled with a rope, but not so usually in Bihār. It is called generally to the south of the Ganges फरही *pharuhī*, and in East Tirhut फरहा *pharuhā*. North of the Ganges, to the west, it is called फहुरी *phuhurī*. In South Bhagalpur, it is called फरुआ *pharuā*, and in South Munger, फड़ही *pharāhī*. In Gaya it is called पेड़नी *penrānī*.

64. A wooden shovel used in distributing the water in a field is called हथा *hathā* or हत्था *hatthā*. South of the Ganges, it is also called आभा *ābhā*, in South Bhagalpur छिटा *chhittā* and in South Munger कठौआ *kathauā*.

65. Other appliances used in connection with irrigation from wells, tanks, or streams will be found in the chapter on irrigation.

#### SUBDIVISION III.

#### APPLIANCES USED IN FIELD WATCHING.

#### CHAPTER I.—THE SLING.

66. This is generally डेलमास *dhelamās* or डेलबाँस *dhelawāns*. In Patna, Gaya, and (optionally) Shahabad, it is also called डेकबाँस *dhenkawāns*. Another name current in Shahabad is डेक्यास *dhekyās*.

In South-East, Tirhut, it is also called डेलौरी *dhelauri*. In South Munger and South Bhagalpur, it is डिंडोर *dinor*, गुलेल *gulel* or, to the east, गुलतौ *guleti* is a pellet-bow.

## CHAPTER II.—THE SCARECROW.

67. This is generally धूह् *dhuh* धूहा *dhuhā*, or धूआ *dhua*. In Patna, it is पुतला *putalā*, and in Gaya दहौ *dahū*.

68. A scarecrow pulled by a string and hung on a tree is north of the Ganges धबधबा *dhabadhabawā*, ठकरा *thakarā* to the west, ठकठकिय *dhakdadhakiyā* in South-West Tirhut, अकासी *akāsi* in South-East Tirhut, and elsewhere, तारक छजा *tārak chhajā* or धूआ *dhua*. South of the Ganges, it is in South-West Shahabad, डम्होआ *damhauā*, elsewhere in the district, डमको *damko*. In Patna, it is डमकौला *damkauā* and in Gaya धल्कौआ *dhalkauā*. In South Bhagalpur and South Munger, it is हरका or हड़का *harkā*.

69. Cultivators also usually put an old black earthen pot in a field to keep off the evil eye, which is called in Tirhut टोटका *totkā* or in North-East Tirhut तौला *taulā*. South of the Ganges, we find also टोटका *totkā*, with variants टोटमा *totmā* (Gaya) and टोटवा *totwā* (South Bhagalpur). In Shahabad it is called टोना *tonā* of नजर गोजर *najar gojar*, and in South Munger नजर गुजर *najar gujar*. Another general name is करिखाइ हौड़ी *karikhāi hāñri* or करखाहि हड़िया *karkhāhī hanriyā*, from करिखा *karikhā* or कर्खा *karkhā*, 'soot.' Local variants of this last word are कर्खी *karkhī* (Shahabad), कारिख *kārikh* (Gaya), and कर्खो *karkho* (South Bhagalpur). Generally this pot is marked with lime (चुना *chunā*). Thus, a man of Ara would say हड़िया में करिखा लगा कचुना की टीक दे की खेत में घे अवल जाणा *hanriyā men karkhā lagā ke chunnā ke tik de ke khet men dhai āwal jālā*,—he has come back after setting up in the field the pot on which he has laid soot and marks of lime.

## CHAPTER III.—THE WATCHMAN'S PLATFORM.

70. This is known as मचान् *machān*, with an optional variant मॉच *māch* in the west.

71. The shed over the platform has various names, viz. north of the Ganges भोंपड़ी *jhompari* and खोंपड़ी *khompari* generally, छपरी *chhapri* (North-West Tirhut), छाही *chhāhi* (North-East Tirhut), and लगौरी *lagauri* (South-East Tirhut). South of the Ganges, we have छपरा *chhaparā* to the west and मरुका *marukā* and छपरी *chhaprī* to the east.

72. मड़ई *marai* and also (in East Tirhut) मर्रा *marrā*, गोहिया *gohiya* (South-West Tirhut) and पलानी *palani*, is a shed on the ground without any platform

## SUBDIVISION IV.

### IMPLEMENTS USED IN HARVESTING.

#### CHAPTER I.—THE SICKLE OR REAPING-HOOK.

These are either toothed or with a sharp cutting edge.

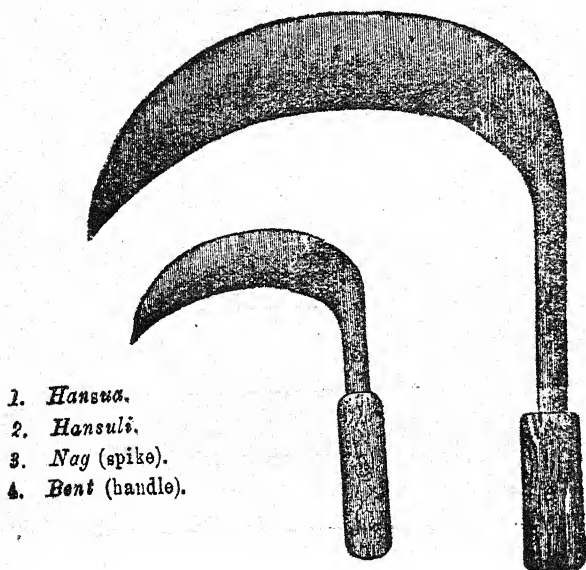
73. (a) *With a sharp cutting edge.*—These are everywhere हंसुआ *hansuā*. A kind with a heavier blade is called पघरिया *paghariyā* or पघरुआ *pagharūā*, or बधरा *badharā*, बचरा *badharī*, बधरिया *badhariyā* or बधरु *badhāru*. It is also called in East Tirhut सँगिया *sangiyā*, in South Bhagilpur डाब *dāba*, and in Gaya चिलोही *chihohī*.

(b) *With teeth.*—These are called दंतूला *dantulā*, from दांत *dānt* 'a tooth.' They are also called कैचिया *kainchiyā*, of which कचिया *kachiyā* is a variant in South-East Bihār.

74. हंसुली *hansulī* is a small sickle without teeth, principally used by girls for cutting spinach (साग *sāg*), and by toddy-sellers (पासी *pāsi*) for cutting palm-trees. The पहसुल *pahasul* is a fixed upright sickle, which is kept in position by the foot resting on the wooden base in which it is fixed, and is used for cutting spinach and other vegetables. In Patna and Gaya, कत्ता *kattā* is an instrument used by Doms for cutting bamboos and क्योचा *kyonchā* is an instrument for barking wood.

75. The above names are also used for the curved part of the blade. The straight part of the blade is called नार *nār* or (to the east)

झार, *lār*. Other names are डाँड़ी *dāñri* (South-West Shahabad), नरिया *narijā* (Gaya), and नाब *nāb* (Patna). The handle is बेंट *bent*.



1. *Hansua*.
2. *Hansuli*.
3. *Nag* (spike).
4. *Bent* (handle).

The ordinary Sickie (*hansua*), and that of the Toddy-seller (*hansuli*).

## CHAPTER II.—RAKES USED ON THE THRESHING-FLOOR.

76. This is अखैना *akhainā*. It is a kind of hooked stick used for pushing the sheaves under the bullocks' feet while the grain is being trodden out. This word is only used south of the Ganges. Local variants are खैना *khenā* and अखैना *akhenā* (Patna, Gaya, and South Munger), अखैना *akhaina* in South-West Shahabad, and उखैनी *ukhaino* in South Bhagalpur. When it has five prongs, it is called पचखा *pachakhā* north of the Ganges, in South Munger, and in Shahabad, and पाँच *pāñchā* also in the last district. This is also called in South Munger पाँचख *pāñchakh*.

## CHAPTER III.—GRANARIES.

77. These are of four kinds—

1st.—A structure of straw or brushwood in the open air.—

These are बखार *bakhār*, बाखरी *bākhārī*, or कोठी *kothi*. Local names are बेड़ी *berhi* north of the Ganges generally, ठेक *thek* in South Bhagalpur, and बदारी *badārī* (also in South Bhagalpur) or मुनहर *munhar*.

in South-East Tirhut. In Tirhut, a गोली *golī* is a round कोठी *kothī*. जबरा *jabrā* in Gaya is a small granary.

2nd. *Upperground pits for storing grain.*—These are everywhere खाद् *khād*, and also (south of the Ganges; खत्ता *khattā* or खता *khātā*, local names are चौर *chaur* in South-East Tirhut, माट् *māt* in Gaya, and खाध् *khādh* or खाचा *khachā* in South Bhagalpur.

3rd. *Granaries inside the house.*—In Sāran, डेहरी *dehrī* is a small circular closet for holding grain, and is generally made of wattle and mud. The कोठी *kothī*, कोठिला *kothila*, or कोठिली *kothilī* is everywhere generally made of sun-baked mud, and is larger.

4th. *A space surrounded by mats for holding grain* is ठेक् *thek*. A granary made of straw only is in South Bhagalpur खोंचरो *khoncharē* and in South Munger बाँध् *bāndh*.

78. The *support* of the granary is गोड़ा *gorā* generally. Local optional names are बेस्ना *besnā* (South-East Tirhut), बैसक् *baisak* (East Tirhut and South Munger) खूरा *khūrā* (Patna), and ओटा *ota* (Shahabad).

79. The *cover* of a कोठी *kothī* is everywhere except in South-East Bihār पेहान् *pehān* or पेहना *pehanā*. In Sāran and Gaya, it also means the plug or stopper (see § 81). Local names are झपना *jāpanā* (South Tirhut and South Munger), धपना *dhāpanā* (East Tirhut and South Bhagalpur), and चाक् *chāk* (Patna, Gaya, and South Munger). The opening covered by it is मुँह् खड् *munhkhār* in Sāran. In the same district the cover of a बखारी *bakhārī* is खोंप् *khomp*.

80. The *bottom* is called everywhere पैद् *pend*, पैदा *pendā*, पैदी *pendī*, or पेनी *penī*. The South Bhagalpur form is, however, पैदो *pendo*.

81. The *hole* through which the grain is removed is generally अन् *ān* or आना *ānā*, local names being आण् *ān* or मोहखा *mohakhā* in East Tirhut and Patna, and मुह् *munh* north of the Ganges. The plug for filling the hole is देवकन् *debkan*, or in the south-east मुँदन *mundan*. In Sāran and Gaya, it is also पेहन् *pehān* (see § 79), and in South Bhagalpur ठेपी *thepī*.

82. A heap of grain is ढेरी *dherī* or रास् *rās*. In Gaya it is also बिल्ली *billī*. In South Munger a small heap is called कुद्दी *kuddī*.

83. Various earthen vessels are used for holding grain. These are north of the Ganges generally कुँडा *kunrā*, माट् *māt*, घैला *ghailā*, or हँडिया *hanriyā*, मटका *matukā* कोंट *khonrh*, चेरु *cherui* are also used, but principally to the west. South of the Ganges, we have चरुया *charua*



खेम *khim*, खोरा *hhorā*, and मटकी *malaki* in Patna, Gaya and South Munger (the last two also in Tirhut); खौड़ *ekhour* in Shahabad, and कुड़ी *kunrī* in South Bhagalpur.

84. The covers of these are the same as those mentioned above; the local names are टक्ना *dhaknā* (Shahabad), भक्ना *jhaknā* (East Tirhut and Gaya), and मुन्दन *mundan* (East Tirhut and South Bhagalpur).

85. An earthen cupboard similar in shape to the कोठिली *kothilī* but used for keeping cooking pots and ear-dishes, &c., is called जबरा *jabrā*.

## SUBDIVISION V.

### IMPLEMENTS AND APPLIANCES USED IN CONNECTION WITH CATTLE.

#### CHAPTER I.—THE FODDER-CUTTER AND TROUGH,

86. This is गंडास् *ganrās*, गड़ाव *garāvs*, गंडासा *ganrāsā*, or गंडासी *ganrāsī*. Local variants are गंडसी *ganrāsī* in North-West Tirhut and गड़ावा *garānsā* in South Tirhut. The word गंडासी *ganrāsī* is the usual one. It has a short, heavy handle. Other similar implements are दाव *dāv* टंगाड़ी *tangārī* (Tirhut), and (in Patna, Gaya, and South Munger) काकूट *kākūt* or कौकूट *kūkūt*. The गंडास् *ganrās* and गंडासा *ganrāsā* are properly, heavy implements at the end of a long handle, four or five feet long. They are weapons rather than fodder-cutters.

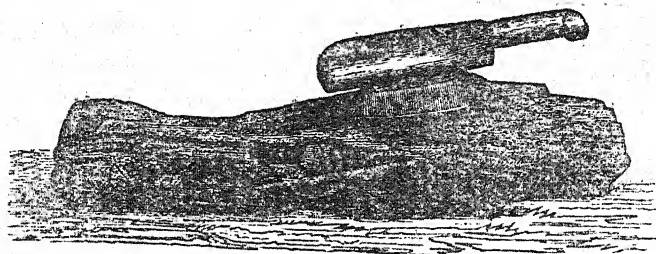
87. The heavy wooden part immediately over the blade of the fodder-cutter is called जाली *jālī* जलियाँ *jalīyā*, मुंगरी *mungarī*. Some times, especially to the east, it is simply called बेंट *bent*,

88. The blade is गंडासी *ganrāsī*, &c., as above. The handle is north of the Ganges मुठ *muth*, or मूठी *muthī* and south of it बेंट *bent*.

89. The knob at the end of the handle has various names, viz. एड़ा *erā* north of the Ganges generally, हूर *hūr* in North-East Tirhut ठेकवा *thékavā* in South-West Tirhut and in Shahabad, and आणक *ārṇak* in South-West (Shahabad). Elsewhere no special name has been noted, unless we include मुठ *muth* and मुठिया *muthiyā* in South-East Bihar.

90. The spiked part of the blade, which goes into the handle, is खुरा *khurā* or खरी *khūrī* to the west generally. Also, north of the Ganges, to the west, गोड़ा *gorā*, and in North-East Tirhut चोभी *chobhī*

A very general name is नार् *nār* (East Tirhut, Patna, Shahabad, and South Munger), नारी *nārī* (Gaya), or लार् *lār* to the east generally.



Fodder-cutter (*ganrāsi*) and block (*thehā*).

**91.** The *block on which the fodder is cut*.—This is north of the Ganges and in Shahabad ठेहा *thehā*. Another name is परिकट *parikat* (Shahabad and North-East Tirhut), परिअट *pariath* (South-East Tirhut and Gaya), परकट्टो *parakuttho* or परैठ *paratho* (South Bhagalpur), and परहटो *parhatū* (South Munger). Other local names are कुटकटना *kutakatana* (Shahabad) and निसुहा *nīsulā* (South-West Shahabad).

**92.** The *feeding-trough*.—When made of earthenware, this is नाद *nād* or नाँद *nānd* generally, a local variant being लाद *lād* or लाएद *lāēd* towards the east.

**93.** In Champāran and North-East Tirhut, पथिया *pathiyā* is a basket used for the same purpose; elsewhere it is ओईसा *oraisā*. In the same tract, a wooden trough for feeding cattle is called नाव *nāw*, a general name for the same being कठरा *katharū*. In Shahabad चरन् *charan* or चरनी *charani*, in Gaya गौरी *gaurī*, and in South Munger गौड़ो *gonrō*, mean a long feeding-trough of sun dried mud.

## CHAPTER II.—THE MUZZLE AND BLINKERS.

**94.** The *net cattle-muzzle*, which is put on them when treading corn and at other time, is जाब *jāb*; local variants being जाबा *jābā* (Gaya) and जाबी *jābī* (East Tirhut, Patna, and South Bhagalpur). North of the Ganges (to the west) जाबी *jābī* means a smaller muzzle put on calves to prevent them eating earth. Instead of जाब *jāb*, जाली *jālī* is used in South Munger. मोहरी *moharī* in Shahabad is a rope attached to the head-rope of an animal to prevent it opening its mouth too wide.

**95.** The *conical wooden frame* put on a calf to prevent it sucking its mother is डील *dīl*, with for local variants डीला *dīlā* (Shahabad



and the east) and डोलो *dilo* in South Bhagalpur. In South Bhagalpur, another name is कंटेलो *kantelo*.

**96.** In Patna टाठी *dhāthi* is a piece of wood tied round a bull's neck to prevent it eating. Elsewhere strings are used, and are called in Tirhut बेरुआ *beruā* (west), कजई *kajai* or लगामी *lagāmī* (south-east), टेमा *tema*, (north-east), and जूना *jūnā* (east generally).

**97.** *Blinkers* for cattle are in Sāran and Champāran अन्पट् *anpat*, and in Tirhut and the south-east खोलसा *kholśā*. To the east generally they are also खोल *khol* or खोला *kholā*. In Shahabad they are छोपनी *chhopanī* or नोक्ता *nokta*, in Patna अंधियारी *andhiyārī*, and in Gaya अंधेली *andhelī*. In Patna टोकनी *toknī* or खोला *kholā* are the blinkers used in oil-presses or sugar-mills. The cloth tied over the blinkers is अखमूंदनी *ankhamundnī*.

### CHAPTER III.—THE WHIP AND GOAD.

**98.** The *whip* used in driving *bullocks* is पेना *pena* or पेना *painā*. The latter is sometimes spelt पएना *paēnā*.

**99.** Its *lash* is generally चामुक् *chābhuk*, with a variant चभुकी *chabhukī* in the north-west. In North-East Tirhut it is छिटि *chhitī*. सांटा *sāntā* is found in South Bhagalpur, and local variants of this are साटा *sātā* in Sāran and South Tirhut and सट्का *satkā* in Shahabad. छर्की *chharkī* is used in Patna and Gaya, and भिडौ *jhitī* in South Munger.

**100.** The *thong* at the end of the lash is झब्बा *jhabbā* in North-West Bihar, गिरह् (the *knot*) in North-East Bihar, फुन्ना *phunnā* in Gaya, फिक् *phik* or फुदना *phudnā* in South Bhagalpur, and फुंदना *phundanā* in Shahabad.

**101.** The *spike* at the end of the stick is अरई *arai*, of which अरौआ *aruā* is a local variation in Patna and South Munger and आर *ār* or अरआ *aruā* in South Bhagalpur.

**102.** An *elephant-goad* is अङ्कुस् *ankus* or आङ्कुस् *ānkus*. A *spzar* for driving elephants is भाला *bhālā*, बरका *barackhā*, बरकी *barackhī*, or (in Shahabad and East Tirhut) बल्लम् *ballam*. Another name is गजबाक् *gajabāk* or (Patna and Gaya) गजबाग *gajabāg*. The *wooden club* studded with iron spikes, with which an elephant is beaten over the tail, is simply मुकदर *mukadar*. The अकुरी *akuri* is a *wooden-goad* for young elephants, and when made of bamboo, it is called (in South-West Tirhut) कनार *kanār*.

**103.** डोंग *dāng* (East Tirhut and Patna), डेंग *deng* (Gaya), and सांटा *santā*, are short *sticks* which may be used for driving cattle

झाकून *chhākun*, झकुनी *chhakuni*, or (South-West Shahabad) छिटकन् *chhitkan*, and (Gaya) पिटौर *pitaur*, are twig whips used for the same purpose.

**104.** A horse-wh'p is कोरा or कोड़ा *korā* or चाबुक *chābuk*, and a spur कांटा *kāntā*.

#### CHAPTER IV.—HOBBLES FOR CATTLE.

**105.** These are छान् *chhān* or छान्द *chhānd*. \* Other local words are पैट् *pairh* or पैट्ट *pairhā* or (in East Tirhut) पैकर् *paikar* or पैकर् *painkar* and (in South Bhagalpur) गोड़ानी *gorāni*.

**106.** A piece of wood tied to the neck of a vicious or runaway animal is ठेकर *thekar* or (to the west) ठकर *thakar*. In South-West Tirhut, it is ठोकर *thokar*, and in North-West Tirhut, ठोकरा *thokarā*. In Patna it is ठेकरा *thekarā*, and in South Munger, ठेकुर *thekur*. North of the Ganges we often find मुंगरा *mungara* or मुंगरी *mungeri*, and other local names are डगरन् *dagaran* (Gaya) and गरहर *garahar* or गरहड़ो *garaharo* in South Bhagalpur.

**107.** A cattle chain is सिकर *sikkar*, सीकर *sikar*, सिकरा *sikara* \* or सिकरी *sikari*. Sometimes these are spelt with a dotted *r*: thus सिक्रड़ *sikkar*, &c.

#### CHAPTER V.—ROPES.

**108.** A. Those used for cattle.—The rope of tethering cattle is everywhere पगड़ा *pagahā*, and also in South Bhagalpur जोर *jor* or गेंठा *genhā*. In Sāran and Gaya, it is also तगड़ी *tagahī*. The knots or loops by which they are tied are जोर *jor* or ठेका *thekā*.

**109.** In Gaya and the south-east, सेली *seli* is a hair string tied from the neck to the feet of a calf when milking a cow. In Gaya it is also called सेल् *sel*.

**110.** A tethering-rope, by which cattle are tied to a peg, is छान् *chhān* generally, or (locally) गढ़ा *gūrhā* (North-West Tirhut, Gaya, and Shahabad), गोड़ाव् *gorānw* (South-West Shahabad), गोड़ार् *gorār* (Patna and Gaya), गोड़ावन् *gorāwan* (Gaya and South Munger), डेहौराजोर *derhaurājor* (Gaya and North-West Tirhut), मलौ *malau* (South-East Tirhut), जोर *jor* (Champāran and North-East Tirhut), and जोरो *joro* or गोड़ानी *gorāni* (South Bhagalpur). Most of these

\* As in the proverb गढ़ा गेलाह्, सरग, छान् लगेले गेलेन्हि *gadha gelāh sarag chhān lagle gelainhi*,—the donkey went to heaven and took his bobble with him; i. e., vices follow one to a future life.

refer rather to the kind of knot or loop with which they are tied than to the rope itself.

**111.** A double tether for wild cattle, held by two men round the animal's neck, is north of the Ganges दोबग्गी *dobaggī*, or in South-East Tirhut दोगहा *dogahā*, in North-East Tirhut दोबगली, *dobagalī*. in North Bhagalpur दोवागी *dobāgi*, and in Sāran दुबगली *dubagalī*. South of the Ganges छर्की *chharkī* is used in Gaya and Munger in the sense of this method of attaching ropes. It is also used for the mode in which a log is attached to an animal's neck.

**112.** नाथ् *nāth* is a head-rope for cattle, passing through the animal's nose.

**113.** अगाड़् (or अगार्) *agār* or अगाड़ी (or अगारी) *agārī* is a head-rope for horses, a local name being गल्खोर् *galkhor* in Gaya and Shahabad. पिछाड़ी (or पिहारी) *pichhārī* is the heel-rope, which is also called (north of the Ganges) पछाड़् *pachhār*. बाग्‌डोर *bāgdor* is a rope for tying horses ताँत् *tānt* or मोजम्मा *mojammā* is the thin leather rope tied round the horse's hocks. The halter tied round a horse's neck is गरौधन् *garaundhan* गरदाँव् *garadānw*, or (in Shahabad) गर औँधा *gar aunāha*, and (in North-East Tirhut) गर्दम् *gardam*.

**114.** To the west and north, पैकर् *paikar*, पैकर् *painkar*, or पैकरा *painkarā* is a head-chain for a camel, while to the south-east it is used for elephants. It is also used by travelling merchants for cattle. नकैल् *nakaīl*, नकेल् *nakel*, or in Sāran नकलौल् *nakalol* is the nose-rope of a camel.

**115. B Ordinary ropes.**—An ordinary rope is रस्सी *rassi*, रसरी *rasrī*, डोर् *dor*, डोरी *dorī*, or जेवर *jemwar*. जोर् *gor* is also used, and (in Tirhut, Patna and Gaya) जौरी *jauri*.\* रस्सा *rassa* is a cable. A ship's cable is लहासी *lahāsī*, or in Sāran लहास् *lahās*; and a two-rope, गून् *gūn* or (in Gaya and the south-west) गौन् *gon*. गैता *gainta* in Gaya is a rope for carrying beams. A coil of rope in the same district and in Champaran is घुरचीला *ghurchilā*. For the ropes used by a पासौ *pāsī* or toddy-seller see § 375. The string used in drawing water from a well with a brass vessel (लोटा *lotā*, &c) is called डोरी *dorī*; while the general name with other vessels is उबहन् *ubahan*, उबहनी *ubahani*, or (in South-Bhagalpur) उबहैन् *ubahain*, and in North-East Tirhut उघेन् *ughen*. The knot round the neck of the vessel is north of the Ganges and in Shahabad अरवन् *arawan*, and in Patna, South Munger, and South-East

\* As in the proverb जौरी जरि गेल, ऐँठन ठामे *jauri jari gel, ain'han thāme* the rope may be burnt, but the strands remain (even though reduced to ashes); i.e., a rich man come down in the world retains his pride.

Tirhut रौना *raṇā*. Other local names are फनकी *phanākī* (North-East Tirhut), फंदनी *phandanī* (Gaya). फाँस् *phāns* (East Tirhut and South Bhagalpur), and फाँसर्गाली *phānsargālī* in Gaya and South Munger. A small piece of rope attached to the vessel and then tied on to the regular well-rope is generally पन्कोर *pankhor*. A local name is छोरी *chhori* (Champāran and South-East Tirhut). Its knot is मुँधी *mundhī* in Tirhut and the north-west, and मुड़ी *muddhī* in Shahabad. A thick well-rope is रसा *rassā* or बरहा *barhā*.

116. The rope which is used in working the irrigation lever (लाठा *lathā*, &c.) is बरहा *barhā*, with an optional variant बरह *barah* in South Munger. Other names are हथबर्ही *hathbarhī*, and in Champāran and North-East Tirhut उबहनी *ubahani*. The short rope joining it and the bucket by a slip-knot is पन्कोर *pankhor* or छोरी *chhori* everywhere with the following local names:—छोर *chhor* (South-West Shahabad), जोता *jotā* (Sāran, Patna, and Gaya and the south-east), जोती *jotī* (Shahabad and South Munger), नाधा *nādhā* (optionally in Gaya), नधन् *nādhān* (optionally in Sāran), and बगहा *bagahā* (South Bhagalpur).

117. The strings used in working the irrigation swing baskets (चाँड़ *chānr*, &c.) are known as डोर *dor* or डोरी *dorī*. In Sāran, they are जोती *jotī*.

118. The ropes used for dragging a harrow are, north of the Ganges, generally हेंगही *hengahī* or बरही *barhī* &c., as described in § 83.

119. To the west मोजर *mojar* or मोजरौ *mojarī* is a rope put round the roots of young trees to hold up the earth as they are being transplanted, other names (in South-West Tirhut) being गेरुआ *geruā* or (also in Champāran) बन्धना *bandhnā*. In West Shahabad and Gaya, it is गुड़ी *gurhī*, and in South Bhagalpur जड़बन्धना *jarbandhnā*.

120. The generic term for a grass rope is जुना *juṇa* or जूना *jūnā*, and in Patna and Gaya also जौरी *jaurī*, and in Champāran पतहर *patahar*. It is used for tying up bundles and for cleaning vessels. Another name in Tirhut is सर्पत् *sarpat*. गतान् *gatān*, or in Shahabad गत्ता *gāt*, is a straw rope for tying up bundles. Ropes for tying up bundles of sugar-cane are जोती *jotī*, उखबन्धना *ukhabandhnā*, गतौरा *gataurā* (South-West Shahabad), and पगार *pagār* (North-East Tirhut) or पगड़ा *pagarā* (made of sugar-cane leaves in South Bhagalpur). गुरही *gurhī* in Shahabad and north of the Ganges, to the east generally कच्चा *kachhā*, and in East Tirhut ओदार *odār*, is a loosely-twisted hemp

rope (but गुरही *gurhī* may be either straw or hemp) for tying up bundles of crops.

**121.** A rope made of the stems of the *cytisis cajan* (*rahar*) and similar plants for tying up bundles is called बेंती *bentī* in Patna, Gaya, and South Munger, and बेंतड़ी *bentarī* in South Bhagalpur. In Gaya, it is also called बंधरी *bandherī*. जुनेरी *junerī* (Gaya) is a similar rope made of *kus* grass. Ropes made of thatching-grass are called north of the Ganges झालास *jhalās* or झालसी *jhalasī*. Bundles of *mūnj* grass twisted up for cleaning vessels are लूँड़ा *lūṇṛā* or नूँड़ा *nūnrā*. A thick hemp rope is बरहा *barhā*, बरही *barhī*, or (in Gaya and South Munger) बरता *baṭā* or बरती *bartī*.

**122.** For most of the above, the word जूना *junā* or (when the rope is made of straw) गतान् *gatān* may be used, or a periphrasis may be used, e.g. कुसक् रसरी *kusak rasarī* for जुनेरी *junerī*.

**123.** सूत *sūt*, सूता *sūtā*, or तामा *tāgā*, is ordinary thread for sewing and weaving. सुतरी *sutarī* or (rarely and only in the extreme west) सुतली *sutālī* is twine. This in South Bhagalpur is called सुथरी *sutharī*. Twisted string is, south of the Ganges, ठर्रा *thurrā*. North of the Ganges and in South Munger, बाँटल रस्सी *bāntal rassī*, यँटल रस्सी *ainthal rassī*, or (to the west) बरल रस्सी *baral rassī*, is used.

**124.** To the west चोप् *chop* is string made of the bark of the *butea frondosa* (परास *parās*) or of the palm-tree. In Gaya it is called चोप् *chomp*.

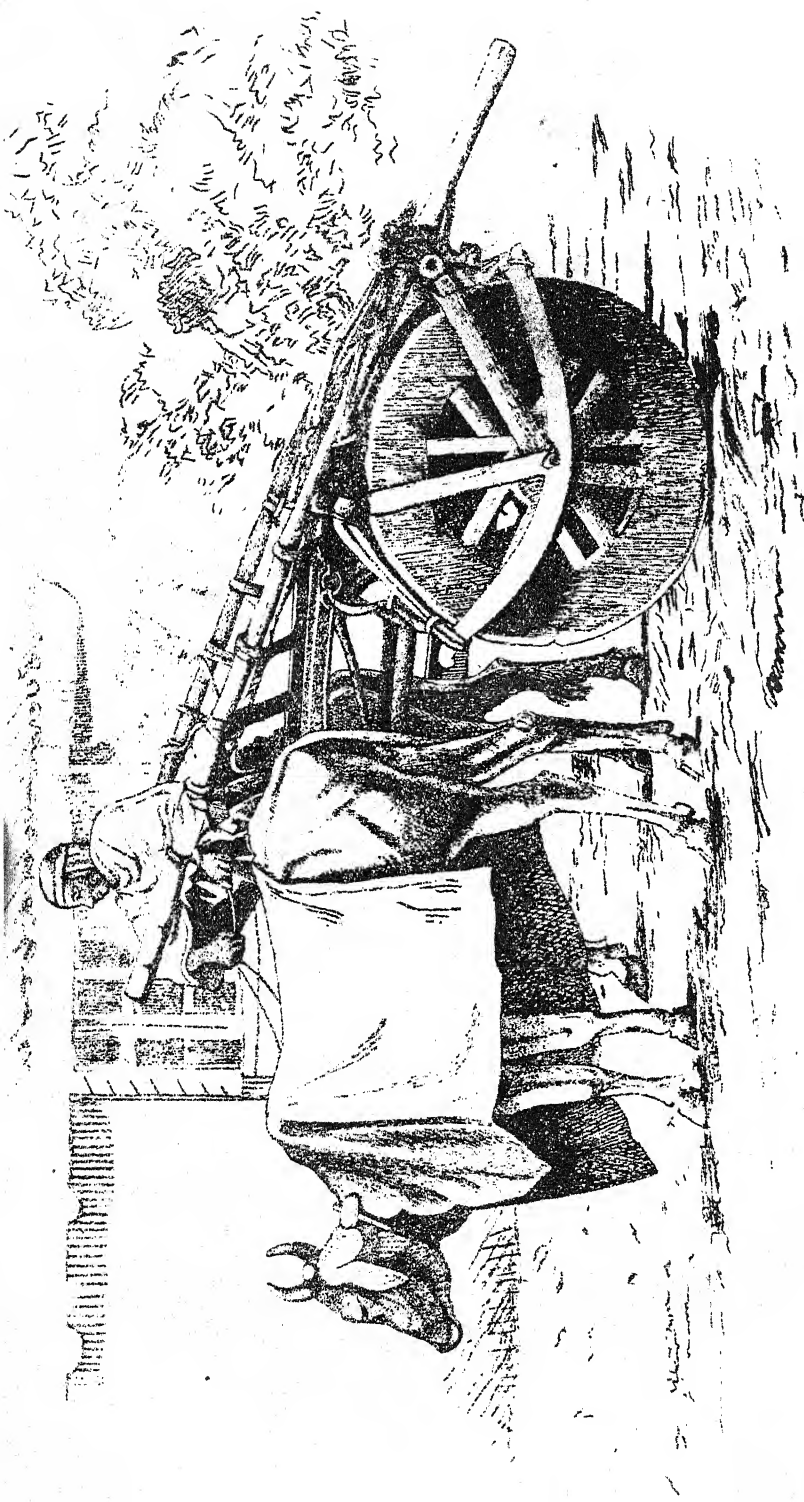
#### CHAPTER VI.—PADS FOR CATTLE.

**125.** These are known generally as गद्दी *gaddī* or पलान् *pālān*. In Patna, Gaya, and Shahabad बख्खरा *bakhrā* is leather sheet which goes over this. A खरहिया *kharahiya*, or in Sāran खरैया *kharaiyā*, is a pad stuffed with खर *khar*, and under it is placed the कन्हली *kanhelī*. पेटार *petār* is, in South-West Shahabad a belt for tying them, and पक्खोली *pachholī* a rope fastened to the animal's tail for the same purpose.

**126.** The pad for an ass is लेवा *lewā*, local names being पिठिया *pithiyā* (Tirhut) and सुरका *surkā* (also in East Tirhut) or तरहो *taran-chhi* (Shahabad). In North-East Tirhut and Gaya छलौनी *chhalounī* is the cover of the pad. That of a bullock is (besides गद्दी *gaddī* and पलान् *pālān*) north of the Ganges and in South Munger कन्हली *kanhelī*, and south of it, to the west, छलाबखरा *chhallābakharā*, and to the east छला *chhalā*.







A COUNTRY CART (CHHAKRA) SHOWING THE USE OF THE BODY CLOTH (JHOLI).



**127.** An elephant's pad is गद्दी *gaddī*, and in Shahabad also गद्दा *gaddā*. Underneath is placed a softer one called गद्दला *gadelā*.

#### CHAPTER VII.—GRAIN-BAGS AND PANIERS FOR LOADED CATTLE.

**128.** These are आखा *ākhā*, अँखा *āṅkhā*, or तङ्गी *tangī*\*; south of the Ganges they are also गेठिया *gethiyā* or पट्टा *pattā*. In Shahabad, however, they are जोरा *gorā* or गोन *gon*.\* A large grain-bag carried on a bullock's back is in Sāran लदौरी *ladaurī*, or (also in North-West Tirhut) लगौरी *lagaurī*. In Gaya, this latter word means the cord by which the bag is fastened on the animal's back.

**129.** खुरजो *khurjī* is a gunny (टाट *tāt*) bag borne by asses and used by potters for bringing clay from earthpits (मटिखान् *matikhān*), and by others for carrying bricks &c.

**130.** A rice-sack is बोरा *borā* or तङ्गी *tangī*.

**131.** In south Bhagalpur a bag borne by the bullock, in which the drivers put their luggage, is कटारी *katārī*, and in South Munger it is हँडवाय *hanṛawāy*. In Sāran, it is खास् *khās*.

#### CHAPTER VIII.—CANVAS, LEATHER, OR TARPAULIN COVERS.

**132.** These are तिरपाल् *tirpāl* or (when made of छाल् *chhāl*, leather) छाला *challā*.

**133.** झूल् *jhūl* or झोली *jhōlī* is a body-cloth put over bullocks in cold weather. In Gaya, it is also झोला *jhōlā*, and in Sāran ओढ़ना *oṛhāna*. झूल् *jhūl* also means an embroidered cloth spread over an elephant's pad.

#### CHAPTER IX.—VESSELS FROM WHICH ANIMALS ARE FED.

**134.** The bag from which cattle are fed is झोतो *jhō'tī*, or in Champāran, झोला *jhōlā*. A horse's grain-bag is लोवड़ा *lovṛā*. In Patna कपाड़ *kapāḍī* is a fodder bag for cattle.

**135.** Feeding-troughs are described in §§ 92 93.

#### CHAPTER X.—DAIRY UTENSILS.

**136.** *The milkpail.*—This has various names, according to locality. North of the Ganges generally, they are झबही *jhābā'ī* or दुदही,

\* As in the proverb बैल न कूद कूद तङ्गी *bail na kūde, kūde tangī*,—a bullock does not leap, but his load does, of which the Shahabad version is बैल न कूदे कूदे गोन, इ तमासा देखे कोन् *bail na kūde, kūde gon, ī tāmāsā dekhe kon*.

कँटिया *dudahi kanti, ā*; but they are also भौड़ा *bhānrā* in Champāran, घुरला *ghuriā* in the North-West generally, and चपड़े *chapaṛ* in North-East Tirhut. South of the Ganges, we have टहरी *tahrī* or पूरा *pūrā* in South-West Shahabad, and कँटिया *kantiyā* in the rest of the district and East Biḥar; चाँपी *chāmpī*, टेहरी *tehrī*, or पतला *patlā* in Patna and Gaya; दुइनौ *duhnī*, चुकौ *chukkī*, कटिया *katiyā*, मेटिया *metiyā*, कठ्खी *kathlī*, or कठई *kathāī*, in South Bhagalpur; and चुकड़ी *chukrī* or चुका *chukkā* in East Tirhut and South Munger.

**137.** डबा *dabā*, डबही *dabahi* (also in Champāran), पाया *pākhā*, राइस् *rāis*, or रासि *rāsi*, are large milkpails used in North Tirhut, and थपरी *thaparī* is a smaller one. कौड़ी *kānrī* or कठई *kathāī*, also in North-East Tirhut, कट्टा *katthā*, are in Tirhut wooden milkpails. In South Munger रास *rās* is used instead of राइस् *rāis*.

**138.** Vessels used in making and keeping clarified butter (घू *ghyū*, &c.) and curds (दही *dahī*, &c.).—This also has various names viz. north of the Ganges दहियाही हौंडो *dahiyāhī hānrī* or कड़ाहो *karāhī*. A local name is करना *karnā* (Champāran and Tirhut) or कौरना *kaurana* in North-East Tirhut. South of the Ganges, we meet भौड़ा *bhānrā* generally, with a variant भौर *bhānrā* in South Bhagalpur and दहैहो *dahenī* to the west. In Patna and Gaya, we have चम्पा *chāmpā*, महारा *mahārā*, and नदिया *nadigā*. The last is also used north of the Ganges and in South Munger. In South Bhagalpur, other names are कंतरी *kantarī* and छौंछ *chhānchh*.

**139.** There are sometimes special names for special sizes. Thus while हौंडा *hānrī* or हँडिया *hāriyā* is everywhere used for the larger size, the next smaller size is in Tirhut कोहा *kohā* or करुना *karunā*. कोहा *kohā* is also used in South Munger, and पतिला *patilā* or पतुकी *patukī* is used with the same meaning in Sāran. The next smaller size is कोही *kohī* or कहतरी *kahatarī*. A still smaller size is छौंछी *chhānchhī*, मटकुरी *matakurī* (of earth always) or मटकूहो *matakūhī* (North-West Tirhut), and the smallest size of all is छँडिया *chhānchhiyā* or नदिया *nadigā*.

**140.** The vessel for holding clarified butter is घिवही भौड़ा *ghiwahī bhānrā*, कँटिया *kantiyā*, कोही *kohī*, राइस् *rāis* (large), चुका *chukkā* (small), &c. Other names in North-East Tirhut are घिवक् कड़ाहो *ghiwak karāhī* (large) or घिवक् करहो *ghiwak karāhī* (small). In Patna, Gaya, and South Munger चम्पा *chāmpā* or चाँपी *chāmpī* are used, and रसोकी *rasokī* (large) and फेरुआ *phēruā* (small) are met in South Bhagalpur.

**141.** The leather vessel in which it is exported is कूप्रा *kuppā* or कूपो *kuppō*. The latter is smaller than the former, and is also used for holding oil. In North-East Tirhut, it is also called चमड़ो *chamari* or चौकठी *chaukathī*. नदोइ *nadoi* is used in Gaya, and गेलहा *gelhā* is a similar smaller vessel.

**142. The churn.**—To churn is महल *mahal* to the west and महव *mahab* to the south and east. The act of churning is महाइ *mahāi* or मथइ *mathāi*; local variants being महो *mahī* in Champāran and South Bhagalpur, and मथई *mathāi* or महन् *mahan* there and in Gaya and South Munger.

**143.** A churn is north of the Ganges, to the west, मठमहन *mathamahan*. In Tirhut and Gaya, it is कुँडा *kūṇṛā* or (south-east also in Gaya and Champāran) कुण्डा *kundā*, and (north-east) खोर् *khor*. South of the Ganges, it is कमारी *kumārī* in South-West Shahabad तौला *taula* in the rest of the district (also in East Tirhut), घोरमंह *ghoramānhā*, north of the Ganges and in Patna and Gaya, and महान्रा *mahānrā* in South Munger.

**144.** The stirrer or stick moved in the churn is रहो *rahi* generally and also महनी *mahanī* to the west and in Tirhut. The latter has local variants, viz. मथनो *ma hanī* (Tirhut and the West), महान् *mahān* (West), and महनो *matonni* (Gaya). Local names are गजहो *gajahī* (South-East Tirhut), छोहो *chhoṛhī* (South-West Shahabad and East Tirhut), and घोराठी *ghorāṭhī* (Patna, Gaya, and South Munger).

**145.** The rope with which it is twisted is generally रसरो *rasari* or डोरो *dorī*; but more specific names are नेन् *net* (generally), with local variants नेवत् *newat* or नेवता *newatā* (east) and नेतो *neto* (South Bhagalpur). In Patna it is खिचनो *khinchani*, and in South Munger दम-  
dam. Another name in South Bhagalpur is जोतो *jotī*.

**146. Vario s vessels.**—In South Bhagalpur, काई *kāin* is a small vessel containing a quarter of a *ser* of milk. A पाथा *pāthā* contains one *ser*, and a चुका *chūkā* four *ser*s. In Sāran, a चुका *chukka* contains a quarter of a *ser*.

#### SUBDIVISION VI.

### APPLIANCES USED IN THE CONVEYANCE OF GOODS OR PASSENGERS.

#### CHAPTER I.—THE COUNTRY CART.

**147.** The ordinary cart is called everywhere गाड़ी *gārī*, but in Sāran, it is more usually गड़ी *garī*. The छकड़ा *chhakṛā* or गाड़ा *gārā*

is the large complete full-sized cart, with long bamboo poles projecting from each side in front. In North-East Tirhut, it is sometimes called चघुस् गाड़ी *chaghūs gārī*. The सम्गड़ *saggara* or सागड़ *sāgara* is a lighter and rougher kind of cart for carrying country produce. In Gaya and Shahabad, it is also called लड़हिया *larahiya*.

**148.** For carrying passengers, the रथ *rath* or रथ्य *rantha* is a light four-wheeled cart used by rich people. A similar two-wheeled cart is called साँवगी गाड़ी *sāmvaṅgī gārī* or (in Gaya) सौंगी गाड़ी *saungī gārī*. It is also called मंजोली *manjholi* in Tirhut and Gaya, and बहल *bahal* generally, with variants बहेल *bahel* (Patna and Gaya) and बहली *bahalī* (Gaya). The रक्ता *chka* is a two-wheeled light trap, generally drawn by a pony. In Sāran, it is also called घोड़ बहल *ghor bahal*. The किराँची *kirāuchi* is a covered cart something like an omnibus on two wheels.

**149.** A cart drawn by a single pair of bullocks is दोबर्दा *dobardā* or दोकड़ा *dokrā*. One drawn by two pairs is चौबर्दा *chaubardā* (but this hardly ever occurs). In a team of three bullocks the wheelers are called धुरी *dhurī* or धुरिया *dhuriyā* to the west and जोड़ी *jorī* to the east, and the leader बौड़ *binra* or बिड़िया *bi-riyā* to the west and भिड़ो *jhibbī* (also in Sāran) or नाटा *nāta* to the east.

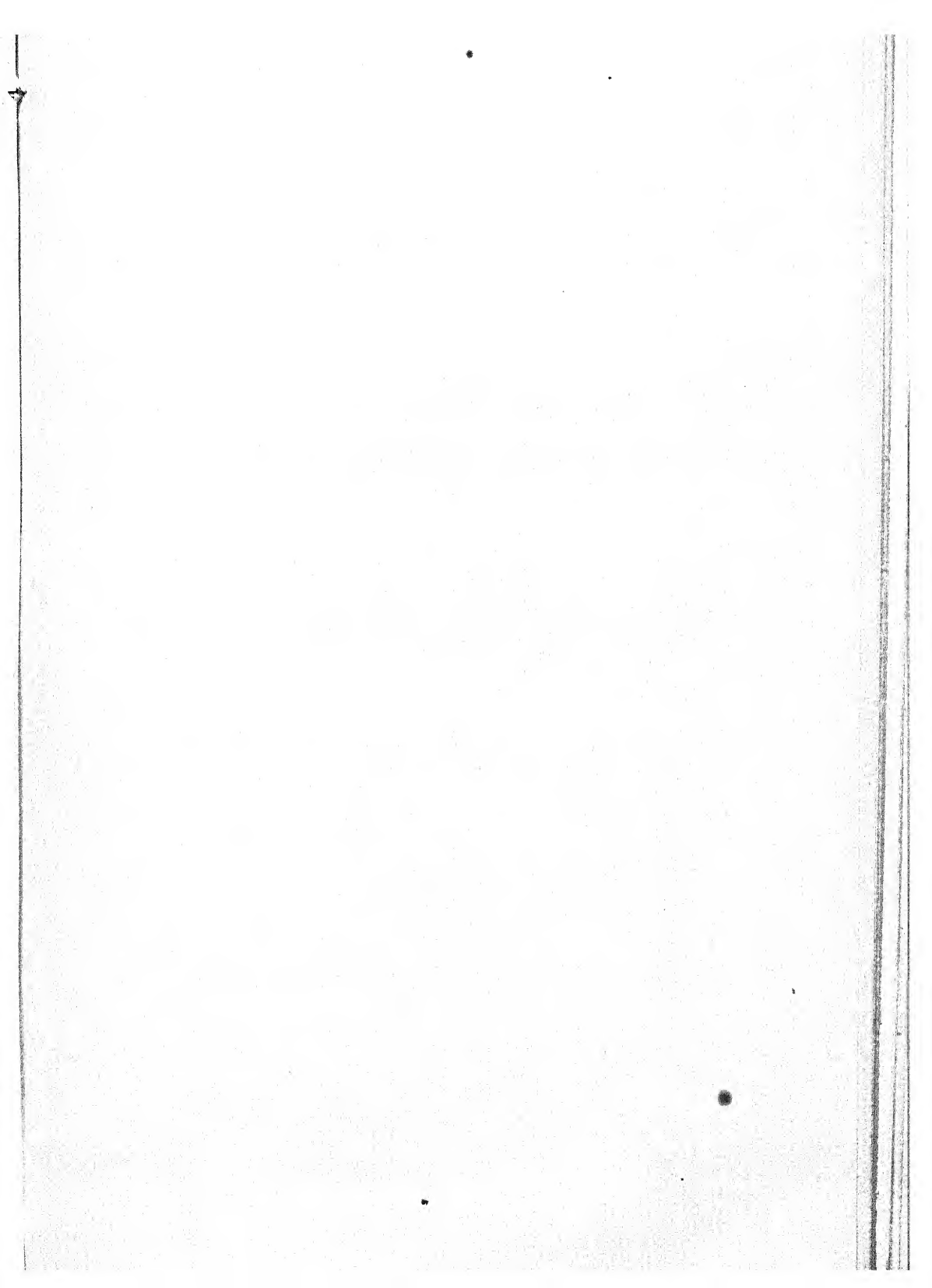
## CHAPTER II.—THE LARGE COMPLETE COUNTRY CART.

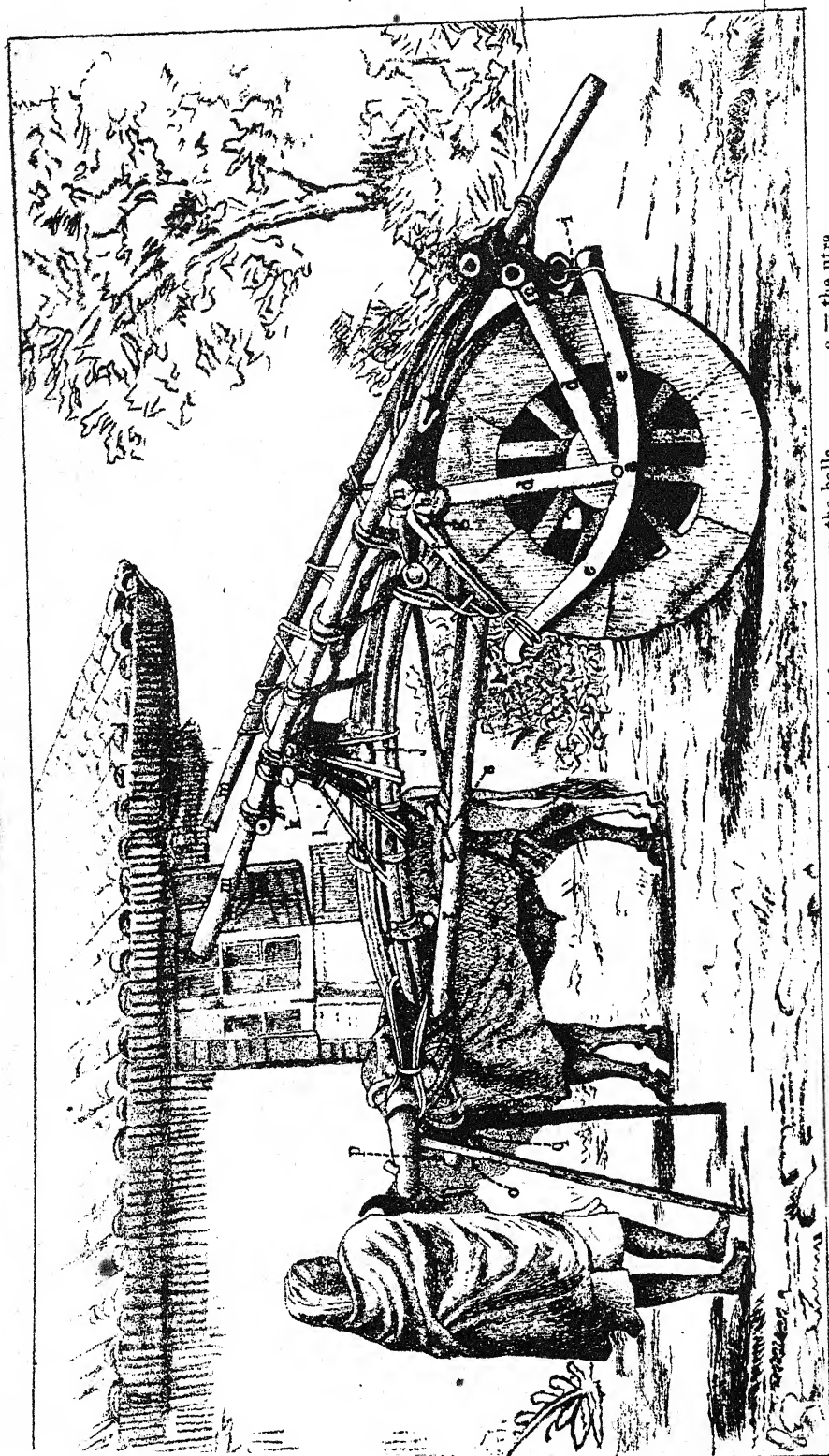
**150.** This is छकड़ा *chhakrā*, गाड़ा *gārā*, or चघुस् गाड़ी *chaghūs gārī* (see Chapter I). Its parts are as follows :—

**151.** *The wheel.*—This is everywhere पहिया *phiyā*. To the west, and also in Gaya and South-East Tirhut, it is also called चक्का *chakkā*.

**152.** The *felloe* is called मङ्गर *mangar*, except in Gaya, where it is जमोट *jamot*. It is made of six segments of sisu wood, called each पुट्टी *putṭī*.

**153.** The *nave* is called नाह *nāh*. In Gaya, it is also नह *nah*, and in Sāran नाहा *nāhā*. Through this, the spokes run completely through and through, each spoke terminating at each end in the felloe, each thus forming in reality two spokes. There are six of these double spokes altogether, making three pairs of two parallel spokes each (see illustration). These three pairs are of varying thickness. The first pair driven in is thicker and stronger than the second pair, and the second pair than the third pair. In crossing each other in the nave, the





a = projecting end of the axle.

b = end of tekani.

c = end of ak.

d = the tulāwas

e = the painjani.

f = the janta

g = the karis

h = the amerhi.

i = the kulanga.

j = the pirhiya.

k = the tij.

l = the khuntri.

m = the balla.

n = the bilaiya.

o = the segun.

p = the munthopra.

q = the utra.

r = the lappa.

s = the jhatka



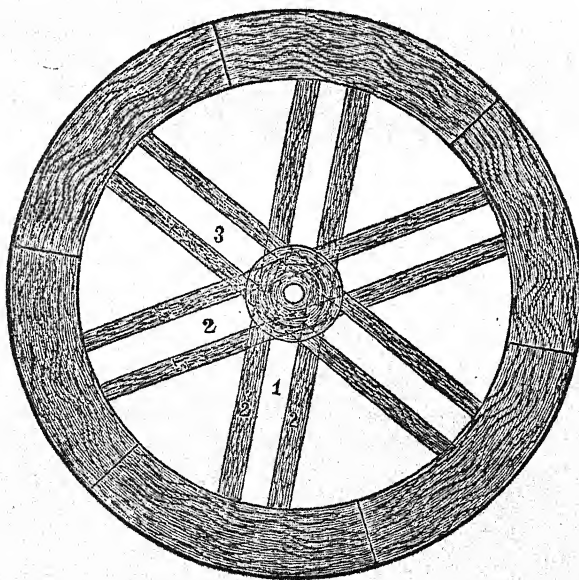
second pair run through the first pair, and the third pair through the second and first. These pairs have names, viz.,—

**154. The spokes.**—1.—The first pair is called आरा *ārā*. This is the thickest and strongest pair of spokes in the wheel.

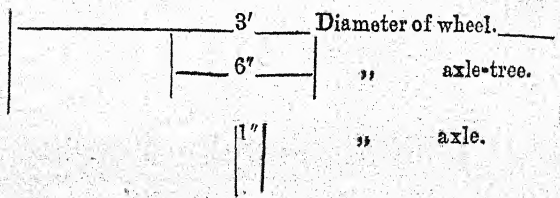
2.—The second thickest and second strongest pair of spokes is called निमारा *nimārā*, other names being बेली or बेली *beli* (Tirhut and South Bhagalpur), नोम् धूरी *nōm dhūrī* or नेबारा *nebārā* (South East Tirhut), and लेबारा *lewārā* (Shahabad).

3.—The weakest and thinnest pair of spokes in a wheel is called गज् *gaj*.

To the west and in Gaya, both the second and third pairs are called गज् *gaj*. The spokes are collectively called डंडिया *ḍanṛigā*. and to the west, also आरागज् *ārāgaj*.



1. *Āra.*
2. *Nimāra.*
3. *Gaj.*



Scale 1 inch to a foot



**155.** The six segments of the felloe are fastened together by a wedge of wood called चूर् चूर् or, in Gaya, चूल् चूल, fitting tightly into two mortices, one in each of the two contiguous ends of the segment. This wedge is also called चौहो *chonhi* generally, also जोहो *jonhi* or जोह्या *jonhiyā* to the west of the North Gangetic tract and गरब् खिल्ला *garab hilla* in Shahabad, Gaya, and South-East Tirhut. In Shahabad, it is also called चौटो *chontō* or चेची *chenghī*, and in Patna चूल् *chūl*.

**156.** The mortice in the end of each segment of the felloe is called छेद् *ched* or भूर् *bhūr*, or in Saran खोल *kol*. The end of the wedge is called डाकू नौ *dākū*.

**157.** A wedge driven through the segment of the felloe from outside to tighten the spokes in their places, is called पचर or पचड़ *pachchar*, or in Saran पचो *pachchō*.

**158.** The *iron hoop* round the nave to prevent it from splitting is called बन्द *band* or बन *ban*.

**159.** Inside the nave is sometimes tightly fastened an iron tube to receive the axle. This is called the मोहरो *mohanrī*, and in Gaya also मोहदो *mohandō*.

**160.** The *iron axle-box* passing through the centre of the nave inside the मोहरो *mohanrī*, when there is one, is called आवन् *āwan*, and also (in Champāran, North Tirhut, and South Munger) आओन् *āon*.

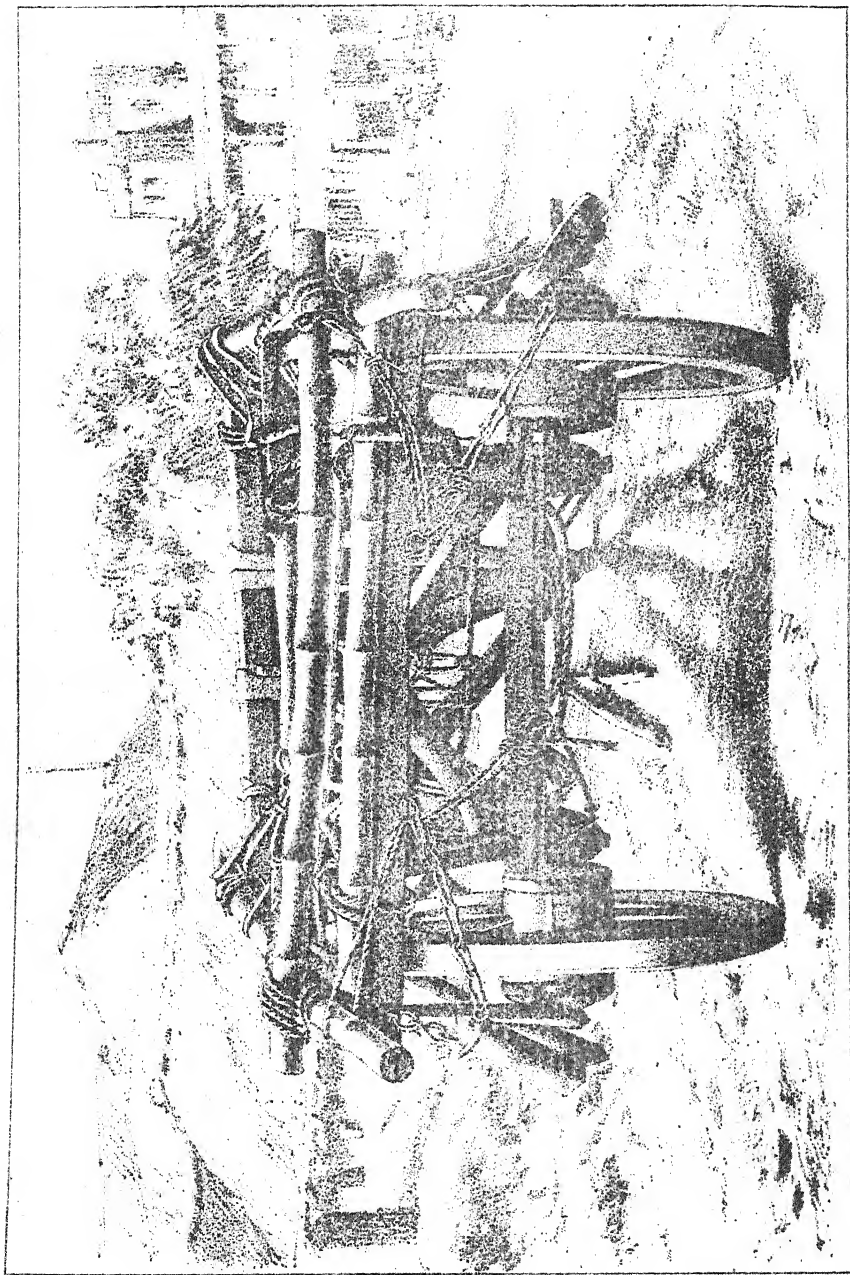
**161.** When the outside edge of the felloe is bevelled to prevent wearing, it is called north of the Ganges and in Shahabad टाल *tāl*, with variants टलुआ *talūā* (East Tirhut, Patna, and Gaya), टलहा *talāhā* in West Tirhut, and टलाह *talāh* in South-East Tirhut. To the east, it is also called मङ्गर *mangar*, मंगरा *mangarā*, or मैगर *maigar*, with a variant मेघरा *megharā* in North-East Tirhut. In South Munger, it is called कोरमार *kormār*.

**162.** When the outside of the felloe is flat, it is called पाथर *pathar*, but this rarely occurs.

**163.** The *tire*.—When the wheel is tired, the tire is called हाल *hāl*.

**164.** The *linch-pin* is generally धुरकिल्लो *dhurkilli*, local optional names being रनकिल्लो *rankillī* (Gaya and South-East Tirhut), and कौल् *kil* in Shahabad. In East Tirhut, Gaya, and South Bhagalpar, it is पचड़ *pachchar*. The peg inside the wheel is फरकिल्लो *pharkillī*, or in Saran फरकिल्ला *pharkillā*. In a छक्का *chhakrā*, there is generally only one linch-pin, on the inside end of the axle.





FULL SIZED BULLOCK CART (CHHAKRA) -BACK VIEW.

**165.** The outside washer of hemp (सन् *san*) is चेनी *cheni*, चेंदो *chendi*, or (in Sāran) चेही *chenhi*. The Hindi name is चिंधो *chindhi* or चौंधी *chindhi*. In Chhattisgarh, it is called चेंधरी *chendharī*. That inside the wheel, is खान् *khān*, with variants खनन् *khanan* (Sāran), खंइन् *khanhan* (South-East Tirhut), खाँगन् *khāngan* (South-West Shahabad), and खाँदन् *khāndan* (South Munger, Patna, and Gaya).

**166. The axle.**—Each wheel has an axle of its own, each supported entirely by struts descending on each side of the wheel from the side of the cart to which the wheel belongs. The axle is धूरा *dhura* or धुरी *dhūrī*. Sometimes a distinction is made, धूरा *dhūrā* being used when the axle is of wood and धुरी *dhūrī* when it is of iron; but this is by no means universal.

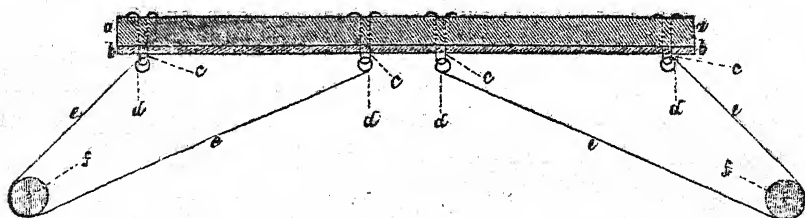
**167. The outside supports of the axle.**—The supports outside the wheel are two pieces of wood meeting outside the wheel in front of the nave, where at the point of crossing, they receive the axle. The upper end of one fits into one end of the front crossbar of the frame of the body of the cart (टेकानो *tekānī*, &c.), and that of the other into one end of the rear crossbar of the frame of the body of the cart (आक् *āk* &c.) (see illustration). These supports are called तूलावा *tūlāwā*. They are fastened to the body of the cart by chains or ropes, called बान *bān* or बन्द *band*.

**168.** The *curved branch* of *sisu* wood which passes under the point of the axle, where it projects from the तूलावा *tūlāwā*, and thus further supports the axle, is called पैंजनी *painjanī*, with variants पंजनी *panjanī* (Shahabad optionally) and पेंगनी *pengani* (North-East Tirhut). In Gaya, it is called दाब *dāb*. It is pulled tightly up against the axle by three ties, two in front and one behind.

**169.** The front ties fastened to the fore end of the पैंजनी *painjanī* are called जन्त *jant*. The other end of each of these ropes is fastened to a hook, called कड़ी *karī*. One of these hooks is fastened to the टेकानो *tekānī*, and the other to the bottom of the cart, farther on in front, to one of the कड़हड़ी *karharī* (*vide post*). The जन्त *jant* are tightened by a stick called अमेठी *amerthī*, or in Sāran सलैया *salaiyā*, which passes between them and twists them together to the requisite degree of tightness.

**170.** The rear tie of the पैंजनी *painjanī* is called कुलंगड़ा *kulanganrā*, or in Sāran तूलंगड़ा *tulanganrā*. It generally consists of one iron chain. Two rings (खड़खड़िया *kharkhariyā*) hang in two staples (कौंदा *kourkā*) to the underside (पड़ाक *purāk*) of the rear bar (आक् *āk*

*āk*) of the cart. One of these rings hangs near the centre of the आक *āk*, and the other at the end near the wheel. The chain is fastened to one, then passes round the end of the पञ्जनी *painjānī*, and the other end is fastened to the other ring. In this way, the पञ्जनी *painjānī* is held in its place. The accompanying sketch will make this clear.



a-a = the *āk*.

b-b = the *parāk*.

c = the *konraha*

d = the *kharkhariga*.

e = the *kulangra*.

f = the rear end of the *painjānī*

**171.** The *body of the cart* may roughly be described as a long triangle strongly built, lying on one surface, and arched so that its convex side is uppermost. Viewed from the side, it resembles a shallow arch, and from above, a triangle. Across the back, a strong square or oblong frame is laid. This serves as the foundation for the carrying portion of the cart. The annexed illustration is a plan of a cart taken from above.

**172.** The आक *āk* or आग *āg* is the *main beam in the rear* of the cart. It is made of *sisu*. In Shahabad this is called आख *ākh*. Another and lighter piece of wood going underneath the आक *āk* to strengthen it, and also made of *sisu*, is called पड़ाक *parāk*. A slip of bamboo tied on behind the आक *āk* and forming the tail of the cart is known as पच्छकड़ा *pachhākṛā*, with local variants, viz. पंचकड़ा *pañchākṛā* in West Tirhut, पिच्छकड़ा *pichhākṛā* in Patna and Gaya and पिच्छकड़ा *pichhākṛā* or कड़ा *kaṛā* in Shahabad. In South Bhagalpur, it is अँकोरा *ankora* or पच्छेना *pachhēnā*.

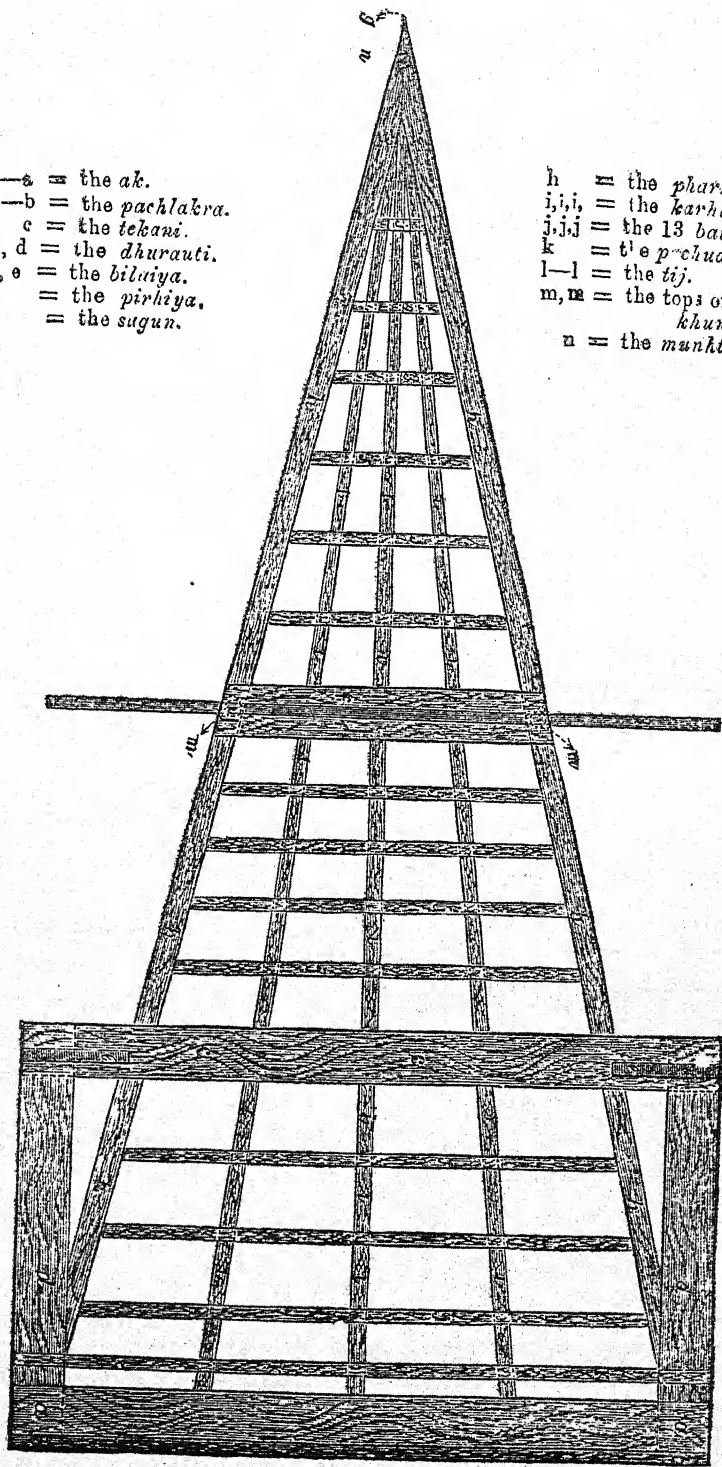
**173.** The *front bar* of the square portion of the cart is known as टेकानी *tekānī*. In South Munger, it is तेकानी *tekānī* with a dental *t*.

**174.** The *sides* of the square part of the body, going over the wheels and joined at one end to the आक *āk* and at the other end fitting on to the top of the टेकानी *tekānī*, are called पूरौटी *dhūrautī*.

**175.** The piece of wood fitting over the end of each of the पूरौटी *dhūrautī*, where it joins the टेकानी *tekānī*, and holding the former in its place, is called बिलैया *vilaiyā*.

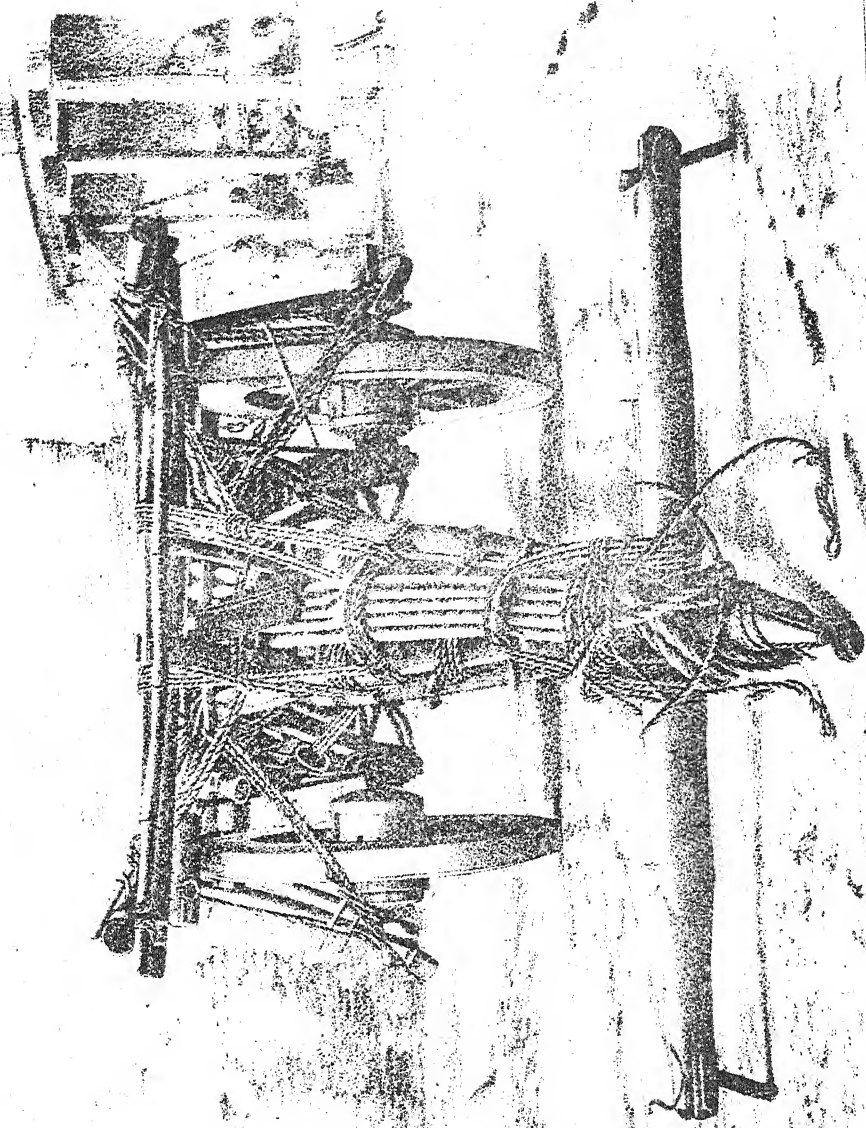
a—s = the *ak*.  
 b—b = the *pachlakra*.  
 c = the *tekani*.  
 d, d = the *dhuranti*.  
 e, e = the *bilaiya*.  
 f = the *pirhiya*.  
 g = the *sugun*.

h = the *phar*.  
 i, i, = the *karhari*.  
 j, j, = the 13 *batii*.  
 k = the *prelha*.  
 l—l = the *tij*.  
 m, m = the tops of the two  
           *khuntri*.  
 n = the *munkthapra*.



*Plan of a cort (chhakra) from above*





FULL SIZED BULLOCK CART (CHHAKRA)—FRONT VIEW.



**176.** The short stout *cross-bar* of *sisu* wood crossing the triangular body of the cart between the टेकानी *tekāni* and the apex of the triangle, in front of the driver's seat, is called पिट्टिया *pirhiyā*.

**177.** The *point* which is the front of the cart, and which forms the apex of the triangle, is called सगुन् *sagūn*, or in Patna and Gaya सगुनी *sagūni*. The lower portion of this is called in Sāran थोप् *thop*.

**178.** The two long *sides* of the cart, forming the sides of the triangle, starting one from each end of the आक् *āk* and meeting in the सगुन् *sagun*, are known as फर् *phar*, or फड़ *phar*, a local variant being पैड़ *phair* (North-East Tirhut). They are also called तंगा *tāngā* South of the Ganges and हर्सा *harsa* in Sāran and Champaran. They are sometimes strengthened with a band of iron, called पत्तर *pattar*, बन *ban*, or बन्द् *band*.

**179.** The whole *bottom* of the cart is called छज्जा *chajja*. It is composed of the फर् *phar*, the आक् *āk*, the टेकानी *tekāni*, and the पिट्टिया *pirhiya*, and has in addition three long strips running the length of the cart, called कड़हड़ी *kaṛḥarī*, and thirteen cross-pieces called बत्ती *battī*, or in Sāran बत्ता *battā*, and in Gaya also चाली *chālī*. The कड़हड़ी *kaṛḥarī* are also called फरी *pharī* in Patna and the south-west and चपोट *chapot* in Shahabad. North of the Ganges, they are also called मञ्जा *manjhā*, माँझा *mānjhā*, or भरानी *bharānī*. They are fastened in their places by pegs, called फरकिला *pharkillā*, कठकिल्ली *kathkillī*, or किल्ली *killī*, पचर *pachchar* (&c.), or काँटी *kānti*. Of the thirteen बत्ती *battī* or cross-pieces, there are three between the आक् *āk* and the टेकानी *tekāni*, four between the टेकानी *tekānī* and the पिट्टिया *pirhiyā*, and six between the पिट्टिया *pirhiya* and the सगुन् *sagun*.

**180.** This completes the description of the main frame of the cart.

We now come to the various contrivances for retaining good in the cart. These are the following, but they are not all used in one cart :—

**181.** At the rear of the cart, just in front of the आक् *āk*, is tied a thick bough of wood. This is called the पछुआ *pachhuā*. It prevents goods falling out behind.

**182.** Over the पिट्टिया *pirhiyā*, and of equal length to the टेकानी *tekānī*, runs a bamboo called the तीज *tij*, supported by two stout pillars about a foot high; each standing on one end of the पिट्टिया *pirhiyāt*. These pillars are called the खट्‌री *khuntri* or खट्‌रा *khuntrā*, local variant

being खुंटहरी *khuntaharī* (Saran and South Tirhut) and खुंटेहरी *khunteharī* or खुंटीहरी *khuntiharī* in Shahabad. In Gaya, similar posts are called माचो *māchō*.

**183.** Two very long bamboos now form *sides*, each resting on one end of the आक् *āk*, on a बिलैया *bilaiyā*, and on one end of the तीज् *tij*. Each projects behind the ओक् *āk* and a long way in front of the तीज् *tij*, and is called बल्ला *ballā*. Other names are बाँस् *bāns*, बंस बल्ली *bansballi*, बँसौरा *bansaurā* (Shahabad), or चंदवा *chandawā* (Patna).

**184.** Sometimes bamboos run from end to end. These are called चौप् *chip* when they commence at the टेकानी *tekānī* and run close under and fastened to the फर् *phar*, up to the सगुन् *sogūn*. They serve to strengthen the फर् *phar*. When they run the whole length of the cart, from the आक् *āk* to the सगुन् *sagun*, and form, as it were, the string of the bow formed by the body of the cart, running close to and parallel with the झट्का *jhatkā* (*vide post*), they are called लप्पा *lappā* or (in Tirhut) लप्पू *lappū*. They are fastened to the body of the cart by ties known as दौंग्ली *dānglī* in Saran, दौंग्ही *daungri* in East Tirhut, बाघी *bāghī* in Shahabad, जौदा *jaunrha* in Gaya, and सौठ् *sonth* in South Bhagalpur. Elsewhere they are simply रस्सा *rasā*, &c.

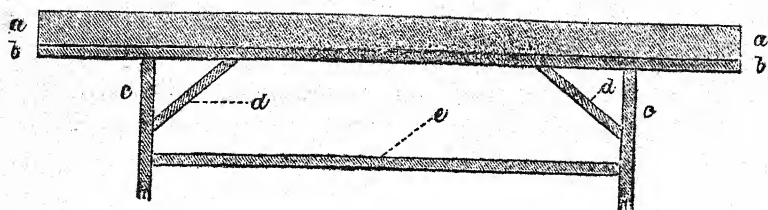
**185.** Sometimes the बल्ला *ballā* is raised behind by a pillar (खुंटरी *khuntrī*) at each end of the आक् *āk*, and the space between it and the body of the cart filled up with a *rope siding*. This rope siding is then called हथवासा *hanthwāsā*, or in Patna फड़का *pharkā*, and in Saran एड़ा *erā*.

**186.** The flat board forming the *driver's seat* is called मोहरा *mohrā*, or in South Bhagalpur मोढ़ा *morhā* and in Shahabad, मुँहड़ा *munhrā*.

**187.** *The parts underneath the cart supporting the inner end of the axle-tree.*—There are two supports inside each wheel like the तुलावा *tulāwā* outside. They cross each other opposite the inner end of the axle which passes through the intersection. As each wheel has a separate short axle, there are therefore two independent pairs of these, one inside each wheel.

**188.** The rear one of each of these pairs is called गुड़िया *guirā* or गोड़िया *goriyā*, or (in Patna) खजाना *khajanā*. Like the rear, तुलावा *tulāwā*, its upper end is fastened into the आक् *āk*. It is strengthened in its place in the आक् *āk* by a strut, called मेहराब् *mehrab*, and the two गुड़िया *guriā* are further strengthened by a cross-piece called

उद्वेरी *danrheri*, joining the two, which thus prevents them approaching each other. The annexed illustration will make this clear.



a—a = the *ak*.

b—b = the *paraḥ*

c, c = the two *goriya*.

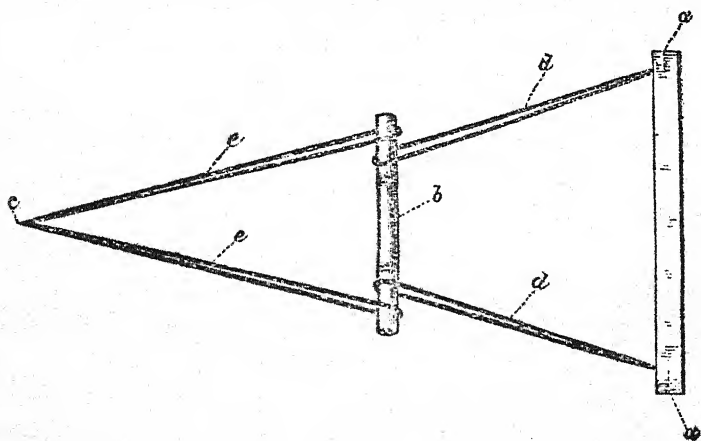
d, d = the two *mehrab*.

e = the *danrheri*.

**189.** The front supports of these pairs are each called थोभ *thobh* or थोप् *thop*. The upper ends of these are fixed in the टेकानी *tekānī*.

**190.** The apparatus for keeping the body of the cart curved.—This consists of a set of strings called झट्का *jhatkā*, which passes right under the cart from end to end, one end being fastened to the आक् *ak* and the other to the सगुन् *sagun*. This is kept tight, so that it keeps the whole cart bent exactly like a bow.

The following illustration shows the arrangement :—



a—a = the *ak*.

b = the *danta*.

c = the *sagun*.

d = strings fastened to the *ak*, passing round the *danta* and back to the *ak*.

e = string fastened to the *sagun*, passing round the *danta* and back to the *sagun*.

**191.** The डण्टा *dantā*, or in south Bhagalpur अमेड़ी *amerī*, in the above figure is a stout piece of bamboo. It will be evident from the figure that it affords increased leverage, and offers a ready means for tightening the भट्का *jhatkā* when necessary. Sometimes bamboos run parallel to the भट्का *jhatkā* from the सगुन् *sagun* to each end of the आक *ak* as further strengtheners. These are called लप्पा *lappā* or (in Tirhut) लप्पू *lappū*.

**192.** The छतिया *chhatiyā* is a slip of wood fastened across and under the body of the cart from थोम् *thobh*, to थोम् *thobh* which serves to hang baskets, &c., from.

**193.** The point which is the front of the cart, and which forms the apex of the triangle is, as already stated, the सगुन् *sagun* or सगुनी *sagunī*. It is here that the yoke is fastened. Underneath it, to prevent the point resting on the ground, is fixed a stout peg, called उट्रा *utrā*. On the top of the सगुन् *sagun*, to afford a boss for fastening the yoke to, is fixed the मुँहथोपड़ा *munthhoprā*, मुँहथपड़ा *munthhoprā* or (south of the Ganges) मोथापड़ा *mothāprā*. In Champaran, it is, called मोहड़ा *mohrā*.

**194.** The *yoke* is जूआ *jūā*, and also in Shahabad जूअड *jūar*, as distinct from पाली *palo* or जुआठ *juāth*, a plough yoke (see § 14). The pegs passing through the ends of the yoke, outside the bullocks' necks to prevent them shirking thier work, are made either of wood or iron. The name समैल् *samail* is generally applied to them when of wood, and सेमल् *semal*, सममल् *sammal*, or सिम्मल् *simmal* when of iron but this distinction is not always observed. To the east, they are called कनैल् *kanail*. The inner pegs towards the middle of the yoke, on the inside of each bullock's neck, are called (in East Tirhut) चिरैया *chiraiyā*. They may be of either iron or wood.

**195. Props.**—When the bullocks are unyoked, the front of the cart is supported at the सगुन् *sagun*, to prevent it falling forward, by the सिपावा *sipāwā* or (in North-East Tirhut) सिरपावा *sirpāyā* and (in Sāran) सिप्वा *sipwā*. The top of this is called in Gaya माँझा *māñhā*. The prop to prevent the cart falling back is एडा *erā*, उलरुआ *ularūā* बिधुवाइ *sidhwāi*, or (in Patna) लरुआ *larua*.

**196.** The *ropes* which go round the bullocks' necks are जीता *jstā*. जीती *joti*, or गलजीती *galjoti*. When three bullocks are yoked, the rope which goes over the leader's neck is to the west बिंदिया *binriyā* or बिरिया *biriyā*, and in Sāran and the east, गिह्ठी *ghittī*. The rope (रस्सा *rassī*, &c.) by which the yoke is kept in its place, is called बिछुआ *bichhuā*, or in North-East Tirhut भौक *phonk*.

**197.** The *mat* put in the bottom of the cart to prevent grain from falling out, is चटाई *chatāi* generally, but it is हरियार *hariḡār* in Patna and भँडारी *bhandāri* in South Bhagalpur. The last is also used optionally in Gaya and East Tirhut. In Sāran, a canvas mat used in the same way is called ढाला *dhālā*.

**198.** The *iron chain* for tying up the bullocks at night is generally सीकर *sikar* or जन्जीर *janjir*. Local names are पाही *pāhī* or डाँड़ *dāṇṛ* in Champāran and Tirhut, बेल् *bel* in Gaya, and पैकल-*paikal*, (also in Gaya) पैकर *paikar*, or पैकड़ *painkar* in Shahabad. The portion round the bullock's neck is called गर्दनौ *gardanō*.

**199.** The above is the description, except where otherwise stated, of a very complete छक्ड़ा *chhakṛā*, which is itself the most complete kind of cart. Few carts are as complete as this; but they differ merely in being less complete, and in no other way.

**200.** As regards size, the cart of which the above is a description had the following measurements, a cubit being taken as equivalent to  $1\frac{1}{2}$  feet :—

		Cubits.
Length from आक <i>āk</i> to टेकानी <i>tekāni</i>	...	$1\frac{1}{2}$
” टेकानी <i>tekāni</i> to पिढ़िया <i>pirhiyā</i>	...	$1\frac{1}{2}$
” पिढ़िया <i>pirhiyā</i> to सगुन् <i>sagūn</i>	...	3
Total length		6 cubits, = 9 feet.

The आक *āk*, टेकानी *tekāni*, and तीज *tij*, were each three cubits long.

The बल्ला *ballā* were each six cubits long, and the खुंदरी *khunṛī* one foot. The wheel was two cubits across.

The greatest height of the arch was at the पिढ़िया *pirhiyā*, where it was one cubit.

The height of the सगुन् *sagūn* from the ground when supported by the सिपावा *sipāwā* was  $2\frac{1}{2}$  cubits, and that of the आक *āk*, at the same time,  $1\frac{1}{2}$  cubits.

### CHAPTER III.—THE LIGHT COUNTRY CART.

**201.** This is सगर् *sāgar*, सागड़ *sāgar*, or लड़हिया *larhiyā* (see § 147). In Sāran, it is called गाड़ा *gārā*.

This cart is rougher, lighter, and cheaper than the छक्ड़ा *chhakṛā*.

**202.** The *wheel* is the same as in the छक्ड़ा *chhakṛā*.

**203. The axle.**—There is only one axle (धुरा *dhūrā*), which goes right across under the cart, and on which both wheels run. It runs through a block of wood which runs across from wheel to wheel, and out of each end of which the ends of the axle project. This block is called मंदरा *mandrā*. The projecting ends of the axle receive the wheels, which are held in their places by outside *linch-pins* (धुरक्लिन्नी *dhurkillī*, &c. (see § 164). Sometimes the wheels of the सगङ्ग *saggār* are protected by a board outside, one end being fastened to the आक् *āk* and the other to the टेकानौ *tekanī* (see §§ 172, 173). Through this the end of the axle projects, and is made secure by the linch-pin. This board is called पैजनी *painjanī*, पंजनी *panjanī* (Shahabad optionally), or (North-East Tirhut) पेंगनी *pengani*, and must be distinguished from the different wheel support bearing the same name in the छक्ड़ा *chhakṛā*.

**204.** The body of the सगङ्ग *saggār* is not arched, as in the छक्ड़ा *chhakṛā*. It is simply a flat triangle of wood, principally bamboo. The two long sides of the body, commencing at each end of the आक् *āk* and ending together at the सगुन् *sagūn*, are called, as in the छक्ड़ा *chhakṛā* फर् *phar*, &c. As the सगङ्ग *saggār* has no तुलावा *tulāwā* थोभ *thobh*, or गुड़िया *guriyā*, the body rests directly on the axle, being supported by two blocks of wood, called तैत्ला *tetla*, तैतौलवा *tetalīyā*, or in Sāran तैतुला *tentulā*, each of which rests on one end of the मंदरा *mandrā*, and on which, on the other hand, the corresponding फर् *phar* rests. Along the फर् *phar*, and underneath it, is tied a bamboo to strengthen it. This is called बाँगर *bāngar*.

**205.** In other respects, a सगङ्ग *saggār* differs little from a छक्ड़ा *chhakṛā*, except that it is built lighter and almost entirely of bamboo. As the body is not arched, the former has of course no झट्का *jhatkā* &c.

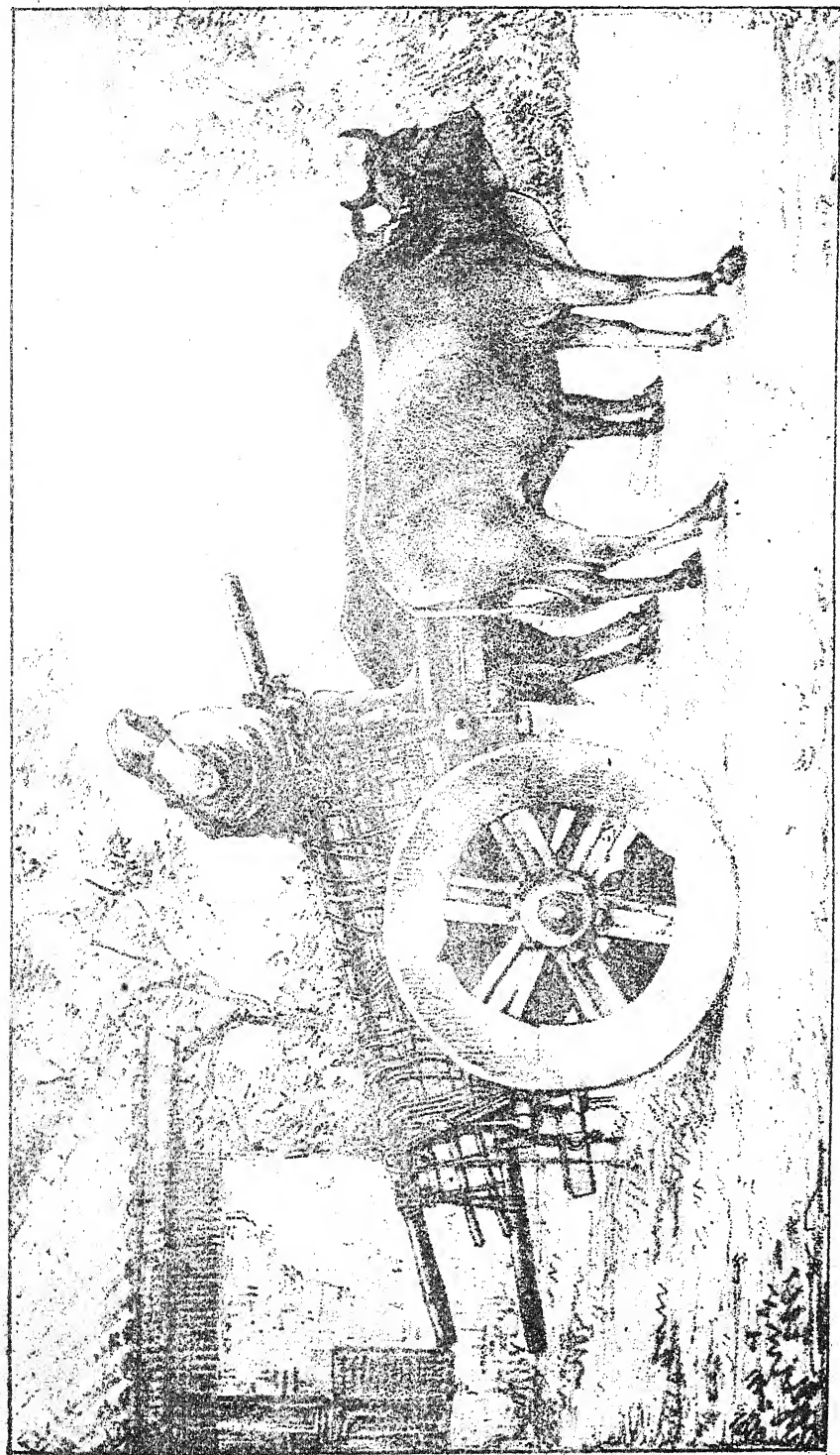
#### CHAPTER IV.—THE BULLOCK CARRIAGE.

**206.** When it has four wheels, it is called रथ *rath* or रथ्य *ranthā*. This is rare in Bihār.

**207.** When it has two wheels, it is called बहल *bahal*, with variants बहेली *bahelī* (Patna) and बहली *bahlī* (Shahabad and Gaya).

**208.** This is almost exactly the same in principle as the छक्ड़ा *chhakṛā*, except that it is generally built lighter. On the square portion at the back is reared a kind of canopied seat, called साँवगी *sāmwaḡī* or सौंगी *saungī*; hence the cart is also called a साँवगीगाड़ी *sāmwaḡī gārī*.





*The light Country Cart (Sagar)*





THE BULLOCK CARRIAGE (SAUNGI GARI)

**209.** Its parts are as follows :—

*The wheel.*—As in a cart (see § 151 and ff.).

The leather washer is called चक्ती or चक्टी *chaktī*, गद्दा *gaddā*, or बिठई *biṭhāi*.

**210.** *The axle.*—As in a cart (see § 166).

**211.** *The supports of the wheels and axles.*—These are the same as in a हक्ड़ा *chhakṛā* (see § 167 and ff., § 187 and ff.).

**212.** *The body of the vehicle.*—The lower part is like a हक्ड़ा *chhakṛā*. Over it is placed the following, the whole of which is called साँवगी *sāmwaḡi* or सौंगी *saungī*.

**213.** The frame of the seat is पट्टी *paṭṭī*, local variants being पट्टा *paṭṭā* (East Tirhut and Patna), पटिया *paṭiyā* (East Tirhut and the west), and बौडखी *baudandī* (Gaya). Its supports are खूँटा *khūntā* or खुण्टा *khunṭā*. On these are ornamental brass knobs, called फुलिया *phuliyā*. The posts supporting the awning are डन्डा *dandā* or डण्टा *ḍaṇṭā* (East Tirhut and the west). The top of the awning is हत्तरी *chhatrī* or (in Shahabad and Gaya) ठट्टरी *thatrī*, and the stuffed cover to keep off the sun is गद्दा *gaddā* or गदेल्ला *gadelā*. In South Munger it is गद्दी *gaddī*. The net forming the bottom of the seat is साँवगी *sāmwaḡi* or सौंगी *saungī*, and the leather guard of the body inside the wheels is धमाका *dhamākā*.

**214.** The two long sides are called फड़ *phar*, &c., or तंग्गा *tāngā* as in the हक्ड़ा *chhakṛā*. Between them are placed narrow planks called माँका *māṅkhā*.

**215.** The supports of the body behind are धरुआ *dharuā* or दंरुआ *dhanruā*, and similar smaller ones inside are बावली *bāwli*.

**216.** The दंतुआ *dantuā*, or in Sāran ढाला *dhālā*, is the back seat for carrying luggage, and it is also called अड़ानी *aṛānī* in South East Tirhut and Champāran. डोरी *dorī* are the strings forming the side of the awning, and पर्दा *pardā* is the side awning, which may be raised or let down as required. In Sāran, it is also called ओहार् *ohār*.

**217.** The rails on each side of the driver's seat are बल्ली *ballī*.

**218.** In other respects, the bullock carriage is the same as the हक्ड़ा *chhakṛā* (see Chapter II).

---

1. In some parts of Patna and Gaya, it is also called पिउ लद्ना (*piṭh laḍnā*) or simply लद्ना (*laḍnā*) or भरना (*bharanā*).

## CHAPTER V.—THE PONY CARRIAGE.

**219.** This is nearly the same as the bullock cart, on a smaller scale, except in the following particulars :—

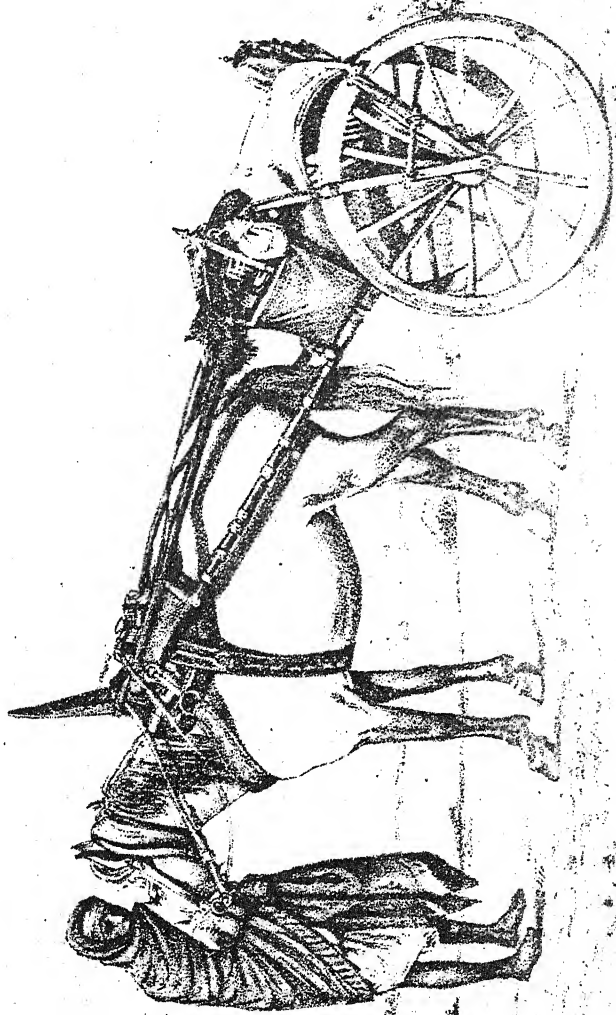
**220.** The *wheel* is the same as in the bullock carriage (see § 161 and ff.).

**221.** The *axle* is धूरा *dhūrā* धूरी *dhūri*, which is strengthened inside by a short metal tube, सामा *sāmā*, सामा *sāmā*, or सामी *sāmī*. In North-East Tirhut, the latter is also called साम *sām*. There is one of these inside each wheel, and they act as a kind of washer. There is only one axle (धूरी *dhūri*), on which both wheels run. Outside each wheel, are a pair of तुलावा *tulāwā*, but inside there are no थोभ *thobh* or गुड़िया *guriyā*, as in the bullock cart (see § 187 and ff.). Round the ends of the टेकानी *tekānī*, the आक् *āk*, and the axle, forming a triangle outside the wheel, is tightly tied a rope called the जन्त *jant*, and just above the lowest angle of this triangle (*i. e.*, just above the point of axle), is tied to it a short stick serving as a footstep, called सलाइ *salāi* or सलैया *salaiyā*.

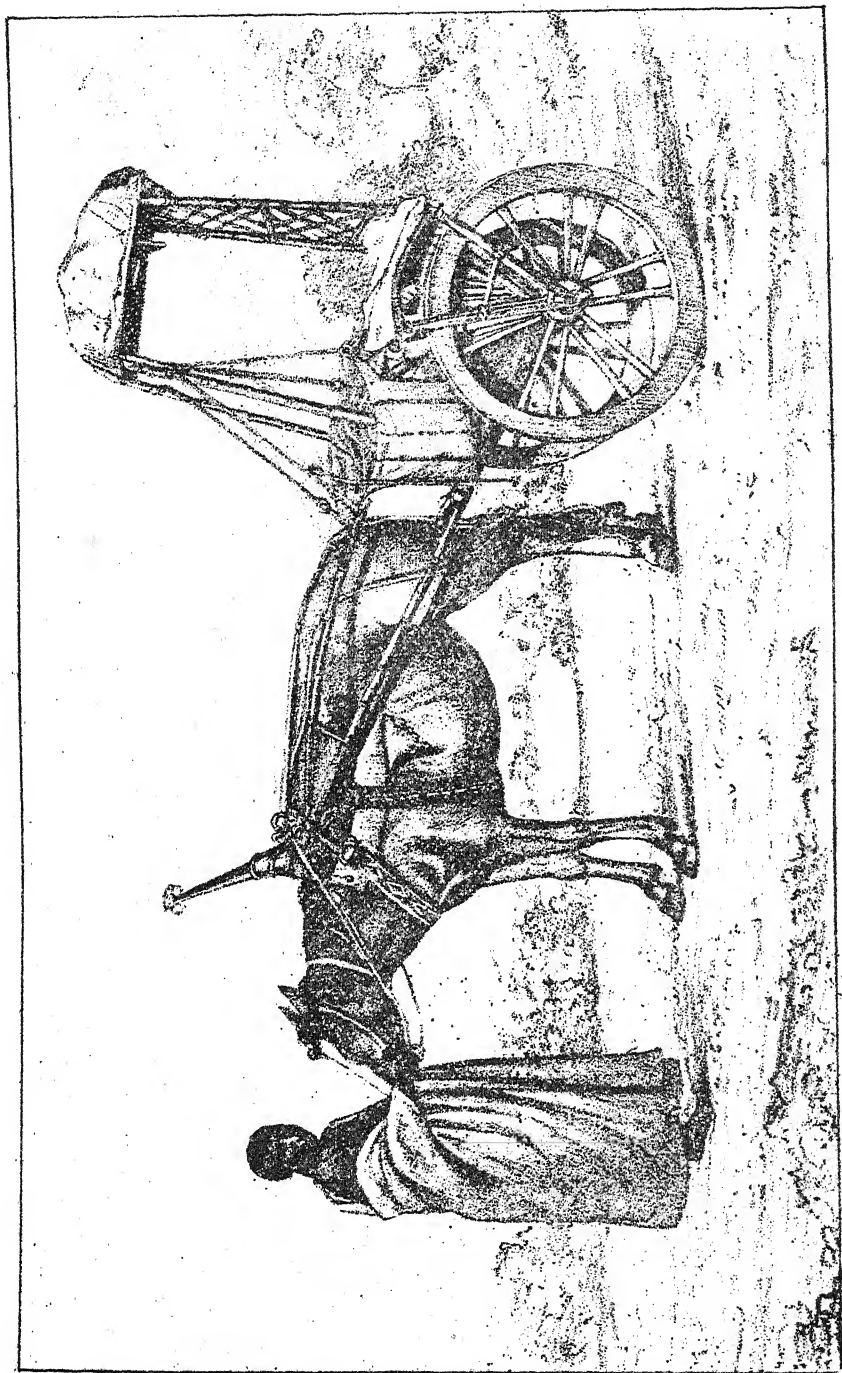
**222.** The तुलावा *tulāwā* are fastened to the आक् *āk* and the टेकानी *tekānī* (see §§ 167, 172 and 173) by iron hooks called अंकुरी *ankurī* or (Champāran, South Tirhut, and South Munger) आंकुरा *ankurā*. South of the Ganges, they are also called in Shahabad and South Bhagalpur, तुलाइ *tulāi*. हाल *hāl* is the tire of the wheel. The leather splashboard over the wheel is तख्ता *takhtā* तख्ती *takhtī*. In south West Shahabad, it is called पटरा *patrā*.

**223.** The props of the *body* are दंडा *dandā* (west), दण्डा *daṇḍā* (east and Champāran), or खूँटा *khūntā*. The top of the awning is छत्रो *chhatrī*, and the roof of it is छत *chhat* or (in Gaya) तडक् *tarāk* गदेला *gadelā* or (in South-East Tirhut and South Munger) गद्दी *gadī* is a cushion at the top to keep off the sun. The awning at the side is पर्दा *pardā* or in Sāran घटा टोप *ghatā top*, which is fastened by iron rings, कड़ी *kaṛī* or (in Gaya) खोली *kholī*. The ropes which support the awning poles are हथवाँसा *hathwānsā*, and the rope trellis between the two rear awning poles चौक् *chauk*. This last serves as a back to lean against.

**224.** The खूँटा *khūntā* or खूँट्रा *khūntrā* are posts which support the body in front on the axle. धरुआ *dharuā*, धारुआ *dharuā*, or (in South Bhagalpur) धाँज्या *dhañjā*, are the posts which support the body on the axle behind the खूँटा *khūntā*. बावली *baoli* or बौली



PONY CARRIAGE (EKK4), WITHOUT CANOPY



AN EKKA WITH CANOPY

*bauli* are similar posts behind the खूँटा *khūntā*, but in front of the धरुआ *dharuā*. They are quite inside the body of the cart. To the west of the North Gangetic tract they are also called गज्ज *ganj*. The पौछिया *ponchhiyā* or (to the west) पिछुआ *picchhuā* are the pointed ends of the lower shafts behind. In South Bhagalpur they are called दगली *daglī*. तान *tān* are the four iron bars which support the body on the axle. Two of them are called खुँटातान *khuntātān* or (in South-West Shahabad) गजबाग *gajbāg*. माँझा *māñja* are similar wooden supports. The साँवगो *sānwagī* or सौंगो *sāungī* is the twine net under the seat, and the straps which keep it up are the सौंगो के नारी *saungī ke nārī*. The गोड़िया *goriyā* are side ropes which fasten the splash-board to the axle, and the धमाका *dhamāka* is the leather siding inside the wheels. The four curved bamboo shafts are ताँगा *tāngā* or (in Patna) टाँगा *tāngā*. The छाती के नारी *chhāti ke nārī* is a strap inside, fastening the body to the axle in front of the सौंगो के नारी *saungī ke nārī*. The लदाव *ladāv* are cross-pieces of bamboo from shaft to shaft, forming the body of the cart. In North-East Tirhut, they are called फटी *phatī*, and in South Bhagalpur बत्ता *battā*. The net at the bottom is जाला *jālā*, and the झट्का *jhatka* is a strong rope behind and below, fastening the cross-pieces of the body.

**225.** The *driver's seat* is करतली *kartali*. The pieces of bamboo which run underneath from shaft to shaft, on which the driver rests his feet, are लतखोरा *latkhorā* generally north of the Ganges, or डेरेङ्गे *darenṅi* in Sarān and डेरेङ्गा *deurerā* in South-East Tirhut. In Shahabad they are लतेड़ा *lateṛa*, in Patna and Gaya डँड़िया *danṛiyā*, and तरेरा *tererā* in South Bhagalpur. The गोड़िया *goriyā* or (in South-East Tirhut) घोड़िया *ghoriyā* are pieces of wood which join the upper and lower shafts. पङ्खी *pankhi* are pieces of leather joining the upper and lower shafts near the yoke. These shafts are also fastened by a leather rope called, north of the Ganges, मुठरा *muthrā*, and to the south of it मोठड़ा के नारी *mothra ke nārī*, or in Shahabad मुँहड़ा के नारी *munhra ke nārī*. In Patna and Gaya it is called छड़ा *chharā*. The मोथापड़ा *mothapara* is a brass cap fitting on to the ends of the two shafts.

**226. Harness.**—The pointed part of the saddle is खोगीर *khogīr*, or in Shahabad and East Bhagalpur खगूर *khagūr*. The pad is गद्दी *gadi* or गद्दी *gaddi*. The wooden block is कटरा *kathra* or (in South-West Shahabad) कठला *kathla*. The rings through which the reins pass are कड़ा *kara* or रास् कड़ी *rās kārī*. The leather surcingle going over the saddle, round the horse's shoulders and across his chest, is पुश्तङ्ग *pushtang* or पुश्तङ्ग

1. In North Shahabad and South Saran, it is some times called खायन *(āyan)*.

*pustang*. Another name is जोत् *jot*. The leather belly-band is तङ्ग *tang*. रास *rās* means the reins; तावा *tāwa* or (in South Bhagalpur) तवक् *tawak*, the leather cover of the saddle; नाग्ला *nāgla*, नग्ला *nagla*, or तस्मा *tasmā*, the straps which fasten the shafts to the saddle; and कैची *kainchī*, the wooden side supports of the saddle. Other names for this last are कैचिया *kainchiyā* (Champan and Tirhut), गोड़िया *goriyā* (South Tirhut, Patna, and Gaya) टिकट्टी के लकड़ी *tikthī ke lakri* in South-West Shahabad, and टेक्खी *tetkhi* in South Bhagalpur. डमची *dumchī* or डमकजा *dumkaja*\* is the crupper. The bridle is पूंजीपट्टा *pūnji pattā*, and the iron bit लगाम *lagām*. The martingale is जेरबन्द् *jerband*, the cloth over the eyes which serves as blinkers अंधारी *andhārī*, the neck-ornament कण्ठा *kantha*, and the brass moon on the horse's forehead चाँद *chānd*.

227. गँजिया *ganjiyā* or तोबड़ा *tobrā* is the bag hung on either side for holding the passenger's shoes, &c.

228. The above is a description of an एक्का *ekkā* when the canopy is attached. When this is taken down, a back railing is added, कटहरा *kataharā*, instead of the rear posts, and instead of the two front posts two shorter ones are set up, one on each side of the driver's seat, called निम्डण्डा *nimdandā*.

## CHAPTER VI.—THE COUNTRY BOAT.

229. Boats are of various kinds. The following may be noted :—

The general term for a boat is नाव *nāw*, and to the west also नैया *naiyā*.†

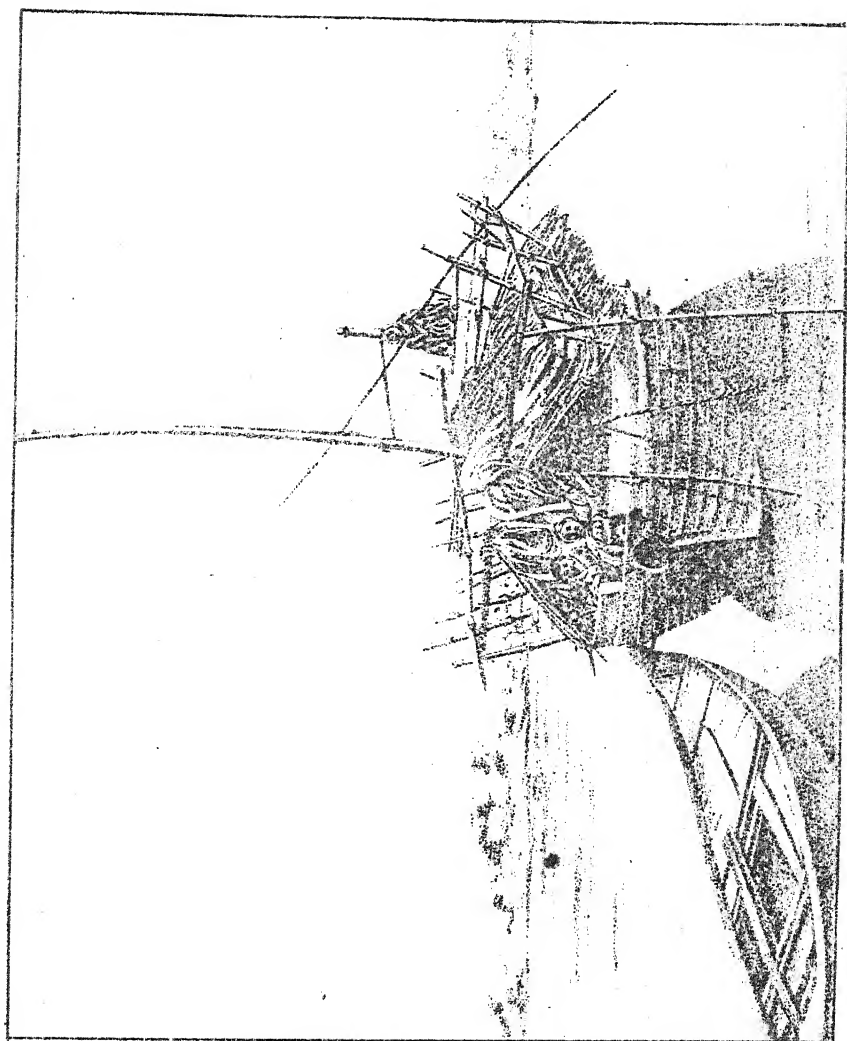
230. The larger *kinds* of boats are उल्लूक *ulūk* (which has a long narrow bow overhanging the water in front), मेल्हनी *melhani* (which has a broad bluff bow), पटेली *pateli*, or पटैली *pataili*, also called in Sāran कतरा *katrā* (on which the boards forming the sides overlap and are not joined edge to edge), कच्छा *kachchha* (which is shaped like square shallow box, without proper bow or stern, and is steered with two rudders. It takes great burdens, and will go in very shallow water), and the सरङ्गा *sarangā*, or in Shahabad खलौना *salīnā*, and in Tirhut सरिन्ना *sarinna* (which has a round bottom for shallow water).

231. Smaller varieties are डोहट *dohat* or in Shahabad डोइट *doet* (which has a flattish bottom for shallow water, and has its bow and

\* The fate of the *ekka* pony is well shown in the proverb दाना ना चास दुनु सॉम डमकजा *dāna na ghās, dunu sānjh dumkaja*,—no grains or grass and the crupper on night and morning.

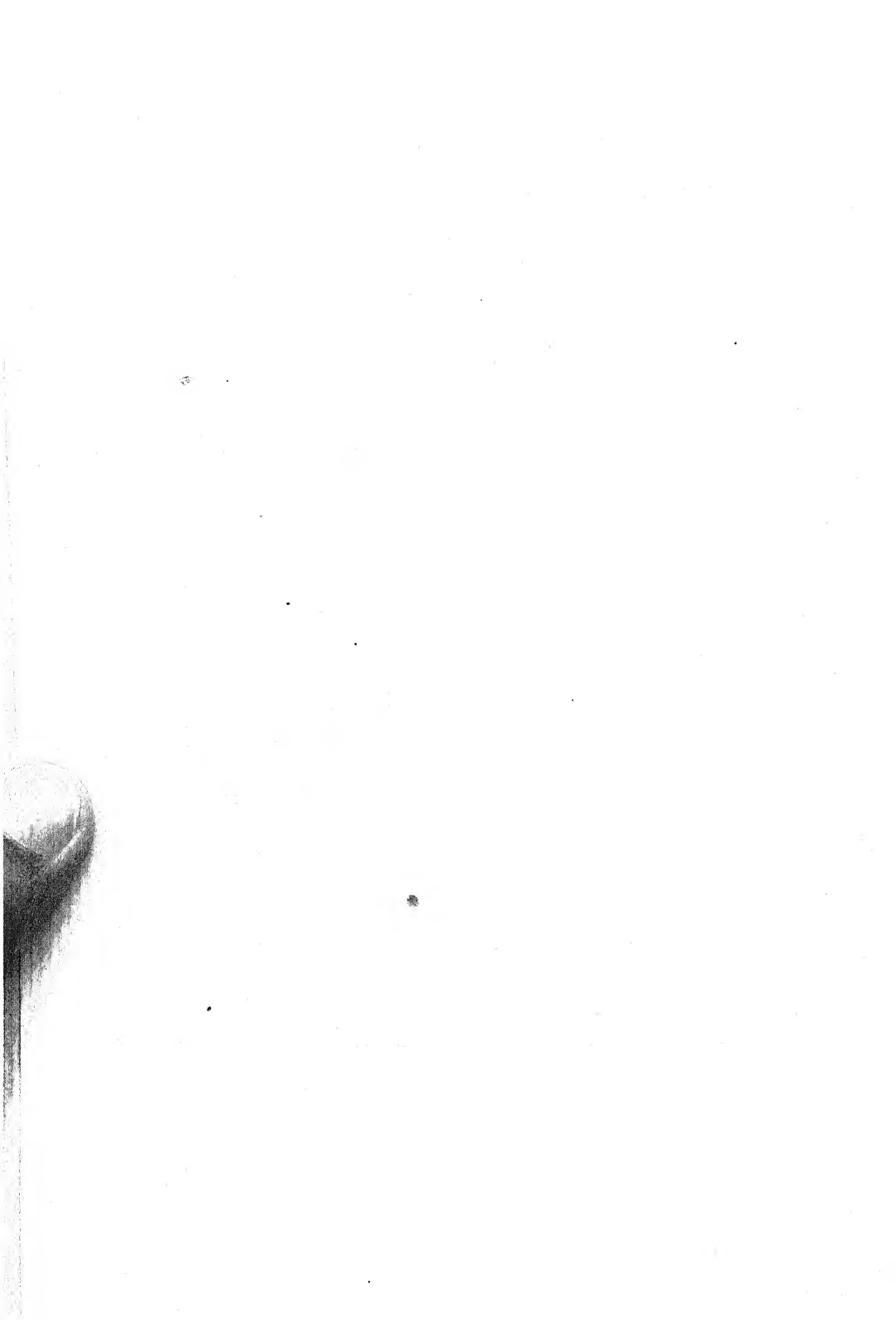
† नैया (*Naiyā* is a familiar or colloquial form of नाव (*Naw*) and is an example of that common names undergo in colloquial Hindi, cf. गैया (*Gaiyā*)

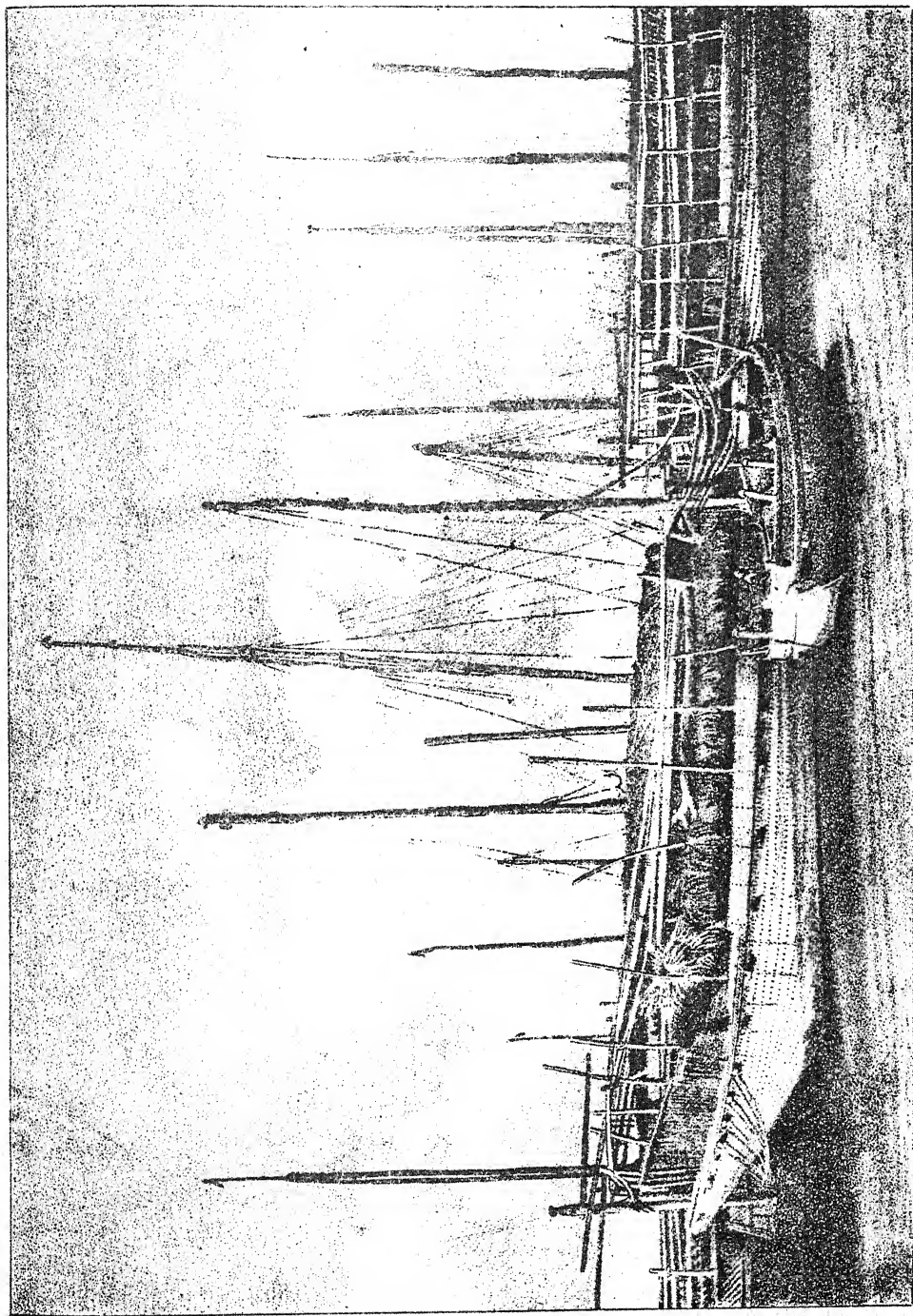




PALWĀR.

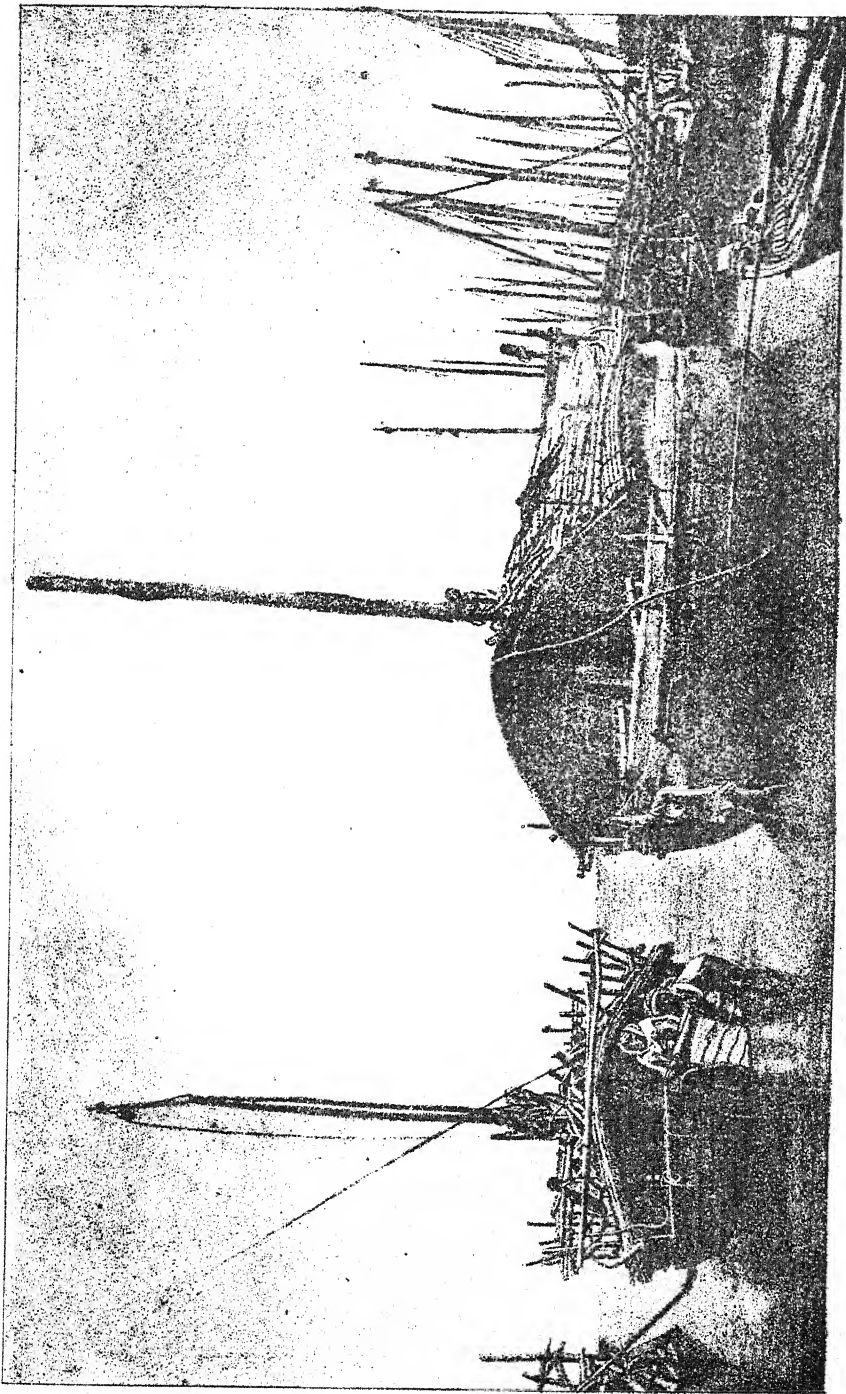
SARANGA.





A GROUP OF MELINIS





Stern of a  
Mellni.

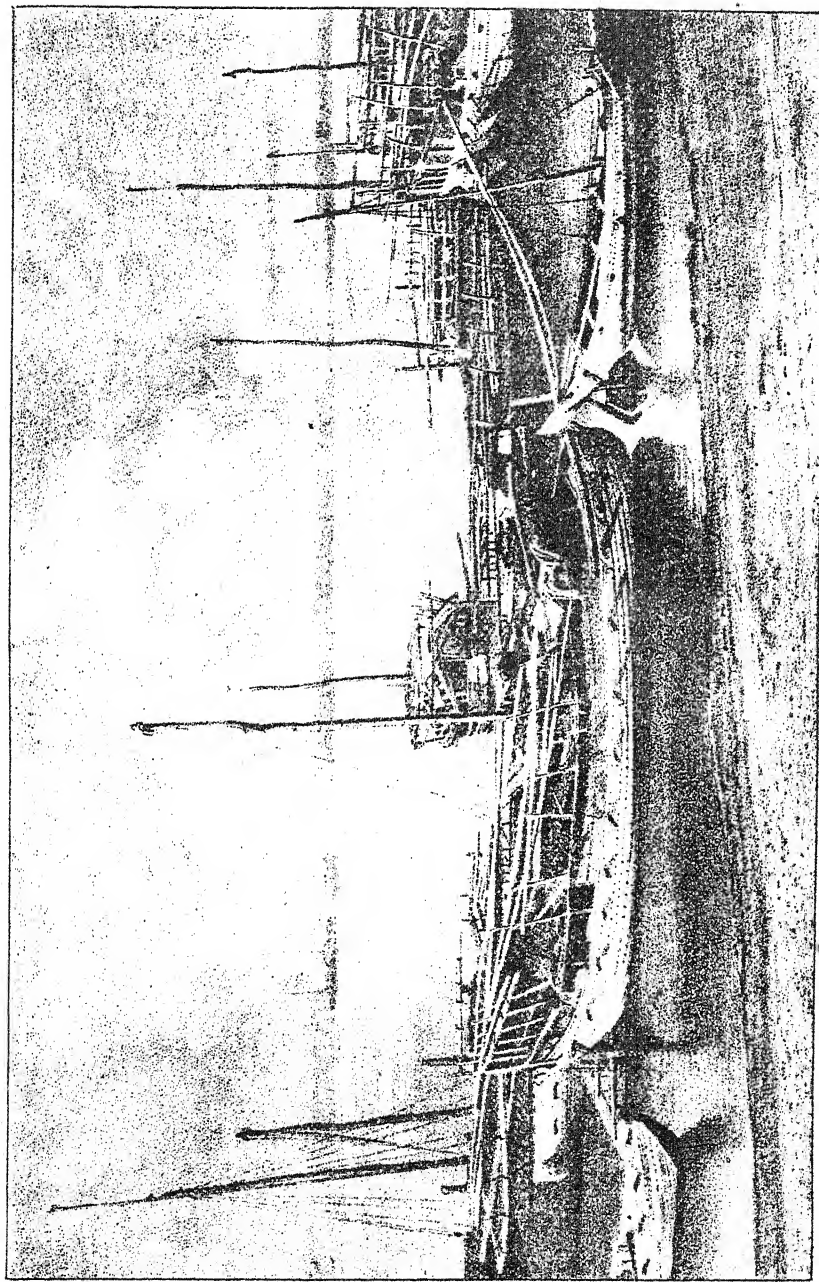
Dohat.

Pansulu.

Bow of a Dengi Machhua.

BOATS USED IN BIHAR.





PATAILIS.  
ULANK.

SARINGA.  
PATAILL.





stern portions cut out of solid wood), and पनसूही *pansūhi* (which has a round bottom, but goes in shallow water).

**232.** The smallest kinds are पल्वार *palwār* or skiff and एकठा *ekthā* or dug-out. The latter is also called बगड़ा *bangarā*. Also the खोलनेया *kholnaiya*, with both ends rising like a gondola well out of the water and which cannot sink. Another similar boat is called the डेंगी मक्खुआ *dengi makhua*, or dingy. चरनई *gharnaī* (South Bihar) is a temporary raft made of water-jars (घड़ा) *ghāra* and bamboos tied together.

**233.** The *parts of a boat* are as follows:—The thwarts are गूड़ा *gūrha* and the ribs बाता *bātā* or (in Champāran) ठड़बाता *tharbāta* ठड़िया *thariya* (in Champāran and North-West Tirhut) गोछा *gochha* (in Sāran and South-West Tirhut), गुच्छा *guchchhā* (in North-East Tirhut), and काक्क *kāchh* (in South-East Tirhut). Smaller transverse ribs are बाँक *bānk*. The outer planking is हार *hār* or (in South Munger) बाकल *bākal*, (in Champāran and West Tirhut) बगल *bagal*, and (in North-East Tirhut) काक्क पाटी *kāchhak pāti*. In Gaya it is जलमहार *jalmahar*. In Shahabad the planks which run from end to end in the length of the boat are अहार *ahār*, and देवाल *dewal* is also used to mean the “wall” or side planks. The flooring inside the boat is पाटन *pātan* or पटवटन *patawatan* or in Sāran पटौरी *patauri*. A long plank running over this is in Shahabad अपती *opati*. The grating above the bottom of the boat is चाली *chālī* or (in South-West Tirhut) उढ़ड़ा *urhrha*, and (in North-East Tirhut) पटाई *patāī*. In a पटौली *pataīlī* the planks at the bottom which run from end to end are लेवा, *lewa* and in other kinds of boats मरिया *mariya* or (in North-East Tirhut) मरेया *mereyā*, and in Sāran मोरिया *moriyā*. The platform on which the rower sits is पटौरी *patauri* or बिटन *bītan*. When on the roof of a large boat, it is बीट *bit* or पटाई *patāī*, or in Shahabad हलमचानी *halmachānī* or मचाने *machān*. The deck planks in the middle are पाटना *pātnā*. चाचर *chāchar* is brushwood put in the bottom to stand on. कड़वा *karwā* or कड़वा *kanrwa* are the posts which support the thwarts. जोँकर *jonka* are iron rings to which the roof of the boat is fastened by ropes. In North-East Tirhut and South Munger they are called कड़ौ *karī*.

**234.** When a boat is calked with the bark of the परास *parās* tree (*butea frondosa*) the calking is called रस्वत् *raswat*, and when with hemp it is गहनी *gahanī*. अटार *atār* (in Champāran and North-West Tirhut) is string used for calking.

**235.** The keel, which is the first plank laid in making a boat, is सिक्रा *sikkā*. In Champāran it is सहन *sahan*, and पतैन *patain* or डडा *dandā* in South-East Tirhut. It runs the whole length of the boat, and hence

बिक्का *sikkā* is also used to mean the two ends of the boat. The length of the boat is दवर *dawar*, and is stern post गल्ही *galhi*. The prow is मलङ्ग *malang*, माँगि *māngi*,\* or माँग *māng*.

**236.** The rudder is पत्तवार *patwār* or (in North Tirhut) पत्तियार *ptiyār*. In Gaya it is पट् वार *patwār*. This is properly the lower piece. The rudder post is गोल् *gol*, (in Shahabad, North-East Tirhut and, optionally, South Munger) खन्हा *khamhā*, or in Gaya गौला *gaulā*, and it is fastened to the thwart by a rope called नथिया *nathiyā*. The tiller is सैला *sailā* or (in South Munger and North-East Tirhut) डण्टा *dantā*, and the socket in which it works बनरा *banarā* or (in North-West Tirhut) ठेल *thel*, and (in North-East Tirhut) ठेहरी *thehri*. One rope, by which the rudder is fastened to the boat, is गंडूकसा *ganrkassa*, and another by which it is held up, is अकवरिया *ankawāriyā*. The steersman is माँजी *māñji*.

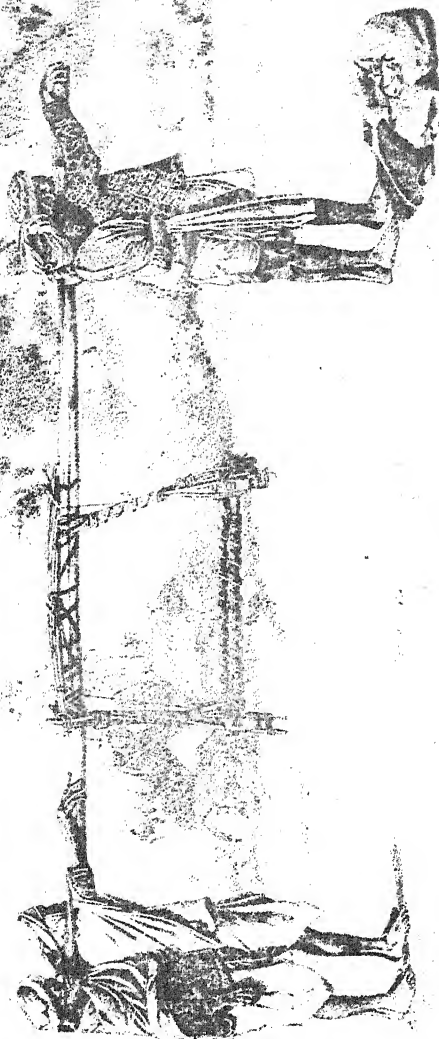
**237.** सेवता *sewtā* or (in South-East Tirhut) सोता *solā* is the wooden vessel used for baling out water. An oar is डाँड़ *dāñr*, a paddle करुआर *karuār*, केरुआर *keruār*, or in Saran करुआरी *karuāri*, and the blade of it पाता *pātā*. A punting pole is लग्गी *laggi* or लग्गा *laggā*.

**238.** The mast is गुर्खा *gurkhā* or मस्तूल *mastūl*, or in Shahabad गुन्रखा *gunrakhā*, and the yard is मोरनी *morni*. The mast is raised on a post to which it is spliced. This is दरसूधा *darsūdhā* or जसोधा *jasodhā* in South Munger and Tirhut, जरसूधा *jarasudhā* in Champaran, and जवसूधा *jabsadhā* there and in North-West Tirhut. The socket in the bottom, in which the post is stepped, is दरसूधा के मलिया *darsūdhā ke maliyā* or मलवा *malwā*. The सतवनियाँ *satwaniyā* is the thwart to which the post is tied. It is called in South-East Tirhut सूत *sūt*. The pulleys are घिरनी *ghirnī*, and the sail is पाल *pāl*, and in Shahabad सूत *sūrt* or सतवनियाँ *surtwaniyān*.

**239.** The tow-rope is गून् *gūn* or (in Gaya and the south-west) गोन *gon*, which is tied to pieces of bamboo called बेरुआ *berua* or खूँटा *khūntā* or in Shahabad बरुआ *baruā*, which the boatmen press against their shoulders when hauling a boat up stream. The man who tows is गुनवाह *gunwāh*. लाहाबी *lāhasī* is a cable, and लङ्गर *langar* or गिराबी *girābī* the anchor. A large iron anchor is लोह लङ्गर *lohlangar* or गिरामी *girāmī*.

**240.** To draw water (of a boat) is पानी तोड़व *pāni torāb* to the east and पानी तूरल *pāni tural* to the west, e.g., मैं कच्छा बहूत कम पानी तूरत.

\* The most comfortable seat is in the bow. Hence the proverb चनिका खेवाँ नहिं खे खगिला माँगि सवार *anikā khewā nahin, se agila māngi sawār*,—the fellow who hasn't money to pay his fare takes the bowseat.



THE ORDINARY COUNTRY LITTER (DOLI).



बा i kachekha bahut kam pāni tūrāt bā—this kachekha draws very little water. To be aground is टोक्न *tikab*.

## CHAPTER VII.—THE LITTER.

**241.** The litter is खटोली *khatolī*, डोली *dolī*, or (in North-East Tirhut) खोटली *khotlī*. डोली *dolī* is also used for the ornamented litter used at marriages, which is also called in South Bhagalpur चन्डोल *chandol* or तड़तड़वाँ *tar-tarwān*. The last word is said to be a corruption of the Persian تاخت رَوَان *takht rawān*, or moving throne. In the west it is also called नालकी *nālki* or बियहुती पालकी *biyahutī pālki*.

**242.** The bamboo pole is बाँस *bāns*, and from it the litter is suspended.

**243.** The litter itself is खटोली *khatolī*, and is a kind of small bed (चरपाय *charpāy*) with a bottom made of rough twine (सुत्ती *sutī*). The sides and ends of the bed are पाटी *pātī*. In South Bhagalpur, the sides are called पट्टी *pattī* and the ends सिरवा *sirwā*. At each end, two pieces of split bamboo run up from each corner, meeting about 3 feet above the bed, and thus forming a triangle. These bamboos are called सिपावा *sipawā*, or in South Munger सिपाहा *sipāhā*, and in Sāran सिपवा *sipwā*, and they are fastened to the corners of the bed and, at the apex of the triangle, to the pole by a string called बर्कास *barkas*. This string is also twisted round the सिपावा *sipawā* to strengthen them. A bamboo stick passes through the pole just behind the rear सिपावा *sipawā*, and, descending perpendicularly, is braced to them by strings. This is called टेढ़्या *tenrūā* or टेढ़्या *teruā*. It prevents the pole slipping round. The illustration shows a litter as carried by four persons, but this kind is more usually borne by two.

**244.** The feet of the bed are called पौचा *pauā*, and the strings for tightening the bottom of the bed are ओरचन् *orchan*, and also in Shahahad ओरदावन *ordāwan*.

**245.** Fastened to the pole over the bed, and in a plane parallel to it, is an oblong framework of bamboo slips for supporting the canopy. This is called ठट्टी *thattrī*, and in South Bhagalpur also छत्ती *chhatni* or छत्ती *chhatrī*; and the string braces descending from its four corners to the four corners of the bed, to keep this awning steady, are called तान *tān*.

**246.** The illustration shows a litter without the curtains. When a woman travels in it, the whole is enclosed in a set of curtains like a bell-mouthed bag, called ओहार *ohār* or पर्दा *pardā*.

**247.** A superior kind of litter, used by richer women, is मेआना *meānā*, मेआना *menānā* महफा *mahaphā*, डाँडी *dānrī*, or डाँडिया *danriyā*. It has a domed roof, called ठट्टरी *thatrī*, supported on eight pillars (four at each side), called डहटा *dantā*. The side-boards of the body are called दीवाल *dīwāl*, or in Shahabad दिख्हा *dikhā*, and the doorway डुहारी *duhārī*, or in South Munger डुआरी *duārī*. The rest is like the डोली *dōlī*.

**248.** The बरदरी *bardarī*, or in Shahabad बरहदरी *barahdarī*, also called in Sāran खरखरिया *kharkhariyā*, is the corresponding litter used by wealthy men. It is the native form of the Europeanized palankeen. In this the side-pieces at the bottom are called पाटी *pātī* or पटिया *patiyā* the net bottom बिनावट *bināwat*, the legs पौआ *pauā*, the side-boards पट्टरी *patrī*, the four pillars at each side सिपौआ *sipauā*, the doorway डुहारी *duhārī*, and the roof छत् *chhat*. The shelf inside at the feet end of the litter is दराज् *darāj*.

**249.** The poles are called बाँस *bāns*, and the curved end of the front pole थोप् *thop*. The four iron struts at each end are called तान् *tān* and they meet in a ring (चुक्रिया *chukiyā* or in South Bhagalpur सामी *sāmī*), which goes round the pole. The inner end of the pole rests in a socket in the end of the litter, which is also called चुक्रिया *chukiyā*, and also in South Munger सामी *sāmī* or खुबिया *khubiya*. The rope network filling up the space between the two lower struts at each end is called कसवट् *kasāwat*, or in South Bhagalpur कसन *kasān*.

—:O:—

## SUBDIVISION VII.

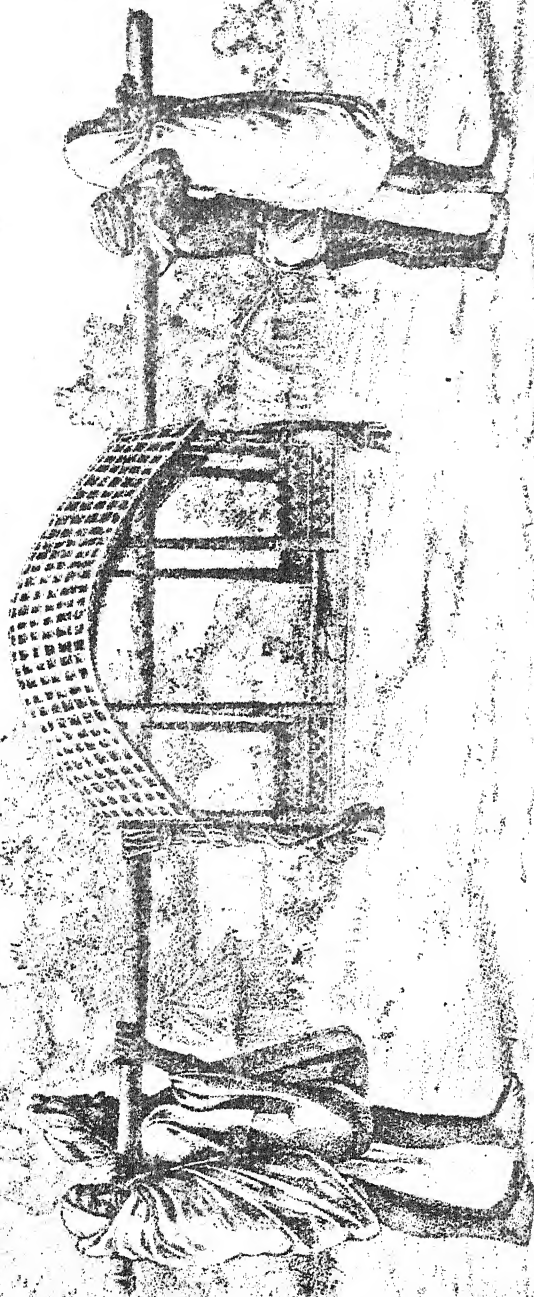
### APPLIANCES USED IN RURAL MANUFACTURE.

#### CHAPTER I.—APPLIANCES USED IN THE MANUFACTURE OF OIL.

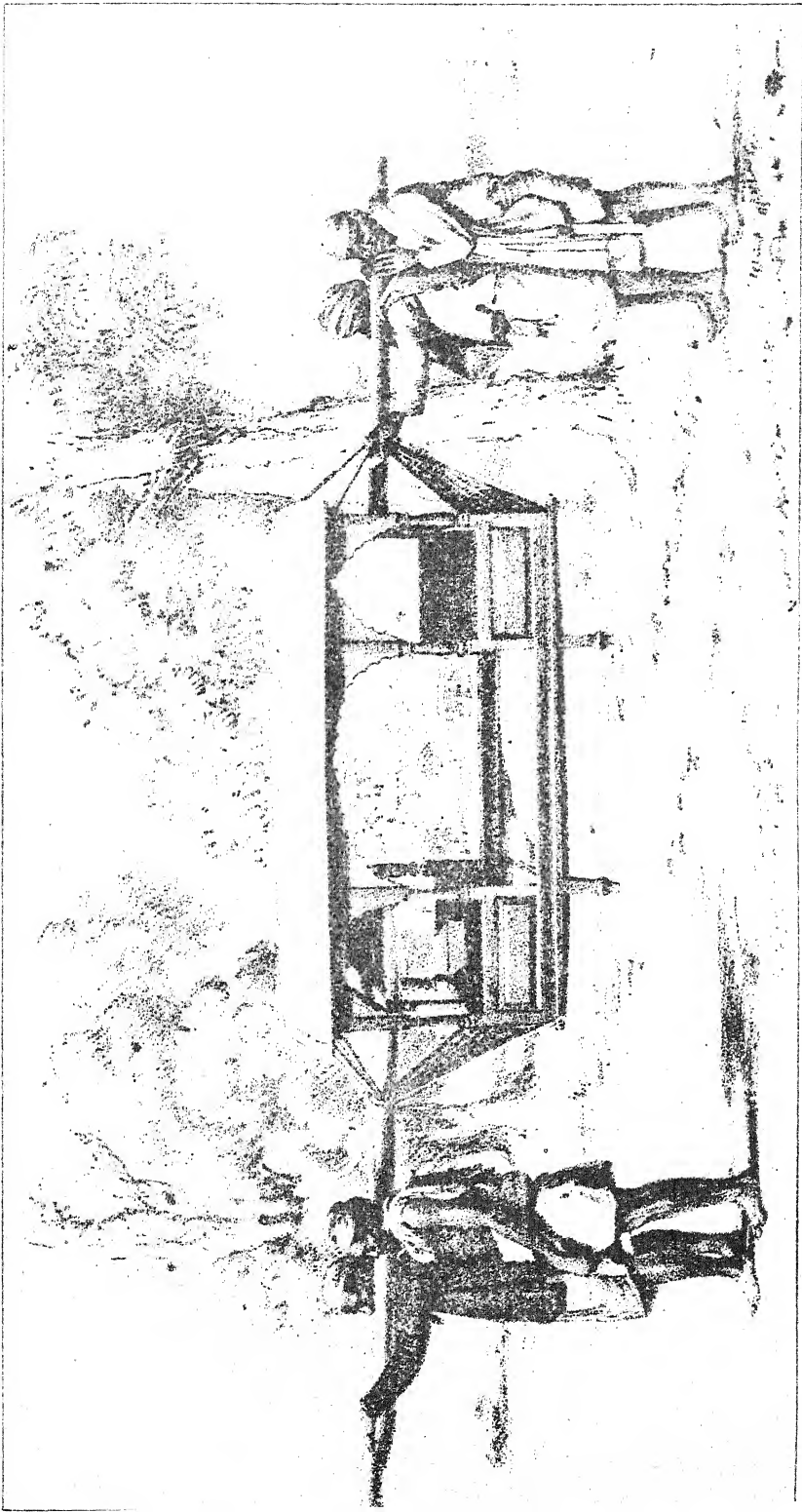
**250.** The oil-mill is known as कोल्ह *kolha* or कोल्हू *kolhū* throughout the Province. In Gaya it is also कोल्हू *kelhū*. It closely resembles the sugar-mill, as described in the next section, and a detailed description is not necessary. Nevertheless, owing to the circumstances stated therein, it has been found inconvenient to give an illustration of a sugar-mill, and accordingly the following description of a Patna oil-mill is here given in order to explain the accompanying sketches. To these reference can be made in reading the section on the sugar-mill, in which the few points of difference are noted. A well-known proverb



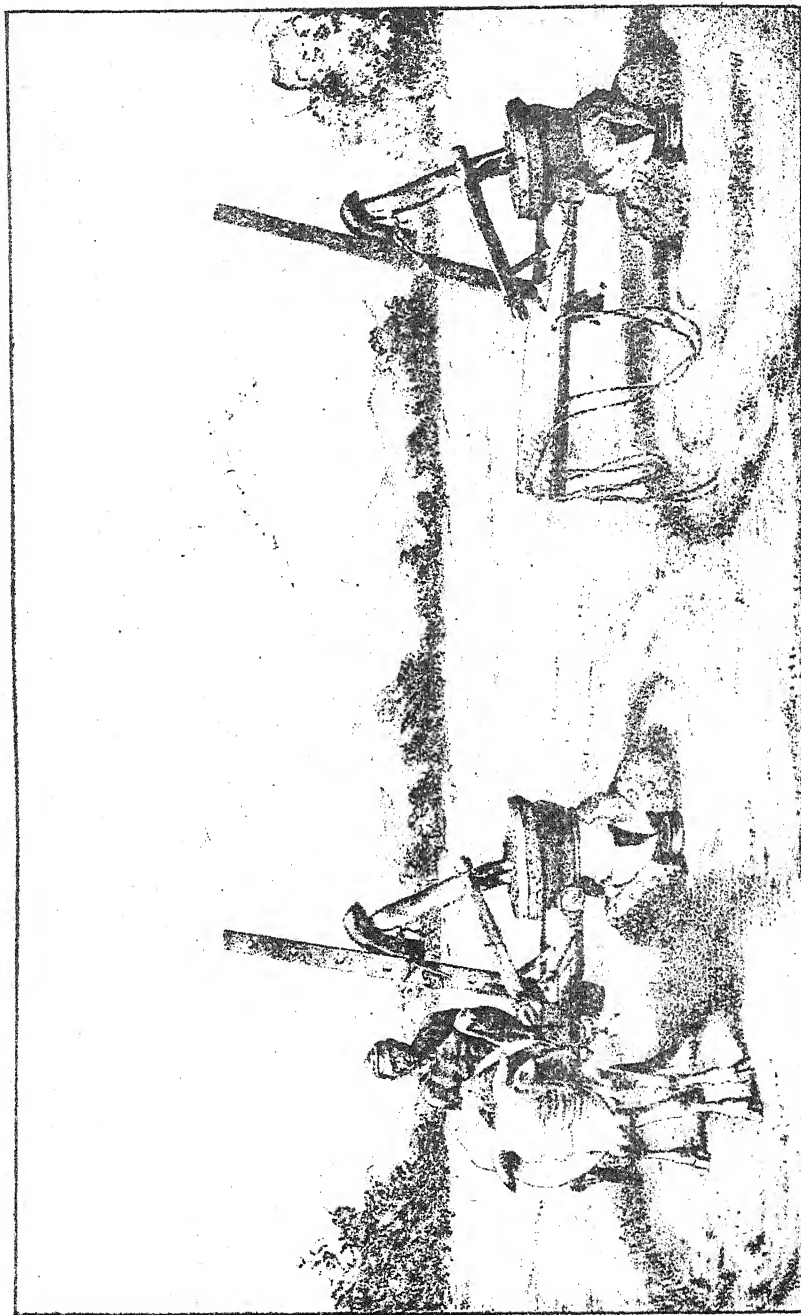
THE LITTER USED BY RICH WOMEN (MEYĀNA)







BARDARI (COUNTRY PALANKEEN).



*An oil-mill, showing the manner of yoking and blind-folding the bullock.*

*An oil-mill (kolhu)*

about the oil-mill is देल खरी खाय नहि, कोल्ह चाटे जाय *del khari khāy nahin, kolh chātai jāy*,—(the bullock) won't eat oil-cake when it is given to him, and yet it goes to lick the oil-press; *i.e.*, stolen goods are sweet.

**251. The hollow wooden block forming the bed of the mill.—**

This is कोल्ह *kolha* or कोल्हू *kolhū*, and in Gaya also कैल्हू *kelhū*. In this the cavity in which the oil-seeds to be crushed are placed is known as पेट *pet* or हन्दा *handā*, or in North-East Tirhut, कूट *kūṭh* and in Shahabad खान् *khān*. In the oil-mill, this cavity is shaped like an inverted cone, the apex reaching to about midway down the block. There it is about two inches wide, and thence it widens again like an hour-glass till it leads into the back of the top of the निरोह *niroh*. The lower half of this hour-glass cavity is known as अथरी *athrī*. The lower end (मून्री *mūnrī*) of the pestle (महन *mahan*) is just wide enough to fit tightly into the narrow part of the cavity at the waist. The upper half of the cavity is that in which the oil-seeds are placed. It has a lining of a series of longitudinal pieces of hard wood, wider at the top and tapering to the bottom, which are very tightly wedged together. These are called पाचर *pāchar*. Sometimes, when these get worn away by the constant working of the pestle, a fresh lining is put inside them. In this case the old lining is called ठरपचरा *tharpachrā* or in North-East Tirhut तरपचरा *tarpachra*, and the new inner lining पेटपचरा *patpachra*.

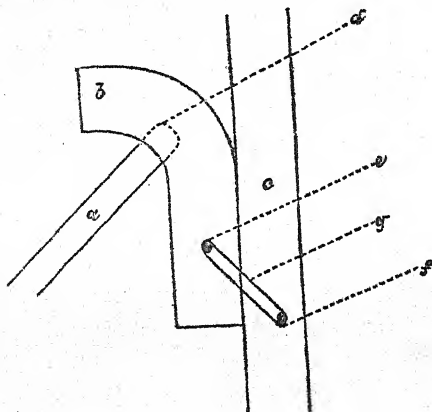
**252.** The block is buried very deeply in the ground to steady it. The part below ground is called जङ्गा *janghā*. Round the base a circular mound of earth is fitted, called भौता *bhauntā*, or in South Bhagalpur भौठो *bhauntho*, in North-East Tirhut भत्ता *bhattā*, and in Sāran मंभौठा *manjhaṭa*; and in this, below the exit for oil, a space is dug out for the vessel (छन्ना *chhanna*) receiving the oil.

**253.** The exit for oil is the triangular hole at the bottom of the block over the above-mentioned cavity. It communicates at its upper end with the अथरी *athrī*. This oil exit, together with the cavity for holding the vessel, are together called निरोह *niroh*, and in Sāran and Tirhut also नरोह *naroh*.

**254.** The flat top of the block is called पारा *pārā*.

**255. The horizontal board to which the bullocks are attached.—** This is called कत्री *katri*. On it the oilman (तेलै *telā*) sits, and while he drives the bullocks he at the same time keeps pressing down the seeds into the cavity with his left hand.

**256.** *The upright beam, or pestle, which moves in the hollow of the mill and crushes the seeds.*--This is मोहन *mohan* or माहन *māhan*. To the west it is also called जाठ *jāth*, or in Shahabad मोहन *mohan*, and in North-East Tirhut, मोहिन *mohain*. The ball at the end of this beam which fits into the narrowest part of the hollow of the block, is मूँड़ी *mūṇṇi*. The ferrule round this is मुड़वारी *muṛwārī*. The notch above this is कान्ह *kānh* or कन्हा *kandhā*. The upper end of the pestle rounded off is चुर *chūr* or पूँची *pūṇchī*, and the curved piece of wood joined to this is टेंका *dhenkā*, or in North-East Tirhut टेंकुआ *dhenkua*. Thin curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-beam : thus—



**257.** In the above sketch *b* is the टेंका *dhenkā*, *a* is the top of the मोहन *mohan* fitting into it up to the point marked *d*. The upright post is *c*, which is fastened to *b* by a string *g* passing round the two pegs *e* and *f*.

**258.** The upright post is called मरथम्ह *marthamh*, or in Saran मलिक थम *malik tham*, the pegs *e* and *f* खुँटो *khūṇṭi*, and the string *g* नाधन *nādkhan*, or in East Tirhut लाध *lādh* and South Bhagalpur लेधा *ledhā*. The string is generally made of straw. The upright post is fastened to the horizontal board, कत्ररी *katrī*, by a wedge, गड़किल्ली *garkilli*, which goes through the former and under the latter.

**259.** The horizontal board revolves round the main block of the machine; at the end of the board nearest the block is fastened a thick lump of wood called फेंटा *phentā*, or in Saran फेंटा *pheta*, which acts as a kind of washer between the end of the board and the block, and which also rests against the latter, revolving in a horizontal groove (called माँदर *māṇḍar*) cut in the latter's exterior surface. A bamboo strut

runs up from the inner portion of the horizontal board to meet the upright post, so as to strengthen the joint. It is called खरचालो *khar-chālī*, or in North-East Tirhut खड़चारौ *khanṇchārī*, and in Gaya and Shahabad खड़चर *khanrchar*.

**260. The arrangement for stirring up the oil-mill.**—This is called रेवटो *rewṭī*, or in South Bhagalpur भरनाटो *bharnāṭhī* or उटकनो *utkanī*, and does not exist in the sugar-mill. It consists of a peg, खूटो *khuṭī*, standing up in the cavity amidst the oil-seeds, alongside the pestle; to its top is fixed a horizontal pole or handle, the other end of which is fastened to the upright post, मरथम्हा *marthamha*, by another peg, खूंटो *khūntī*. The whole therefore revolves with the pestle, the first peg moving amongst the seeds concentrically with it and stirring them up. At the same time the stirring is rendered more effective by the peg being perpendicular and the pestle on a slant.

**261. The yoking apparatus.**—The rope which is fastened to a peg in the end of the horizontal beam, passed round the hump of the bullock and back again to the beam, where it is tied into a hole, is called काटा *kārha*, and the rope passing under the bullock's chest, joining the two traces thus made, is पेटो *peṭī*. The canvas pad on the bullock's hump is काँधी *kāndhī*, and the cloth or wicker basket by which he is blindfolded is टोकनी *tokni* or खोला *kholā*, or to the east खोलसा *kholsa*. The rope from the bullock's neck up to the curved block or टँका *dhenkā* is पगड़ा *paghā*, and the iron link fastened to this close to the bullock's neck is भौर कलौ *bhaur kalī*. The rope round his neck, connected to the पगड़ा *paghā* by this link, is गरद्वानी<sup>1</sup> *gardwānī*, or in North East Tirhut गरदामी *gardāmī* and in Champaran गरदानी *gardānī* and that going through the bullock's nose is नाथ *nath*. A bullock employed in an oil or sugar-cane press is called a नाटो बैल *nāṭa bail*.

**262. Miscellaneous.**—The circle in which the bullocks move is called पौर *paur* or पोरौ *paurī*, and in South Bhagalpur also भर *bhar*.

**263.** The pot into which the oil drops is called छना *chhana*. As much oil-seed as can go into the press at one time is called चानी *ghānī*. The oil-cake which remains after the oil has been expressed is called खल्ली *khallī*, or in Saran खरौ *kharrī*, except the oil-cake of poppy seeds (पोस्ता *posta*), which is called पीना खल्ली *pīnā khallī*, or simply पीना *pīnā*.

**264.** To work the mill is पेरव or पेड़व *perāv*.

1. All the words spring from the word गरदन्—neck.



## CHAPTER II.—APPLIANCES USED IN THE MANUFACTURE OF SUGAR.

### A.—THE CANE MILL.

**265.** The cane-mill is known as कोल्ह *kolha* or कोल्हू *kolhū* throughout the Province. Patent mills introduced by European firms are known as कल *kal*.

**266.** It is apprehended that the following description of a country sugar-mill will be of little else than antiquarian interest, for such mills are fast disappearing from Bihar, being superseded by the English-made iron crushing-mill made at Bihia. To such an extent has the use of country mills died out, that the writer found it impossible to find a single one in the sadr subdivision of the Patna District which was in a fit state for a photograph to be taken of it. They had all been broken up for firewood, only a few dismantled ones being available. For a general idea as to its appearance, the reader is referred to the illustrations of an oil-mill in the last chapter.

**267.** The following are the principal points of difference :—

- (1) The hollow in the block has perpendicular and not sloping sides, and it is hence cylindrical, and not conical, in shape.
- (2) The sugar-mill has no रेवटी *rewṭī*.
- (3) In a sugar-mill the pestle and its appurtenances are on a much larger scale. The मोहन *mohan* is six or seven cubits long, while in an oil-mill it is seldom more than three and a half cubits, the rest in both cases being in proportion.
- (4) The names of the parts differ.

**268.** *The hollowed wooden block forming the bed of the mill.*—This is generally known as कोल्ह *kolha* or कोल्हू *kolhū*. The cavity in this, in which the pieces of cane to be crushed are placed, is known north of the Ganges, to the west, as खान *khān*, or in Champāran घर *ghar*; and to the east, कुण्ड *kunda* or कुण्डू *kūṇṛa*. In Shahabad it is known as हण्टा *handā* or हण्डोलवा *hanṛolā*. In South Munger it is हण्डा *hāṇṛā*, and elsewhere south of the Ganges, हन्दा *handha* or हण्डा *hānda*. Round the edge, at the top of this, a rim of mud is sometimes placed to prevent the pieces of cane falling off. This is called पीँड़ *pinr*. An iron ring fastened round the block to strengthen it and prevent it from splitting is बन् *ban*, and in Tirhut also पत्तर *pattar*, and in South Bhaḡalpur मड़रो *maṛro*.

**269.** An iron ring is sometimes fixed under the block to prevent it being worn away by the crushing-pestle. This is geneally मोरवार

*morwār*, with variants मोरवाह् *morwāh* (North-East, Tirhut), मुड़वार *murwār* (Shahabad and Patna), मूड़् *mūr* (Gaya) मुरेरा *murera* or मड़वारी *murwārī* in South Munger, and चन्वा *chanvā* in Saran. The पाचर *pāchar* is a round piece of wood placed in the bottom of the cavity and on which the crushing-pestle moves. रोड़ा or रोर *roṛa* is used for the smaller wedges of wood placed in the cavity above this to help in crushing the juice. These are also called चँदिया *chandiṃyā* in Champaran and North-East Tirhut, and खोच् *khonch* to the east. In Saran and Champaran रौन् *raun* is canal cut on the surface of the block through which any juice thrown up may flow back into the cavity. In North West Tirhut this is called रैन् *rain*, in North-East Tirhut रसपेन *raspain*, and in South-East Tirhut खता *khātā*.

**270.** The drain for the juice cut in the bottom of the block is to the north नरदोह *nardoh*; also in Tirhut नरोह *naroh*, in North East Tirhut नरोहौ *narohī*, and in South-East Tirhut रसेड़ *raser*; in South-West Shahabad it is गुज्जुआ *gujuruā*, and in the rest of the district जोहा *johā* or रसहा *rashā*; in Patna it is रसघारा *rasghāra* or निरोह *nīroh*; in Gaya it is छोनी *chhonī*; in South Munger, चोना *chonā*; and in South Bhagalpur. लरलो *larlo*.

**271.** The wooden spout through which the juice drops is पतनारी *patnārī*. In the body of the block a channel is cut in which the block फेंटा *phenṭa*, of the driving gear works. This is called घुर्रा *ghurrā* in Shahabad and माँदर *māndar* in Patna.

**272.** *The horizontal board to which the bullocks are attached.*—This is कतरौ *katrī*, with a variant, कातरि *kātari* or कात्र *katar*, in Shahabad, South-East Tirhut, and South Bhagalpur.

**273.** *The upright beam or pestle which moves in the hollow of the mill and crushes the cane.*—For this three names are current, viz. मोहन *mohan* (Tirhut, except the north-west, Champaran, Patna, and South Munger), with variants, महन् *mahan*, in Gaya and North-West Tirhut, and मोहन *mohan* in Shahabad, लाठ् *lāth* (Tirhut and Champaran), and जाठ *jāth* (Tirhut and Shahabad). The last word is used in Saran only in reference to the oil-mill, and not to the cane-mill.

**274.** The ball at the end of this beam, which fits with the hollow of the block, is मूड़् *mūr*, मूड़ा *mūra*, मूड़ी *mūri*. The notch above this is north of the Ganges and in Patna कान्ह *kānha* or कन्हा *kandha*. In North-West Tirhut it is कन्हिया *kanhiyā*, and in South-East Tirhut पञ्जा *panjā*. In Shahabad it is कान् *kān* or लोंगरा *longra*. In Gaya it is

मोहन धम्मा *mohanthambha*, and in South Munger टेंका *dhenkā*. The upper end rounded off is चूर *chūr* or चूरिया *chūriyā*, or (in North-East Tirhut) मुड़ *mūr*; and the curved block of wood joined to this is टेंका *dhenkā* or (in North Tirhut. Shahabad, and South Bhagalpur) टेंकुआ *dhenkuā* and in Sāran टेंकुआ *dhenkuā*. This curved block of wood connects the pestle with the upright post which is fixed in the horizontal driving-board.

275. This upright post is north of the Ganges, to the west, हरसा *harsā* or हरिडा *harisā*, and to the east (and in South Bhagalpur) मानिकथम *maniktham* or मानिकथम *māniktham*. In Shahabad it is मनखम *mankhām*, in Patna and Gaya खूँटा *khūntā* or मरथम्ह *marthamh*, and मानिकथम *māniktham* in South Munger. The pieces of wood which keep the beam of the driving gear in the channel at the base of the block are जीभा *jibha* or जिविया *jibhiyā*, or in Sāran the front one is called फेंटा *phentā*, and the back one कनेल *kanail* or (south of the Ganges) कन्हेली *kanhelī*, and in Sāran कनेली *kanailī*. In North-East Tirhut they are called जिविया *jibhiyā*.

276. A rope of straw supporting the pestle by fastening it to the upright beam is north of the Ganges, to the west, नाधन् *nādhān*, in Champāran नधन् *nadhān*, in Tirhut नधान् *nadhān*, but in East Tirhut लाध् *lādh*. In Shahabad it is टेड़ना *tanrā*, in Gaya नाध्वरता *nādhā* *baratā*, in Patna नाधन् *nādhān*, in South Munger नाध *nādhā* or बरह् *barah* and in South Bhagalpur सारंगी *sārangī*, or लेधा *ledhā*.

277. The bamboo strut attached to the horizontal driving-board and running up obliquely to meet the upright post, is called north of the Ganges खेरचांडी *kherchārī*, or south of it कमोरा *kamorā* (Shahabad), खंरचर *kharchar* (also in Shahabad), खंरचर *kharchar* or खरचाली *kharchālī* (Patna and Gaya), कुँडेड़िया *kudanriyā* in South Munger, and खरचार *kharchārū* in South Bhagalpur. This is fastened to the driving-beam by a rope, called नारन् *nāran* or नाधा *nadhā*, or in East Tirhut लारन् *lāran*.

278. The part of the horizontal beam on which the driver sits is कातरि *kātari*, कातर *kātar*, or कतरौ *katari* as above.

279. The leather thong by which this horizontal beam is connected with the yoke is नाधा *nadhā* or (in Sāran) कन्हेली *kanhelī*, (in Gaya) नधावर्ता *nadhā bartā*, and in Patna मांझा *mānjhā*. काड़ *kārḥ* or (in North-East Tirhut and Shahabad) काड़ा *kārḥā* is a rope which is tied to a peg in the end of the horizontal board, passed round the hump of the bullock and back again to the board, where it is tied into a hole

and the rope passing under the bullock's chest, joining the two traces thus made, is पेटी *petī*.

**280. Miscellaneous.**—The circle in which the bullocks move has various names, viz. गोरपौर *gorpaur* (Sāran), पौदर *paudar* (Campāran and Shahabad), पौर *paur* or पौरौ *paurī* elsewhere north of the Ganges, in Patna, Gaya, and South Bhagalpur, बही *bahī* also in Patna, and बड़हरा *barharā* in South Munger.

**281.** The receptacle for the cane before it is cut (generally a hole in the ground) is गेंड़ियारी *genriyārī* generally, and गेंड़ियार *geriyār* to the west. The receptacle for cane ready cut is टोनियारी *toniyārī*, with variants टोनियाटौ *toniyāṭī* (Sāran, Champāran, and South-West Tirhut), टोनियासौ *toniyāsī* (North-West Tirhut), and टोनखाद् *tonkhād* (South Bhagalpur). In Shahabad it is called अंगरवार *angarwār*.

**282.** A wooden mallet is used for pressing the cane under the crusher. This is थापौ *thāpī*; also in North-East Tirhut मिलिट् *mitit*.

**283.** The cane as it is crushed is stirred up by hand, and the man who does this is called मोरवाह *morwāh* or मौरवाह *monrwāh*, or in South Bhagalpur घनवाहा *ghanwāhā*. This man sometimes drives the bullocks also, and when he does so he is still called by this name.

**284.** The pot into which the juice drops is called generally खोरा *khora* or (in South-East Tirhut) खोर *khor*, other local names being नाद *nād* (Shahabad) and कुण्डा *kundā* (Shahabad, West Tirhut, and Patna), or (generally) छन्ना *chhannā*. Over this is often placed a basket or earthen pot with the bottom pierced like a sieve. This is called generally छन्ना *chhannā*, रसछन्ना *raschhannā*, or छेनी *chhenī*. Local names for this are तरौड़ी *taraurī* (Sāran and Champāran), छिटा *chhittā* (also in East Tirhut), or छिरहिरा *chhirhira* (Shahabad), and दलिया *daliyā* (South Munger). An earthen vessel for holding the juice is in Gaya हथैला *hathai'ā*.

**285.** From these vessels the juice is removed to the boiler in a pot called कराह् or कड़ाह् *karāh*, or sometimes कराहा *karāhā*.

**286.** The blocks on which the cane is cut are north of the Ganges and in Shahabad निसुहा *nisuhā*, a variant being निसुआ *nisuwā* in South Bhagalpur. Other names are ठेहा *thēhā* (North-West Tirhut), परिथेठा *pariyethā* (Gaya), कुकाठ *kukāth* (Patna), परकठ् *parkāth* (South Bhagalpur), and टोनकहा *tonkhatta* or टोनकट् *tonkat* in South-East Tirhut and Munger.

**287.** The hollow in the mill is in Bihār cleaned by hand while the crusher is turning: hence there is no apparatus in existence for raising the latter, as there is in Gorakhpur and Azamgarh.

**288.** The basket from which the mill is fed is **छटो** *chainti* north of the Ganges, with a variant, **छीटी** *chhiti*, in North-East Tirhut. In Shahabad it is **ओड़ी** *ori* (also in East Tirhut) or **खैची** *khainchi*, and in South Bhagalpur **ओड़िया** *oriyā*. In Patna it is **बड़ा** *battā*, and in Gaya **पथिया** *pathiya*. The pieces of cane cut up ready for the mill are **गेंडी** *genḍi* to the west and optionally in East Tirhut, and **टोनी** *toni* in Patna, Gaya, and to the east. In South-West Shahabad they are **अंगारी** *angārī*.

**289.** As much chopped cane as can go into the press at one time is **घानी** *ghānī*, and as much juice as can be boiled at one time **ताव** *tāw*. The latter is also **खेपान्** *khepān* in South-East Tirhut, **पाक्** *pāk* in Patna, and **रान्** *rān* or **रान्ह** *rānh* in South Munger and South Bhagalpur.

**290.** The cane after the juice is expressed is called **खोइया** *khoiyā*, with local variants **खोहिया** *khohiyā* (Patna Gaya, and the east) and **खोइहा** *khoihā* in South Bhagalpur. In Shahabad, it is also **चेफुआ** *chephūā*.

**291.** To work the mill is **पेरव** or **पेड़व** *perab*, and when several cultivators take it in turns, each turn is called **भाँज** *bhānj*, **पारी** *pārī*, or (Gaya) **पल्टी** *paltī*. When men work it turn by turn, they are said to do it **भाँजा खिरे** *bhānjā sire* north of the Ganges, **फेरा फारी** *pherā phārī* in Tirhut, and elsewhere **पारा पारी** *pāra pārī*. Sometimes a mill is owned by co-sharers, and then their taking it in turns is **भँज हरिया** *bhānjhariyā*, **सझियैती** *sajhiyaitī*, or (Tirhut) **सबटैती** *sabthaitī*, and also in North-East Tirhut, **सझिया** *sajhiyā*. In South Munger **ढँक** *dhenk* is the working of a mill by cultivators for a week in turn, one after the other, till the turn of the first comes again.

**292.** *The men engaged on the mill* are as follows:—

(1) *The man who cuts the standing cane.*—This man is **अंगेड़ीहा** *angerihā* to the west generally **गेंडवहिया** *genrwahiyā* in the north-west, **पजवाहा** *pajwāhā* and **पगरवाह** *pagarwāh* or **पंगरवाह** *pangarwāh* in Tirhut. In Shahabad he is also **गेंड्छीला** *genrchhīlā*, or in the south-west of the district, **छोलवा** *chohlwa*; in Patna and Gaya he is **केतरपार** *ketarpārā* (from **केतारी** *ketārī*, sugar-cane), **परताहर** *partāhar*, or **फरनिहार** *pharnihār*, and in South Munger **कतरपारी** *katarpārā* or **पतरपारा** *patarpārā*. In South Bhagalpur, he is **घुरकटा** *ghurkattā* or **कटनिया** *ka'aniyā*.

In Sāran and Champāran these men do their work without wages in money, their pay being the leaves of the cane which they cut, which they take home and use for cattle fodder.

**293.** (2) *The man who cuts the cane into lengths for the mill* is कानू *kānū* in South Tirhut and Sāran. In Champāran he is पक्वाह् *patwāh*, and to the west he is गेंड़िकाटा *genrikātā* or अंगरवाह् *angarwāh*. Elsewhere he is टोन्कडा *tonkatta*, with a variant, टोनिक्डा *tonikatta*, in South-East Tirhut. In North-West Tirhut he is simply called मजूरा *majūrā*, and in North-East Tirhut sometime जन *jān*. In Sāran and Champāran the same person cuts the cane and boils the juice, hence his name.

**294.** (3) *The driver of the mill* is कतरवाह् *katarwāh*, with variants कतरिवाह् *katariwāh* or कतरवाहा *katarwāhā*, and in South Bhagalpur कतरवहा *katarwahā*. In South-West Shahabad and in Tirhut he is called हंकवा *hankwā*.

**295.** (4) *The man who feeds the mill.*—He is मौरवाह् *monrwāh* or मोरवाह् *norwāh* generally. In Patna and Gaya he is घनवाह् *ghanwāhā* or (in South Bhagalpur and South Munger) घनवहा *ghanbahā*.

**296.** (5) *The man who removes the crushed cane.*—He is हलुआई *haluāi* in North Tirhut; elsewhere this is done by the man who feeds.

**297.** *The buildings.*—The whole manufactory, including both cane-mill and boiling-house, is called कोल्हुआर् *kolhuār*, or in South-West Shahabad गोल्हौर *golour*. In Patna, Gaya, and the east it is called कोल्सार *kolsār*.

**298.** The house in which the cane is cut into slips for the mill is called गेंड़ियार *genṛiyār*, or गेंड़ियारी *genṛiyārī* to the west and टोनियारी *thoniyārī* to the east. Local varieties of this last are टोनियास *toniyāsī* in North-West Tirhut and टोन्खाह् *tonkhāh* in South Bhagalpur.

**299.** *Folklore on the subject.*—Near the place where the cane is cut into slips the men make a round idol of a diety called मकार बीर *makār bir*, or in Shahabad महकार बीर *makhār bir*, and in North-East Tirhut मङ्कार *makkār*. He is said to have been originally a Dom, who once came to a sugar manufactory in the olden time and asked for juice, which the people refused to give to him. Thereupon he jumped into the boiler and was boiled to death. His spirit became defied, and is now worshipped by the workmen. The worship consists in pouring a little water on the



image when the cane is brought into the manufactory from the field, so that he may wash himself. Then five canes are put before him. They are then cut up and put first into the mill. The first juice that comes out is also poured over him, and then the rest may go into the boiler. In South Bhagalpur the diety worshipped is *बिषकर्म* *biswakarmā*.

### B.—THE BOILING-HOUSE.

**300.** This is in Sāran गुरौर *guraur*, and in Shahabad गोलौर *golaur*; elsewhere it is simply कोल्हुआर *kolhuār* or कोल्सार *kolsār* as above.

**301.** The fireplace is चूल्हा *chulhā*, or in South Munger गमहर *gamher*. The hole through which the fire is fed with fuel is generally मुह *muh* or मुह *munh*, but in Patna and Gaya it is मोहखा *mohkhā*. The hole through which the fire is raked is सांसी *sānsī* generally north of the Ganges, नंगड़ा *nangrā* in North-East Tirhut, लंगड़ा *langrā* in Shahabad, उधान *udhān* in South-East Tirhut. Elsewhere it has no special name. In Sāran लंगड़ा *langrā* is a receptacle for the juice when removed from the boiling-pan.

**302.** The outlet for smoke is धुआँक *dhuāṅka* north of the Ganges and in Shahabad. In South-West Shahabad it is धुंधुका *dhundhukā*, in Gaya it is हिका *hikka*, in Patna हौक *hink*, and नंगड़ा *nengrā* in South Bhagalpur and South Munger.

**303.** The stick used in a poker is खोरनी *khornī*, or in Patna खोरना *khornā*. Local names are खोदौना *khodaunā* (South-West Shahabad) लहवा *lahwā* (Shahabad), and अंचना *anchnā* (to the east). In Shahabad फरहौ *pharuhī*, or in the west generally फरहौरी *pharhūrī*, is a piece of wood used for raking out ashes. The man who stokes the fire is called कानू *kānū* north of the Ganges and in South Bhagalpur and Shahabad. Local names are धुरकमिया *dhurkamiyā* (South-East Tirhut), चुल्होका *chuljhonkā* (East Tirhut and Shahabad), चुल्हचका *chulhanchā* (East Tirhut and Gaya), अंचवाहा *anchwāhā* (Patna), and अंचतार *anchtāhar* (South Munger).

**304.** The vessel in which the juice is collected before boiling is नाद *nād* or नादो *nādī*, or (in Gaya) चट्टी *chattī*, (North-East Tirhut) गगरी *gagrī* or घैला *ghaila*. Generally, however, it is kept in the छन्ना *chhanna* (see above), of which there may be several in use at one time.

**305.** The spoon for taking the juice out of the boiler is north of the Ganges, to the west, कठहौ *kathahī* or कठखुरपी *kathkharpī*, and to the east (also in Shahabad) सेक *sak* or सेका *saikā*. Elsewhere south



of the Ganges, it is सफई *saphai* or सफैया *saphaiyā*. In South-West Shahabad, it is, however, डोहरा *dohrā*, and in South Bhagalpur it is डप्टौ *dapti* or डबू *dabbū*.

**306.** The scraper to prevent the sugar resting on the bottom of the boiler is खर्पो *khurpī* generally. In Sāran and Champāran it is खर्पा *khurpā*, and in North-East Tirhut कट् खर्पौ *khathkhurpī*, the meaning of which here is different from that in Sāran, Champāran, and West Tirhut. In Patna it is पेड़नी *pernī*, and डप्टन् *daptan* in South Bhagalpur.

**307.** The iron ladle used as a skimmer पौना is *paunā*, or (North Tirhut) मैल् कन्ना *mailchhannā*, (South-West Shahabad and South Bhagalpur) थापौ *thāpī* (also made of wood), and झंझरा *jhanjhrā* in Patna, Gaya, and South Munger. Sometimes it is not necessarily of iron and then it is खर्पा *khurpā* in South-West Shahabad, हथ्या *hatthā* or, हत्था *hatthā* (of earthenware) in Patna, Gaya, and South Munger, and छनौट *chhanautā* in Sāran and South Bhagalpur.

**308.** The boiling-pan is called कराह, कड़ाह, *karāh* or कराही *karāhī*. The earthen vessel used for removing the cooked juice from the boiler is north of the Ganges सैक *saiik* or सैका *saiikā*, and in Shahabad it is पंगौरा *pangaurā*; in Sāran it is पौड़ा *paunrā*. The pot in which the boiled syrup is placed is called मदुकी *matukī* south of the Ganges, also (South-West Shahabad) ओड़ी *orī*, (Gaya) नदवा *nadwā*, खोरा *khora* in the South-East, and कूंडी *kūnṛī* in South Bhagalpur.

**309.** नाद *nād* is a hole in the ground dug for receiving the coarse sugar. North of the Ganges it is also पौड़ा *paunrā* or पौड़ी *paunrī*. The sugar is collected and thrown into this with a bamboo fitted at one end with a roller, which is called गुरदम् *gurdam* or (in South-West Shahabad) गुरदन् *gurdan*. In Tirhut it is also called दबकन *dabkan*, and in South-East Tirhut सपई *sapaī*.

**310.** In North-East Tirhut माट् *māt* or कोठी *kothī* is the large vessel in which the juice is finally coagulated. These are in Tirhut गुरपौर *gurpaur*, and in Champāran (made of sun-baked earth) डेहरी *dehrī*.

**311.** राब *rāb* is undrained raw sugar, and गूर *gūr* is *rāb* boiled down for a longer time. Further particulars concerning these and the other products will be found in the chapter relating to sugar-cane (§§ 1014, 1015).

## C.—THE SUGAR REFINERY.

**312.** A sugar refinery is known as चोनी के करखाना *chīnī ke kar khānā* or चीनी के गोदाम *chīnī ke godām*. South of the Ganges the word खंडुमार *khanṛsār* or खंडुमारी *khanṛsārī* is also used. The house in which the sugar is refined is called चूल्हा के घर *chūlha ke ghar* or कराह के घर *karāh ke ghar*. In South Bhagalpur it is भठा *bhatthā*.

**313.** In making coarse sugar (काँची चीनी *kānchī chīnī*), a vat, a drain, a reservoir, and a treading-floor are used.

**314.** The *vat* is in Shahabad हौद *haud* or हौदी *haudī*, in Gaya चह्वचा *chahbachcha*, in Patna खंडुगर्ना *khanṛgarnā*, and in South Bhagalpur गुरहखौ *gurhandī*. North of the Ganges and in Gaya it is नाद *nād* or नाँद *nānd*.

**315.** The *drain* is नाली *nālī* or नारी *nārī*, or in South Bhagalpur करहा *karha*. In Sāran it is also called खाता *khātā*.

**316.** The *reservoir* is north of the Ganges, and optionally in Shahabad, नाद *nād* or नाँद *nānd*. In Shahabad it is डोभा *dobha*, in Patna हौद *haud* or चरखा *charuā*, and elsewhere south of the Ganges चह्वचा *chahbachchā*.

**317.** The *treading-floor* is पटा *pattā* north of the Ganges. South of it, it is in Shahabad पाटा *pātā*, in Patna and Gaya चबुतरा *chabutārā*, and to the east चटी *chattī*.

**318.** In making regular sugar or सक्कर *sakkar*, the drain and the reservoir are used as before. The bundles (मोटरी *motrī*, or in Patna नारंगी *nārgī*, in Gaya थैया *thaiyā*, and in South Bhagalpur गाजा *gājā*) of sugar are tied up in cloths [लोथा *lothā* or (in Patna and Gaya) छलना *chhalnā*], placed on a bamboo framework and pressed with weights of stone or sun-dried clay. The framework is called north of the Ganges खाँच *khānch* or खाँचा *khānchā*, or (in Champāran and East Tirhut) छैटा *chhaintā*. In Shahabad it is ठटरी *thatrī* or टिकठी *tikthī*, in Patna and Gaya टेक्ठी *tekthī*, and in South Bhagalpur चाँचरी *chānchrī*. The weights are चाँपा *chāmpā*, or, when made of stone, पथल *pathal*, or in Sāran थापी *thāpī*.

**319.** The following *utensils* are used in the boiling-house :—

(a) An iron boiler, कराह *karāh*, कराहा *karāhā*, or कराही *karāhī*. When an earthen boiler is used, it is called खपड़ा *khaprā* or खपड़ी *khaprī*, or in South-West Shahabad and East Tirhut अथरी *athrī*.

- (b) An iron ladle for removing the scum. This is कनौटा *chhanautā* or पौना *punnā*, also in Patna and Gaya झंझरा *jhanjhrā*.
- (c) An earthen pot with holes in it, used as a filter. नाद *nād* or नाँद *nānd*. In South-West Shahabad it is ठँठिवाल नाद *thenthīwāl nād*.
- (d) A filter of river grass, known as सेवार *semwār* or सेवार *sewār*, or in North-East Tirhut सेमार *semār*.
- (e) A scraper for removing the layer of clean sugar. When made of shell it is called सितुआ *sitnā*, or in South-West Shahabad सितुहा *situhā* or सुतुहा *sutuhā*. A curved knife used for the same purpose is सिहोरनी *sihornī* in Sāran and Champāran, सेहोरना *sehornā* in Shahabad, and सोहरना *soharnā* in North-East Tirhut.
- (f) The filtering-basket for cleaning the same is खाँचा *khānchā* or खाँची *khānchī*. In Gaya it is डलवा *dalwā*, and in the east also डेलौ *delī*.
- (g) The wooden or iron ladle for cooling the boiling syrup is north of the Ganges तामिया *tāmiyā* or (in Sāran and North-East Tirhut) तमिया *tamiyā*. South of the Ganges it is डब्ब *dabbā*, (in Shahabad) गुरदन् *gurdan*, or in South Bhagalpur झंझरा *jhanjhrā*.
- (h) The iron stirring ladle used for taking syrup from the boiler and larger than the last is तामा *tāmā* north of the Ganges; in Shahabad it is खुरचनी *khurchanī* or डोहरा *dohrā*; in Patna, and Gaya it is छोलनी *chholnī*; and in South Bhagalpur डोहला *dohlā*.
- (i) The earthenware jug for pouring the syrup into the boiler is सैका *saikā*, also हत्था *hatthā* in Patna and Gaya, and पंचनी *panchnī* in South Bhagalpur. A larger jug of the same kind is निम्ड़ा *nimṛā* north of the Ganges, and निबड़ा *nibṛā* or परछा *parchhā* south of it; also तौला *taulā* in the east.
- (j) The wooden supports of the filter are north of the Ganges खाता *khātā*, or खूँटा बल्ला *khuntā ballā* south of the Ganges. They are in Shahabad सिड़ी *sirī* (also in South Munger) or तिरपाइ *tirpāi*, and टेपाइ *tepāi* in South Bhagalpur. In Patna and Gaya they are made of earth or brick, and are called गोड़ी *gorī*.

- (k) The shovel for stoking the fire is फरुही *pharukhī* or फहुरा *phahurā* in Sāran and Champāran, and फरुहा *pharuhā* or कोदारी *kodārī* in East Tirhut. In Shahabad it is खड़मा *kharmā*, or in south-west of the district फरसा *pharsā*. In Gaya it is कढ़नी *kaṛhnī*, in Patna अग् कढ़ना *agkaṛhnā*, and in the east कर्कुल *karchhul*.
- (l) The ladle for stirring the hot syrup in the cooling pan is तमियाँ *tamiyān* north of the Ganges and तंबिया *tambiyā* in Shahabad. In South-West Shahabad it is डबू *dabbū*, in Patna and Gaya घटना *ghatnā*, and in the east also दाबा *dābā*.
- (m) The piece of matting or cloth in which the sugar is dried in the sun is पाल *pāl*, also in South-West Shahabad पाटा *pāta*, in Gaya टप्पर *tappar*, in Patna टाट *tāt*, and in South Bhagalpur चट्टी *chattī*.
- (n) The flat wooden pans for cooling the syrup are कठौता *kathautā* or कठौती *kathautī*, also in the east कठौत *kathaut*, and in Saran कठवत् *kathawat*.<sup>1</sup> In Saran and Champāran they are नाद *nād* or ओसौनी *osāunī*.
- (o) The vessel into which the juice drops as it is filtered is परछा *parchhā* or (North-East Tirhut and Shahabad) तौल *taulā*.

### CHAPTER III.-APPLIANCES USED IN THE MANUFACTURE OF INDIGO.

**320.** Indigo manufacture is confined almost entirely to North-Gangetic Bihār.<sup>2</sup>

**321.** The indigo beating-vat is महाइ के हौज (or हौद) *mahāi ke hauj* (or *haud*), and also in North-East Tirhut महनिया हौद *mahanīyā haud*. The water reservoir is खजाना *khajānā*. The upper or steeping-vat is बोम्हाइ के हौद *bojhāi ke haud*, or in East Tirhut बोमनिया हौद *bojhaniyā haud*. The rake for agitating the fermented liquor is फहुरी *phahurī* in Sāran and फरुहा *pharuhā* elsewhere. In North-East Tirhut it is also फरमा *pharmā*.

<sup>1</sup> कठौती (*Kathautī*) is a diminutive form of कठौता (*Kathautā*) Cf. कटोरा (*Katorā*) and कटोरी (*Katorī*).

<sup>2</sup> The author is indebted to W. B. Hudson, Esq., for much of the information contained in this chapter. The system of manufacture described is the old style, now only used by the Indian. In European factories the use of steam power has made considerable changes.

**322.** The beams of wood for pressing the plant are दबौटा *dabautā* in Sāran and Champārān, सध्तीर *sahṭīr* in Tirhut and Sāran दाब् *dāb* or धरन् *dharan* in North-East Tirhut, and बीम *bīm* in South-East Tirhut. These are supported on projections in the walls of the vat, called मजुसी *majusī*, or in Champārān तान् *tān*. In East Tirhut they are called सिरपाहा *sirpāhā*. Under these pressing-beams are placed, बल्ला *ballā*, or in Sāran कैच् *kainch*, which are bamboos laid immediately on the top of the plant.

**323.** The हौद्री *handrī* (Sāran and South Tirhut) or माल झड़ी *māl jharī* (Champārān and North Tirhut) is the small reservoir where the indigo juice collects to be taken to the boiler. The drain is नाली *nālī* or नारी *nārī*, or in Sāran मोरी *morī*, and the छेकन *chhekan* is the door by which it is closed. The strainer is छन्ना *chhannā*, or in South West Tirhut चद्दर *chaddar*.

**324.** The boiling-room is कराह् घर *karāh ghar*. The मेज *mej* is the wooden or masonry straining table in which the indigo is put after being boiled. This is the name in Sāran, Champārān, and West Tirhut; to the east it is बाहू मेज् *bālū mej* or (in South-East Tirhut) माल मेज *māl mej*.

**325.** The पीरिच् *pīrich* or पीरिस् *pīris* is a corruption of the English word "press," in which the boiled liquor is placed in cloth and the water pressed out. In Sāran डाला *dālā* and elsewhere चलना *chalnā*, are the perforated boards placed above and below the indigo in the press. The screw of the press is पेंच् *pench*. The square boss or nut on it is छिबरी *dhibrī*. The मोरनी *mornī* is the spanner or apparatus for turning the screw. In South-East Tirhut it is also ममोर्नी *mamornī* or पेचकस *pechkas*. The large wooden beam through which the screw passes is टेहा *thā* in Sāran, and elsewhere दबौटा *dabautā* or दाब् *dāb*; when it is made of iron it is called in South Tirhut बाँक *bānk*. The कुटका *kukā* are small pieces of wood placed below and above the डाला *dālā* or चलना *chalnā*.

**326.** The machine for cutting cakes is फरमा *phurma*, and the wires with which they are cut तार *tār*.

**327.** The cakes of indigo are गोटी *gotī*, and they are dried in a drying-house, गोटी घर *gotī ghar*, on shelves, called in East Tirhut मचान् *machān*, and elsewhere चाली *chālī*.

**328.** The following are among the implements used in indigo agriculture:—

- (1) The धर्म लग्गी *dharm laggī*, a wheel for measuring land each revolution of which covers one लग्गी *laggī*.
- (2) The कुदार् *kudār* or कुदारी *kudārī*, a mattock for digging.
- (3) The हर *har* or plough, which is of two kinds—
  - (a) बिलायती *bilāetī*, or English plough.
  - (b) देसी *desī* or कठौर *kathaur*, the country plough.
- (4) टाँड़ी *tāṇṛī*, the drill plough.
- (5) कण्टा *kantā* or खखोरनी *khakhornī*, the rake or harrow.
- (6) खुरपी *khurpī*, the spud for weeding.
- (7) हाँसू *hānsū* or हँसुआ *hansuā*, the sickle for cutting the plant.

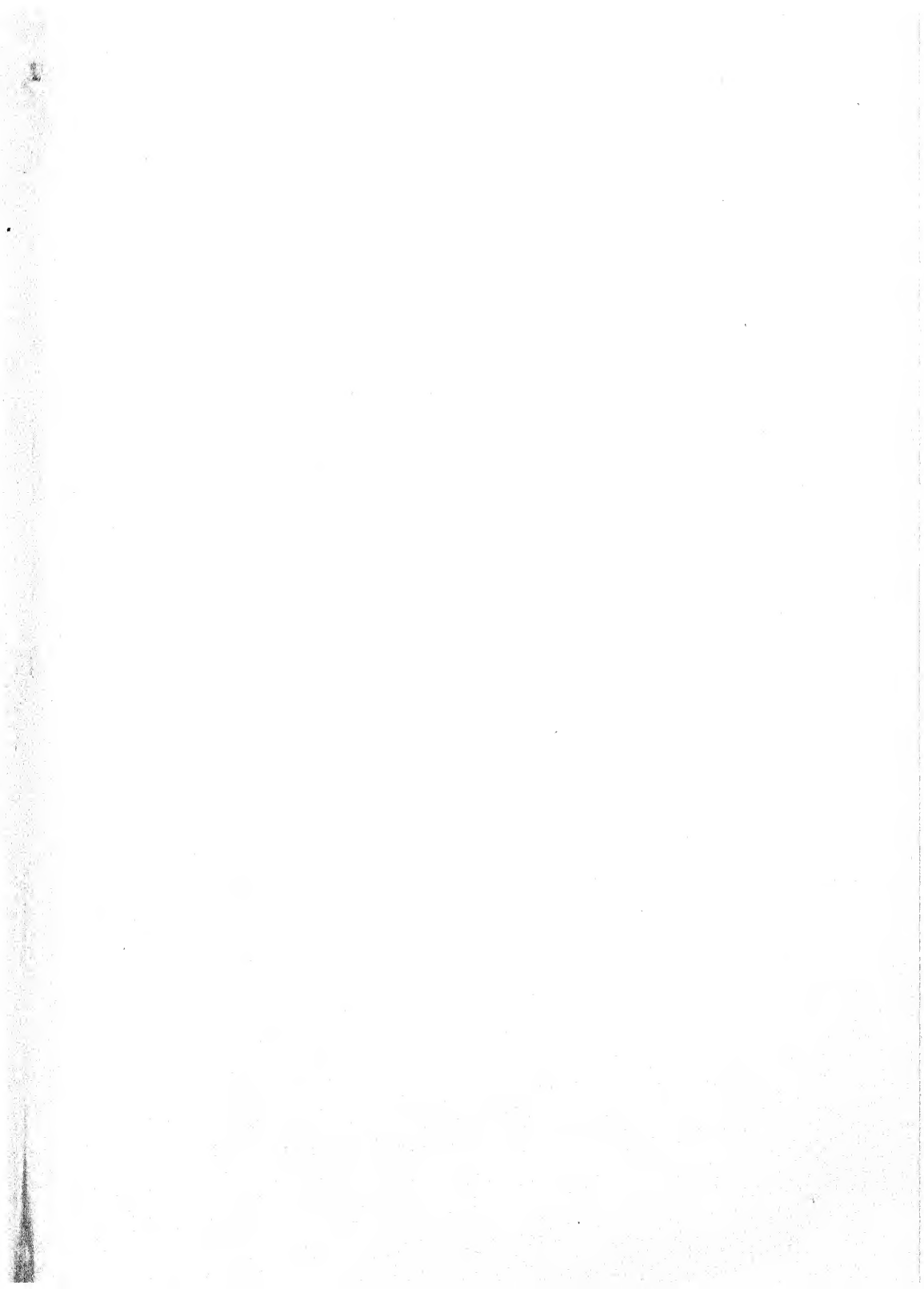
#### CHAPTER IV.—THE SPINNING-WHEEL.

**329.** The following diary shows the process of spinning thread and making cloth in the subdivision of Madhubani, in North-East Tirhut, in the year 1879—

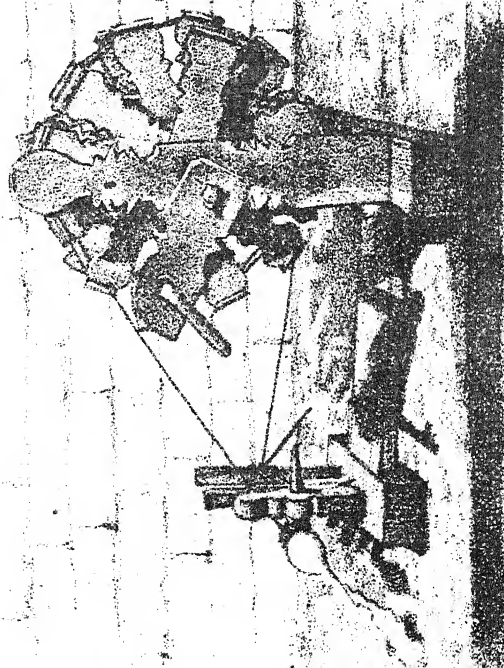
On the 20th September the writer bought 24 *sers* of cotton, being a day's plucking on a sunny day from about a bigha and a half of cotton field. The cotton बाँगा *bāngā* (see § 1016 for the various names and varieties) was of the kind called कोक्टो *koktō*, which ripens in the month of *Bhādon* (August-September). It was pulled out of the husk from the tree.

20th—26th September.—During this time the cotton has been drying in the sun, and now (26th) two old women are employed to clean it, picking out the dirty and immature cotton, called कर्कुट *karkut*. This is principally composed of seeds which have come to nothing and been worm-eaten. This cleaning is done by hand. It lasted to the 30th September.

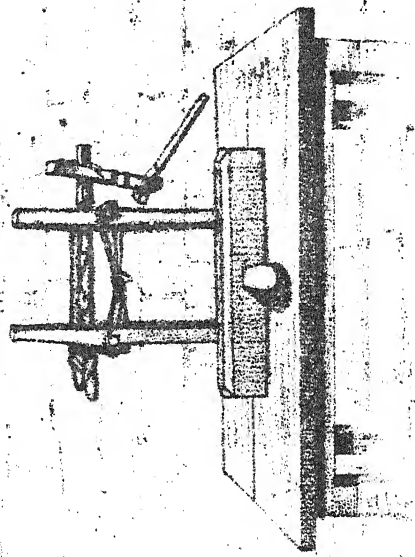
1st October.—Commenced to separate the seeds, बंगौर *bangaur* from the बाँगा *bāngā*. This is done by a machine called चरखी *charkhī*, which consists of two rollers, about an inch thick, of hard wood tightly wedged one above the







THE SPINNING-WHEEL (CHARKHA).



MACHINE FOR CLEANING RAW COTTON (CHARKHA).

other; both rollers are supported in uprights, the ends passing through. At one end the lower roller is turned by a handle, and has at the other end, where it projects from the upright, a screw cut in it. The same end of the upper roller has a reversed screw cut in it, and these two screws fitting into each other act like cog-wheels; but when the lower roller is turned, the upper roller turns in the direction reverse to that of the lower one, so that they act as a pair of feeders tightly wedged together. The बाँगा *bāngā* or uncleaned cotton is then applied to the feeding side of the two rollers, and on the handle being turned the cotton is pulled forcibly through by their revolution, while the seeds remain behind and fall down to the ground.

**330.** The two upright standards are called खूँटा *khūntā*, and each of the rollers जाटि *jāṭhi*, or in Saran सँझारी *sañjārī*. Underneath the rollers is a cross-bar, called कल *kal*, joining the two uprights and holding the machine together. The खूँटी *khūntī* is a wedge going through each upright from front to back, under the cross-bar and holding it and the roller in their places.

**331.** The पचरौ *pachrī* are the wedges running sideways through each upright and tightening the two rollers together. The crank which turns the lower roller is called मक्रौ *makrī*, and it is held to it by the किल्ली *kilī* or lynch-pin. The handle at the other end of the crank, which is held in the hand, and by which the machine is turned, is called लागनि *lāgani*, or in Saran चलावनी *chalaunī* and in Gaya हथौरो *hathaurī*.

**332.** The base of the machine in which the uprights rest is called पीड़ा *pīṛhā*, or to the west पिड़िया *pirhiyā*, and out of this projects behind, along the ground, the मज्जावा *majhwa*, on which the foot of the operator is placed to keep the machine steady.

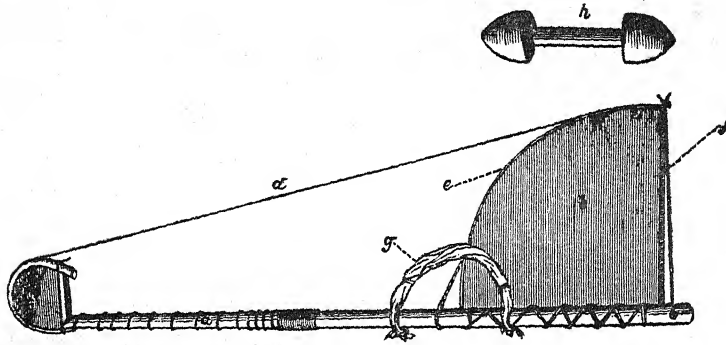
**333.** The cotton, when cleaned from the seeds by this machine, is called रु *rū*, रुई *ruī*, or तूर *tūr*,—the last by women of the upper Hindu castes, and the two first by Musalmans and low-caste Hindus. रुवा *rūā* is used in Shahabad.

**334.** The above lasted three days. It was then again cleaned (तूनब *tūnab*, तूँनब *tūnnab*, or (in Shahabad) तूमब *tūmb*, to clean), the few remaining pieces of husk, &c., being picked out by hand.

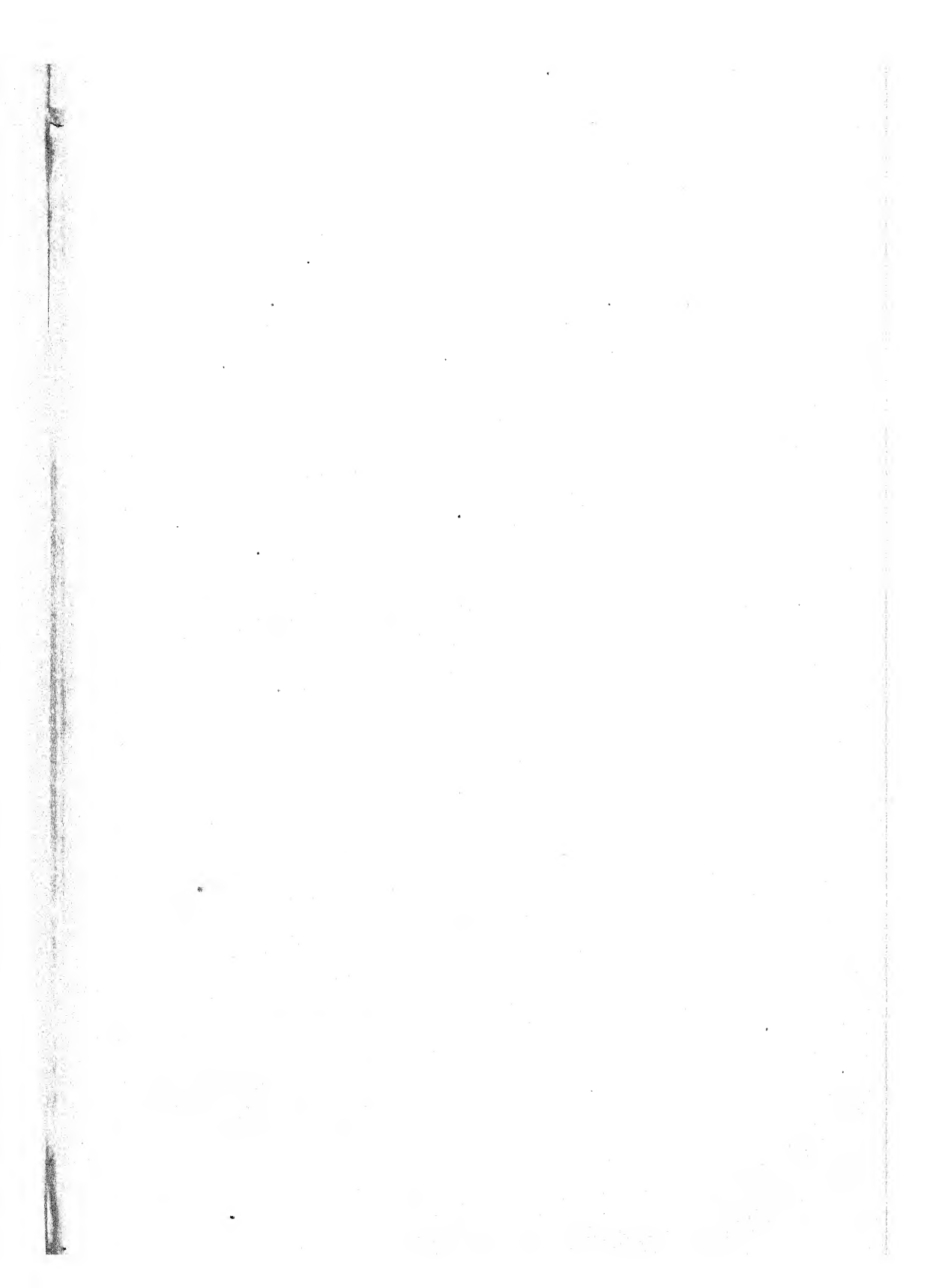
21st October.—The cotton was to-day put out in the sun preparatory to being carded (घुन्व *dhunab*, to card).

22nd October.—To-day two cotton-carders (घुनिया *dhuniyā*) came to card the cotton. Each brought with him a machine, called a घुन्की *dhunkī*, or to the west घुनुहो *dhanuhī*. In Gaya it is घुनेठी *dhunethī*, in South Munger and South-East Tirhut घुनैठ *dhunaith*, and in South Bhagalpur घुनहठ *dhunhath*.

335. It is composed of the following parts :—



- (a) The flexible piece of wood cutting as a bow, called डण्टी *dantī* or डण्टा *dantā* to the east and डाँड़ी *dāñṛī* to the west.
- (b) A board wooden board, called फरेहा *pharehā* in North-East Tirhut. In South-West Tirhut it is फरौटा *pharautā*, in South Bhagalpur फरुहा *pharuhā*, and elsewhere as फरहा *pharhā*.
- (c) The bridge over which the string is passed, माँगो *māngō*. In Shahabad and also optionally in East Tirhut it is माथा *māthā*, in South Bhagalpur मथ्वा *mathwā*, and in South Munger मगवासी *māguāsī*.
- (d) A leather string, called तौल *tānt*. In Patna and Gaya it is also called रोदा *rodā*.
- (e) A leather strip acting as a sounding board, lying along the round edge of the फरेहा *pharehā*, on which the string rebounds, called पछेट *puchhet* or छेटा *uchhetā* generally,





*A Cotton-carder (Dhuniya) at Work*

पुछौटा *pachhauta* in Tirhut, and कौंकर *kāṅkar* in Saran and Champāran. In North-East Tirhut it is पुश डेल *pushdail*, and an optional name in Shahabad is पुछौटा *puchautā*.

- (f) A stout leather string along the outter side of the फरेहा *pharehā*, to one end of which the तौत *tānt* is attached, while the other end is fastened to the डगटो *dantō*. It is used to tighten the तौत *tānt*, and is called चिरचौ *ghirchī* or घुरचौ *ghurchī*. When pages are used for tightening this, they are called बोरो *bīrī* or बिरिया *biriyā*.
- (g) The हथ्हर *hathkar*, हथ्गर *hathgar*, or हथकर *hathkar*, is a loop of string under which the left hand is passed to hold the machine steady. The above is the name current in North-East Tirhut. South of the Ganges it is also called हथ्कर *hathkar*, with variants हथ्कड़ *hathkaṛ* or हथकड़ा *hathkarā* in Shahabad. In North-West Tirhut it is हथरा *hathrā*, in South-West Tirhut and Saran हथा *hathā*, and in Saran and Champāran मुठ्वारा *muthwārā*.
- (h) The mallet for twanging the bow, of wood, shaped like a dumb-bell. It is held in the right hand, and the तौत *tānt* is struck and twanged with it. It is called जिस्ता *jistā*, and also (in Tirhut and South Bhagalpur) दिस्ता *distā*. In Patna it is called दस्ता *dastā*, and in South Munger दिस्ता *distā*.

**336.** In using this instrument it is held by the left hand under the हथ्कर *hathkar*, which passes over the wrist, and the तौत *tānt* twanged in the midst of the cotton by the जिस्ता *jistā*, which is held in the right hand. This process loosens the texture of the cotton, and causes all the dust and dirt to fly out of it. The धुन्की *dhunkī* is not allowed to rest on the ground, but is supported in the air by the हथकर *hathkar* passing over the wrist, and it springs up and down as the तौत *tānt* is twanged.

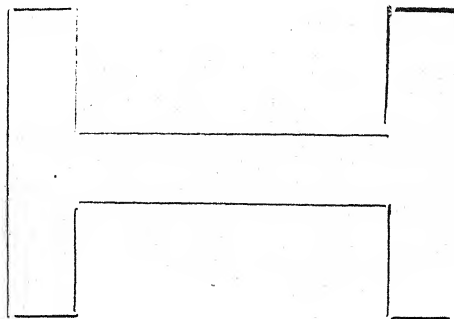
**337.** The whole pile of cleaned cotton was called गोठी *gothī*. While this was going on, two old women were called in to make little hollow rolls of cotton to be made into thread. They are called to the east पौनौ *pīnāi*, and to the west पिउनौ *peunāi* or पोव्नी *pīwnī*. A local name in East Tirhut is पोर *pīr*. These are about four inches long and a quarter of an inch thick. A lump of clean cotton, the size of a walnut, is put round a thin skewer, called पिट् सरि *piṭṭ sarī*, and is then rolled on a board, called पिड़िया *piṛiyā*, with the palm of the hand. These are

**338.** These पीनी *pīnī* are now ready for being made into thread in the spinning-wheel.

**339.** The spinning-wheel is चरखा *charkhā*, but in South-West Shahabad it is रह्दा *rahtā*, and in the south-east जरखा *jarkhā*.

**340.** Its parts are as follows:—

*The foundation.*—This is in the shape of a double letter T : thus—



**341.** On one of the cross-pieces the driving-wheel stands, and on the other the spinning apparatus. This foundation is called पीड़ा *pīrā* or पिड़िया *pīriyā* to the east, and पिड़ाई *pīrāi* to the west. The connecting bar between the two cross-pieces is मंज्वा *manjhvā* or मंजा *mānjhā*, in Patna and Gaya it is लखोरा *lakhora*, and in South Bhagalpur मन्जाइ *manjhāi*.

**342.** *The driving-wheel.*—The supports of the driving-wheel are called खूँटा *khūnta*. The wheel itself is composed of two parts,—

(a) The central boss or nave, and

(b) The four spokes on each side of the nave.

**343.** The nave is called मूँडो *mūnrī* or मूँडी *mūṛī* south of the Ganges, and मूँडो *mūnrī* or मूँडियार *mūnrīyā* north of it; in East Tirhut it is also तामा *tāmā*, and in South Bhagalpur and South Munger पैला *pailā*. It is about 5 inches long and 4 inches thick.

**344.** There are four spokes lying across each end of the nave from one circumference to the other; there are therefore eight radii on each side, and they are so arranged that the radii on each side are not opposite each other, but alternate. Each of these cross spokes is called पूतो *puttī* or पूती *pūtī*, or in South-West Shahabad कमरी *kamrī*; sometimes they are also called खूँटा *khūnta* खूँटी *khūntī*.



**345.** These spokes are held in their places by a string, called अवाल *awāl* to the west, अवाल *awāl* in Patna and Gaya, and अमाल *amāl* or अमालह *amālḥ* to the east. In South Munger it is अमहाल *amhāl*. This string goes round the extremities of each radius of each side alternately : thus—



It forms therefore a kind of edge or rim of a broad wheel, something like a paddle-wheel, and over it passes the driving-hand which turns the spinning apparatus. This paddle-wheel is about a foot in diameter and five inches thick.

**346.** The central axle of the driving-wheel is called लाठ *lāth* generally north of the Ganges and in South Bhagalpur. In Tirhut it is called जाठ *jāth*, and in North-East Tirhut also लाठ *lāth* or जारठ *jāṛth*. South of the Ganges it is generally बेल्ना *belnā*. It is caused to revolve by a crank end called मक्रौ *makrō*, or in Shahabad and West Tirhut नाक् *nāk*. It is दाड़ी *dārī* or दड़िया *darīyā* elsewhere south of the Ganges, except South Bhagalpur, where it is again मक्रौ *makrō*. To this is attached a handle, called to the west and in Gaya चलोना *chalaunā*, and to the east लरना *larnā* or लारनि *lārani*. In South-West Shahabad it is called भौंती *bhauntī* or भौवत *bhānwat*, and in Sāran optionally चलोनी *chalaunī*.

**347.** The driving-band is called माल *maḥ* or मालह *mālḥ*. It is rubbed with rosin (धूमन *dhūman*) and oil (तेल् *tel*), and is then blackened with charcoal (कोयला *koelā*). The driving-band goes twice round the driving-wheel and the spinning-axle, once passing through the मलकाठी *maḥkāthī* (*vide post*), and once not.

**348.** The spinning apparatus — We now come to the spinning apparatus. There are three perpendicular uprights. The two outside ones are called खूंटौ *khūntī*, and the middle one is called मलकाठी *maḥkāthī*. In Patna these three uprights are called together पचकाठिया *pachkāthiyā*, and in South-West Shahabad खंठपुत्तौ *khunthputtī*. The two outside ones support the bearings of the spinning-axle, and the

centre one has in its length facing the driving-wheel and going right through its thickness, a long slot cut. One of the strings of the driving-band passes through this slot, and the other passes outside it so that the double turn round the spinning-axle can never get jammed up together, and so entangled.

**349.** On the two outside uprights, on the side furthest from the driving-wheel, project two stiff pieces of leather, called चमरख् *chamrahk*. These form the bearings of the spinning-axle, which passes through them.

**350. The spinning axle.**—This is called पकुआ *akuā*, and also to the west टेकुआ *tekuā*. It is an iron skewer about 8 inches long and an eighth of an inch thick at the thickest part. It projects a distance of three inches beyond its bearing on the same side as the handle of the driving-wheel. This bearing has on each side two little pieces of wood fitting on to the spinning-axle, which act as washers, and are called कुच्छी *chhuchchī*. Outside the outer washer on the spinning-axle is a flat disc called फिरकी *phirkī*, and two and a half inches of the axle project beyond it.

**351.** The driving-band, after passing twice round the driving-wheel, passes through the मलकाठी *malakāthī*, then twice round the spinning-axle, and then back to the driving-wheel outside the मलकाठी *malakāthī*; and it is evident that even the slow turning of the driving-wheel will make the spinning-axle revolve at a very high speed indeed.

**352.** In spinning, the projecting point of the spinning-axle has a short length of thread attached to it, and then, while the handle of the driving-wheel is turned with the right hand, a roll of cotton (पीनी *pīnī*) is held in the left hand between the finger and thumb, and the cotton, being quickly caught up by the length of thread, is drawn off in the shape of thread on to the quickly revolving spinning-axle.

**353.** When the projecting point of the spinning-axle is filled with thread, the whole is called a कुकुरी *kukurī*, or in Saran कुकुड़ा *kukudā* and is wound off on a winder, called परता *partā* or परेता *paretā*. It is also called in South-West Tirhut नटवा *notwā*, and in East Tirhut लट्वा *latwā* or नटवा *natwā*. In South Bhagalpur it is called नटाइ *nathai*. This is like an ordinary silk-winder. The handle (चलौना *chalaunā*) of the driving-wheel is taken out of its socket in the crank (मकुरी *makurī*), and in its place is placed one end of the axle of the winder. The other end is held in the right hand, and is revolved between the finger and thumb. The winder

is conical in shape, and does not need further description. It will hold half a quarter of a *ser* of thread at a time. When it is filled, the thread is taken off and tied in hanks. These are generally पोला *pola*, पोली *poli*, or पोलिया *poliyā*. Local names are नत्ती *nattī* (North-East Tirhut), लत्ती *lattī* (Patna and Gaya), and कर्ची *kurchī* in South-West Shahabad.

**354.** The diary breaks off here temporarily, as the spinning of this particular cotton was not done in the writer's presence. He wished the thread to be spun as fine as possible, and as this could only be done by Brāhmani women, who would not come to a strange house, this part of the work was done by them at home.

#### CHAPTER V.—THE WEAVER'S LOOM.

**355.** The following is a continuation of the same diary.

18th January 1880.—The skeins of fine thread were brought to me to-day, and were put in water to soak for eight days. This strengthens it.

27th January.—After they had soaked this period I sent for a weaver. A Muhammadan weaver is जोल्हा *jolhā* or मोमिन *momin*, and a Hindu weaver is तंतवा *tantwā* or तंतो *tāntō*. or, in Shahabad तंतो *tāntō*. Sometimes the Hindi word जोलाहा *jolāhā* is used instead of जोल्हा *jolhā*.

**356.** The Musalmān weaver or जोल्हा *jolhā* is the proverbial fool of Hindu stories and proverbs. He swims in the moonlight across fields of flowering linseed, thinking the blue colour to be caused by water. He hears his family priest reading the *Qurān*, and bursts into tears to the gratification of the reader. When pressed to tell what part affected him most, he says it was not that, but the wagging beard of the old gentleman so much reminded him of a pet goat which had died. When forming one of a company of twelve he tries to count them, and finding himself missing wants to perform his own funeral obsequies. He finds the rear peg of a plough, and wants to set up farming on the strength of it. He gets into a boat at night, and forgets to pull up the anchor. After rowing till dawn he finds himself where he started, and concludes that the only explanation is

1 "A madness from God came on the Herules [Heruli, a tribe of Huns], and, when they came to a field of flax, they took the blue flowers for water, spread out their arms to swim through, and were all slaughtered defencelessly". C. Kingsley, *The Roman and the Teuton* (1864), page 184. (Paulus Diaconus Lecture).

that his native village could not bear to lose him, and had followed him. If there are eight weavers and nine *hukkas*, they fight for the odd one. Once on a time a crow carried off to the roof of the house some bread which a weaver had given his child. Before giving the child any more he took the precaution of removing the ladder. Like the English fool, he always gets unmerited blows. For instance, he once went to see a ram fight and got butted himself, as the saying runs:—

करिगह् छाड़् तमासा जाय

नाहक् चोट् जोलाहा खाय ।

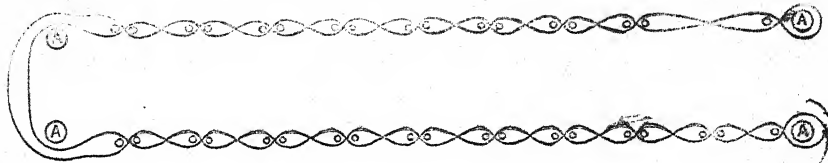
*Karigah ckhār tamāsā jāy,*

*Nāhak chot jolāhā khāy.*

—‘He left his loom to see the fun, and for no reason got a bruising.’ Another story (told by Fallon) is, that being told by a soothsayer that it was written in his fate that his nose would be cut off with an axe, the weaver was incredulous, and taking up an axe kept flourishing it, saying यौ करवा त० गोड़ काटवौ, यौ करवा त० हाथ काटवौ, और यौ करवा तब ना- *yon karbā ta gor kātbon, yon karbā ta hāth kātbon, aur yon karbā tab nā-*,—if I do so I cut my leg, and if I do so I cut my hand; but unless I do so my no—, and his nose *was* off. A proverb जोल्हा जानथि जौ काटै *jolhā janathi jau kātai*,—does a weaver know how to cut barley,—refers to a story (in Fallon) that a weaver, unable to pay his debt, was set to cut barley by his creditor, who thought to repay himself in this way. But instead of reaping, the stupid fellow kept trying to untwist the tangled barley stems. Other proverbs at his expense are कौआ चलल बास् केँ, जोल्हा चलल बास् केँ *kauā chalal bās ken, jolhā chalal ghās ken*,—the weaver went out to cut grass (at sunset), when even the crows were going home; जोल्हा भुतिऐलाह् तोसी खेत *jolhā bhutiaīlāh tīsī khet*,—the weaver lost his way in the linseed-field, an allusion to the swimming exploit already recorded. His wife bears an equally bad character, as in the proverb बहसलि जोलहिनि बापक् दाढ़ी नोचे *bahsali jolahini bāpak dārhi noche*,—a wilful weaver’s wife will pull her own father’s beard.

**357.** The weaver proceeded to set up in the ground seventeen pairs of sticks in two lines, at a distance between each pair of about one and a quarter cubits, and between the lines of about two cubits. At each end of each line a stout bamboo post is fixed, and close to each of

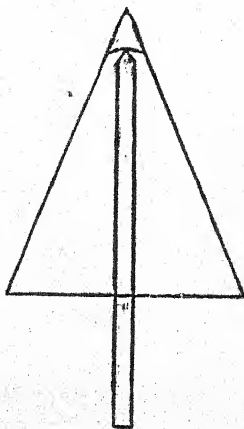
those at one end another smaller staff. Round these sticks the thread is twisted as follows.—



A, A, A, A, are the tops of the bamboo posts, and the dots are the tops of the smaller sticks.

**358.** This operation of setting the warp is called तानी करव् *tānī karab*, or in Shahabad ताना करव् *tānā karab*. The bamboo posts are called खूँटी *khūntī*, and each stick, सर *sar*. These last are called in Sāran, Champāran, and North-West Tirhut सर्का *sarkā*.

**359.** The sticks immediately in front of the bamboo posts are called to the west छिट्ठा *chhituā*, in Shahabad छिप्की *chhipkī*, and to the east छिट्की *chhitkī*, also in North-East Tirhut डोरीक् सर *dorīk sar*. The whole apparatus is called तानी *tānī*, or in Shahabad ताना *tānā*, and the thread to be stretched is put on a kind of pyramidal reel called चरखी *charkhī*. It spins on a spindle, called दग्नो *dagnī*, or in Shahabad दौंगी *āngī*, and in the inside of the apex of the cone is a cup called थोड़ी *thorī*, or in Shahabad थोली *tholī*, in South Munger थोड़ो *thorō*, and in South Bhagalpur टोई *toī*, which rests on, and revolves on the point of, the spindle: thus—



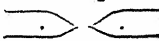
**360.** The spool is composed of 14 slips of bamboo, forming the framework of the cone, fastened at equal distances round the

circumference (चक्र *chakkār*) of the base of the cone, and converging to a point at the top.

**361.** The spindle of the spool is held in the left hand, and the weaver walks up and down between the two lines of thread, directing the thread by a hook called खूँड़ी *khūṇṛī* or खौड़ी *khonṛī*, or in South-West Shaliabad खुड़ा *khundā*, in South Munger खुड़ौ *khundī*, and in North-East Tirhut and Shababad खड़ा *khūṇṛā*, and shaped as follows :--



The hook at the top is made of iron.

**362.** 5th February 1880.—The warp having now been all set upon the sticks (सर *sar*), they were, with the खूँटौ *khūṇṭī*, pulled up, rolled up, and put by till to-day. To-day they were unrolled and laid out in a long line on the grass. The खूँटौ *khūṇṭī* were then carefully drawn out, and a bamboo staff, called सिरार *sirār* (or सिरारि *sirāri*), put in the place of each. It will be remembered that the सर *sar* were in pairs, and that at each pair the thread crossed thus  Another kind of सर *sar* is now taken, made like a long show bow, except that the string is made of a thin strip of bamboo. This bow is called सुत्रौ *sutrī*, or in Tirhut बन्हका *banhakā*. The arch of the bow is also made of bamboo. The bamboo string is called डोरौ *dorī*. The arch of the bow is now passed through the threads where one of the old सर *sar* was, and the bamboo string through where the other सर *sar* of the pair was, so that the cross of the threads is still preserved. The bow and string are then fastened to each other at

each end. The arches of the various bows all face one way. The warp is then laid out on the ground, and the threads neatly spread out upon the bows in parallel lines, to the width of the future piece of cloth.

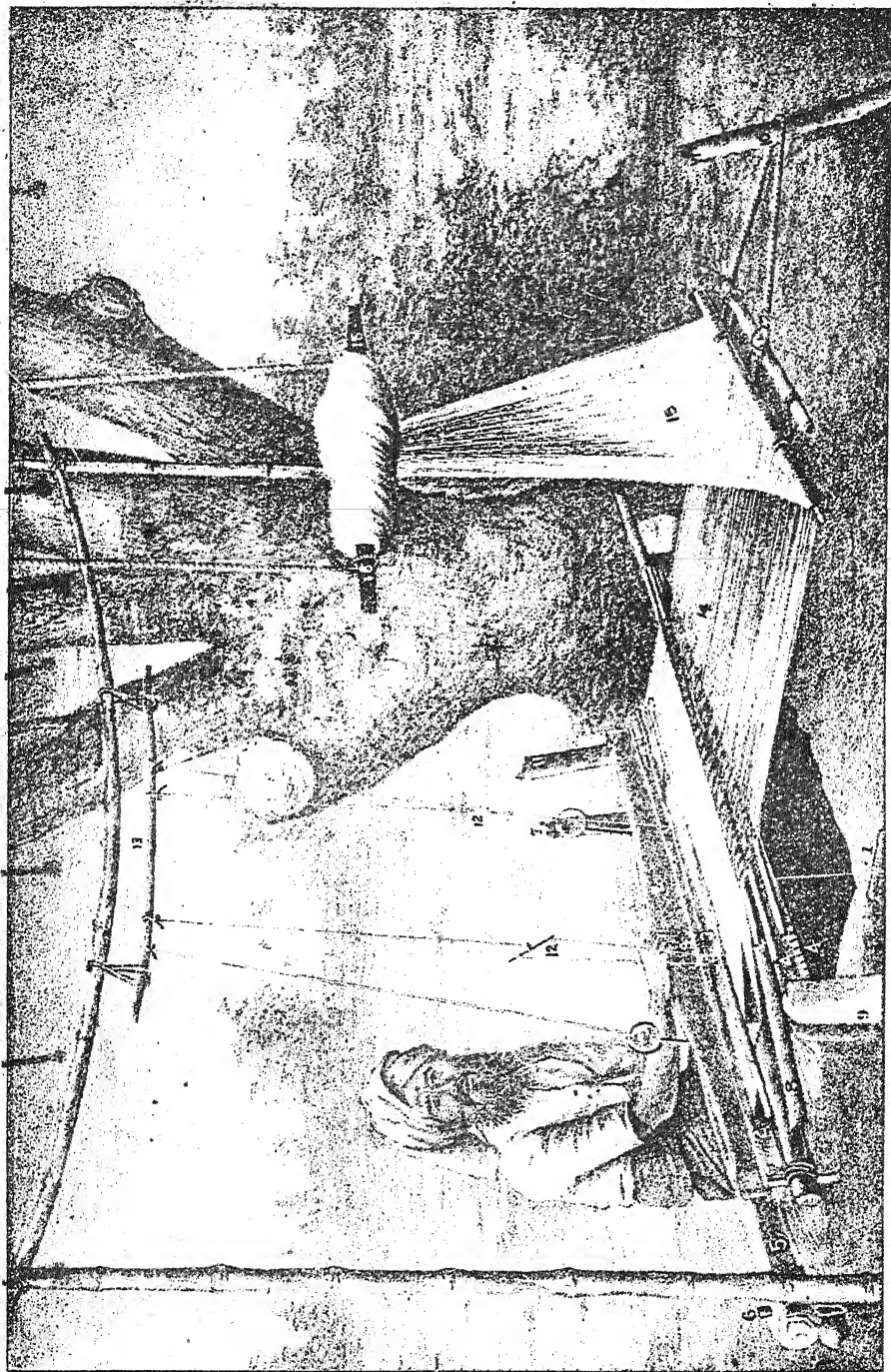
**362 A.** *9th February.*—The thread thus arranged was rolled up, dipped into, and well wet with cold rice-water (मंड़ *māṇṛ*), to which some मड़ आ *maṛuā* seeds had been added to stiffen it. It was then unrolled and stretched out horizontally at a height of three feet from the ground and brushed with a large brush, called कूँच *kūñch*, dipped in mustard oil and water, which smooths the threads and takes away any knots or inequalities in the thread. This brush is also called मज्जा *mainā* in West Tirhut मंजा *mānjā* in South Bhagalpur, मंजन *mānjan* in South-West Shahabad. The cross sticks on which the thread rests are called मंभा *māṇbhā* and the cross bamboos at each end are ठेंवनी or *thenghnī* or लाठी डोर *lāthī door* to the west, गोड़ा *gorā* to the east, खस्रैया *khaskraiya* in North West Tirhut छाटा *dhathā* also in North-East Tirhut छाँटा *dhānthā* in South Bhagalpur, and लाठी *lāthī* also in South-East Tirhut. This brushing is hard work, and takes eight men to do it properly. The brushing is along the threads and not across them. The bristles of the brush are made of खसखस *khaskhas*, called also in Sāran कत्रा के जर *katrā ke jar*, such as is used for *tatties*, and are about two and a half inches long. The brush itself is about a foot long and two inches wide. The brushing went on for three days, and is called पाइ करब *pāi karab*, and also in East Tirhut तासन करब *tāsan karab*. The phrase आइ पाइ *āi pāi* means the brushing and other preparations, and there is a proverb, जोरहा के आइ पाइ, चमरा के बीहान *johā ke āi pāi chamrā ke bīhān*,—when a weaver says the cloth will be soon ready, as he is now brushing it, don't believe him, any more than you believe a shoe-maker who says "the boots will be ready to-morrow".

**363.** When this was concluded, the threads were put into the loom and woven at the rate of a yard a day. The loom is little different



from that used in England. It is called करौगह् *karīgah* to the west and कर्गह् *kargah* to the east. It consists of the following parts :—

- (1) The **shuttle**.—This is ढरकौ *dharkō* in Gaya and to the west and कपरविनी *kaparbinnī*, or कपरविनी *kaparbinī*, to the east. In North-East Tirhut it is called कपरनी *kāparnī*
- (2) The **needle** inside the shuttle, on which the thread is wound, is तिरि *tirī*, and the tube which revolves on this छुच्छो *chhuchchō*, or in Shahabad छुच्छो *chhuchhō*. When thread is wound on this tube the whole is called नरौ *narī* also in East Tirhut खरि *larī*. This is held in its place in the hollow of the shuttle by a pin made of a feather. This is called पखनरौ *pakhanarī* to the west and in South-East Tirhut, विर *vir* in South Bhagalpur, and पखविर *pakhbir* or पखे आरौ *pākhearī* to the east. A weaver estimates his work by the number of नरौ *narī* which he uses up, as in the proverb in which he is supposed to address a man who has seized him to carry a load, टंग्वह् तं टांगह् नहिं तं नौ नरीक् हरकति होयत् *tungbah ta tāngah nahin ta nau narīk harkati hoet*,—if you must load me, load me quickly, otherwise the time of nine shuttles will be wasted.
- (3) The **wooden frame** suspended from the roof, which after the shuttle passes is pulled forward by the weaver and drives the thread home. This is हथा *hathā* or हत्था *hatthā* in West Shahabad, Patna, and West Tirhut कमहड़ *kamhanr* in the west generally, कमहड़ *kamhar* in the north-west, and कमहड़ा *kamhandā*, in Gaya. In North-East Tirhut it is ताना *tanā*, and in South-East Tirhut तानौ *tānī*. In South Bhagalpur it is तन्कर *tankar*.
- (4) The **comb** of reeds or bamboo in this bar, which keeps the threads of the warp apart, is called राक् *rākh*.
- (5) The **heddles**, which alternately raise or depress the threads of the warp, are बा *bae* or बै *bai*.
- (6) The set of three reeds which is placed in front of the heddles to keep the two sets of the threads of the warp apart



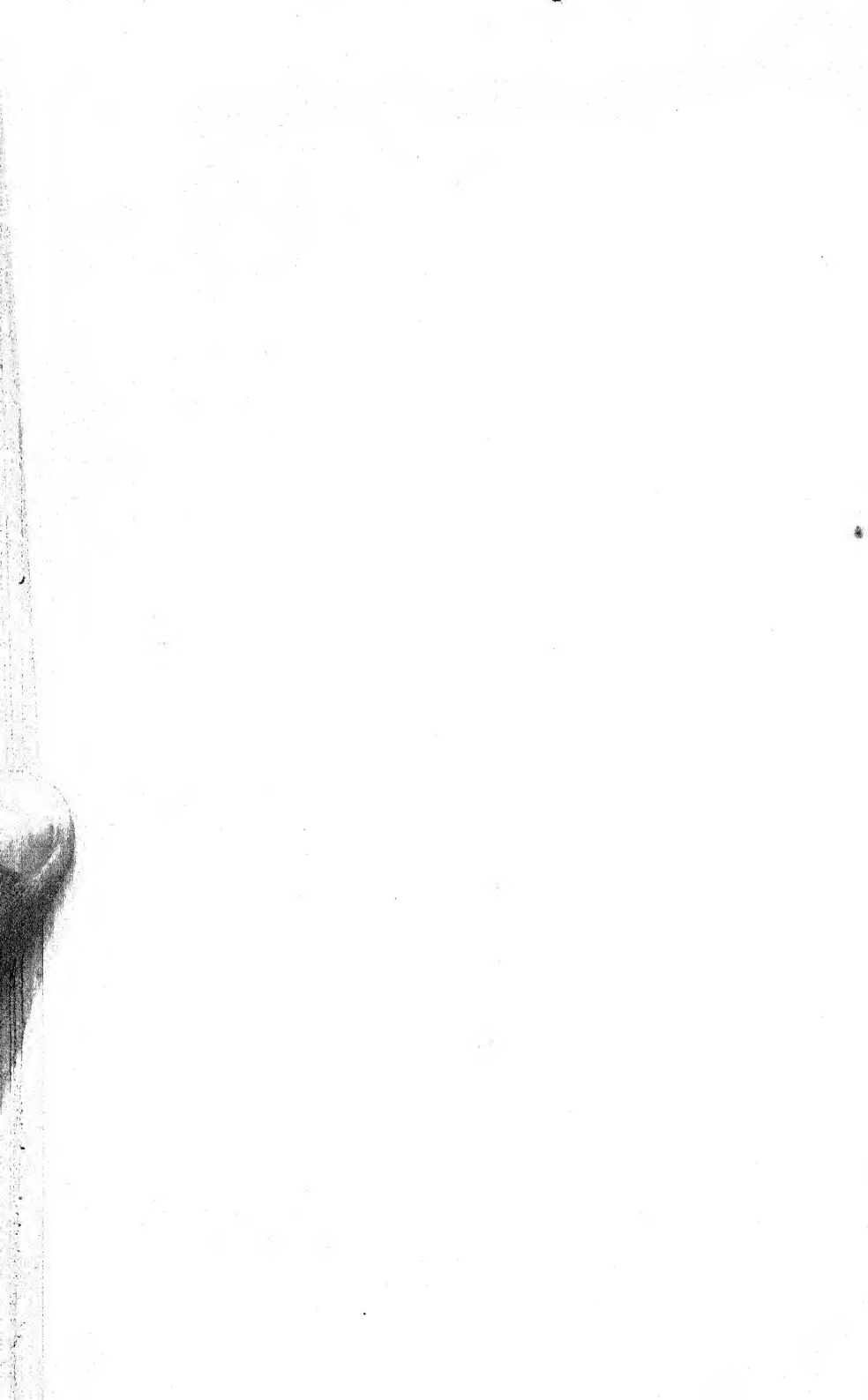
The Country Loom (Karigah).

1. Hatha.
2. Kutchh (comb).
3. Bai (headles).
4. 4. Sar.

5. Chaupal (roller).
6. Jibhela.
7. Bammari.
8. Kharthaut.

9. Kanali.
10. Agela.
11. Dorbandha.
- 12, 12. Naethi (head-to-lesser).

13. Kar (upper beam).
14. Pui (woof).
15. Sidhra.
16. Tugni.



is अत्रावन *atrāwan* north of the Ganges, generally and in Shahabad, and तारावन *tarāwan* elsewhere south of the Ganges. Another set of three reeds also used is called भंजनी *bhanjñī* in Champaran, North Tirhut, Gaya, and South Munger, and the two sets together are called in North-East Tirhut अत्रावन भंज *atrāwan bhanj*. In Patna and the south-east the reeds are also called सर *sar*.

- (7) The elastic **bow** which keeps the woven cloth stretched in front of the weaver is पन्निक् *pannik* south of the Ganges north of the Ganges it is पन्निक् *pannikh*, and also पन्नि *panni* in East Tirhut.
- (8) The wooden **roller** behind which the weaver sits, and on which the cloth is wound up as fast as it is made is in the north-west, in west Shahabad, and in South Munger लपेटन *lapetan*, ; elsewhere it is चौपत *chaupat*.
- (9) This is supported by **posts** called खूँटा *khūntā*, ; also the right and left ones have different names, viz. the right-hand one, which passes through the roller and prevents it turning round, is जभेला *jibhela*, everywhere, in North East Tirhut also जिह्ला *jihlā*, and in South-East Tirhut also जिहेला *jihelā*. In South Bhagalpur it is गाली खूँटा *galī khūntā*. The left-hand one, against which the roller rests, is बँघेला *banghelā* north of the Ganges everywhere. Also, in East Tirhut, as also to the west and Gaya, it is बँवारी *bamwarī* or बँवरिया *bamwariyā*, in Shahabad it is also पछेला *pachhelā*, and in South-West Tirhut कँधेला *kandhelā*. In South-East Tirhut it is also called बमैला *bamailā*. In South Bhagalpur it is simply खुटा *khutā*.
- (10) The woof is supported at the end opposite the weaver by piece of wood called खर्कौट *kharkaut* to the west and खर्कौटी *kharkautī* to the east or खर्कूटी *kharkūti* in South Bhagalpur, which is held up by pillars called कनैली *kanailī* to the north and west, खूँटी *khūntā* in East Tirhut, थूम *thūm* in Patna. थुम्मी *thumbhī* in Gaya, and थुम्हा *thumbhā* in the east, and also खर्को *kharko* खूँटी *khūntā* in South Bhagalpur.

- (11) The woof is held tight by a string, which is fastened to its end and passes round a peg at the extreme end of the loom and back again up to the weaver, where it is fastened within his reach to another peg. He is thus able to slacken the woof as necessary. The first peg is called अगेला के खूँटा *agela ke khūntā*, or in Tirhut सरकौनी के खूँटी *sarkaunī ke khūntī*; the second peg is called डोरबन्धा के खूँटा *dorbandha ke khūntā*, or in South Bhagalpur कन्किल्ली *kankillī*.
- (12) The **treadle**, which the weaver moves with his foot, is पौखार *pausānr*, or पोखार *posār* generally, and in East Tirhut पखार *pasār*. The knob on this, held between the weaver's toes, is पौतान *pautān*.
- (13) The **upper levers**, to which the heddles are attached, are नचनी *nachnī*, generally. In East Tirhut they are लोचनी *lochnī*, and in South Munger लचनी *lachnī*.
- (14) These levers are fastened to an **upper beam**, which has various names, viz. अभेर *abher*, to the west, भित्भेरा *bhitbherā*, in Saran and Champaran, धचाना *dhachānā* in South-West Tirhut, धचान् *dhachān*, or अकासी *akāsī* in North-East Tirhut, उपरकर *uparkar* in South-East Tirhut, करबार *karbār* in Gaya, and कर *kar* in Patna and South Munger.

**363.** The loose end of the woof (पाइ *pāi*) is called खिरारा *sirārā* and it is wound up on a टाँगनी *tangnī*, which is hung up out of the way.

#### CHAPTER VI.—THE SALTPETRE MANUFACTURER.

**365.** He is called नोनियाँ *noniyān*. The round vat in which he dissolves the saltpetre from the saline earth is कोठी *kothī* north of the Ganges, and south of it अहरी *ahrī*. The mother liquid thus produced flows out through a drain called पनार *panār* in Tirhut and to the east, and पौनार *paunār* to the west; also in Saran मोहान् *mohān*, and in South-West Shahabad पर्नौहा *parnauhā*. It flows into an earthen vessel fixed in the ground, called नद्धा *nadhā*, नाद् *nād*, or नादा *nādā* also पर्छा *parchhā* in Tirhut and towards the west, and गड़नी *garṇī* in South-East Tirhut.

**366.** The mother liquid is called रस *ras*, or in South-West Shahabad अग्रस *agras*. After the saltpetre has been deposited, the

refuse liquid from which salt can be educed is called पक्काड़ी *pachhārī*, or in South-West Shahabad काही *kāhī*. In Sāran काही *kāhī* means the liquor from which salt is educed, and पक्काड़ी *pachhārī* the refuse which is thrown away.

**367.** Over the round vat are placed bamboo rafters, which are called कोरई *korāi* to the west, कोरो *koro* in North-East Tirhut, and पटवटन् *patwatan* in South-East Tirhut. These are supported on bricks, ईंटा *intā*, and over them is spread straw, called छाजा *chhājā*, छिट्टी *chhitlī*, or खर *khar*.

**368.** The mother liquor is boiled in a large iron pan called कराह *karah*, or (to the east) तौला *taulā*. When made of earth it is called कुंदा *kundā*, or in Sāran खोर *khor*. The fireplace is called चूल्हा *chūlhā*. The pot for cooling the boiled liquid is हंडिया *hanriyā*, or to the east तौला *taulā*.

**369.** The iron curved spud by which the saline earth is scraped from the ground or wall is खुरपा *khurpā*, and the mattock for digging is फडुरा *phakurā* to the west कोदार *kodār* in Tirhut, and कुदारी *kudārī* in Sāran. The basket for carrying the saline earth is टोकड़ी *tokrī*, and that for carrying the saltpetre छोटो *chhaintī*.

**370.** In South-West Shahabad—

- (a) जरुआ सोरा *jaruā sorā* is saltpetre prepared by boiling;
- (b) आवी सोरा *abī sorā* is saltpetre prepared by evaporation by the sun's rays; and
- (c) कलमी सोरा *kal-mī sorā* is refined saltpetre.

## CHAPTER VII.—A DISTILLERY OF COUNTRY-LIQUOR.

**371.** भट्ठीदार *bhatthdār* or आबकार *ābhār* is a distiller. In Sāran he is also called रान्की *rānkī*. कलाल *kalāl* is a Muhammadan who sells country-wine; कलवार *kalwār* is a Hindu who does this. कलाल *kalāl* and रान्की *rānkī* are caste names. When a man of another caste sells liquor, either on his own account or as a servant, he is called गद्दीवान् *gaddiwān*. भट्ठी *bhatthī* is a distillery. कलाली *kalālī* or गद्दी *gaddī* is a place where country-spirits are sold.

**372.** The still is called भट्ठी *bhatthī*, and consists of the following parts:—

- (1) देग् *deg* or डेग् *deg*, the boiler.—This has a baked earthen cover called अधकार *adhkār*, or in Sāran अधकर *adhkar*,

- (2) Over this is inverted a wide-mouthed globular copper vessel; this is called तौमी *tāmmī*, or in Sāran तमिया *tamiyā*. It serves as a condensing-vessel. The spirit rises into it, and over its outside surface runs continually a supply of cold water.
- (3) The water reservoir is नाद *nād*. The water flows from this through a pipe called पौनल्लौ *paunallī*, or in South Bhagalpur पन्नालौ *pannālī*, and in Sāran also ढोंगा *dhonga*, on to the top of the condensing-vessel.
- (4) The spirit thus condensed flows out through a pipe called मध्नरी *madhnarī*.
- (5) The spirit is collected in an earthen jar called टाँक *tānk* or मटुका *matukā*, and in this it is carried to the place of sale.
- (6) The refuse left in the boiler is रस् *ras*; also, in Gaya, बक्सा *baksā*, and in South Bhagalpur also गौरा *gorā*.
- (7) साजन् *sājan* or छावन *chhāvan* is water used for diluting spirit, so as to increase the quantity for sale.
- (8) The liquid for distillation is made as follows. Liquid (रस् *ras*) and sweet preparation (मीठा *mīthā*) are mixed and buried in the ground. This mixture is called कसौजी *kasaujī*. When it is ripe महुआ *mahuā* is poured into it. This act of mixing is called भर्तौ *bhartī*. When the mixture is sufficiently fermented for distillation it is called बोभाइ *bojhāi*. The constituents of the रस् *ras* and of the मीठा *mīthā* vary, and are not detailed here.
- (9) Earthen cups for drinking country-spirit are चुकड़ *chuhkar* गुड़की *gurkī*, or पिटौआ *pitauā*.
- (10) Pots for keeping the spirit in the shop are called माट् *māt* कोरेना *korenā*, or in Shahabad कौरेना *kaurenā* and बइयाम् *baiyām*. In Sāran another name is कराबा *karābā*.

**373.** Ordinary weak country-spirit is दोकानो *dokānī*, and also in Sāran खसिया *khasiyā*; the next strongest (when made of गूर *gūr* only) is कन्दौ *kandī* or (when made of other materials) दोबारा *dobārā*; the next strongest is सौफी *saumphī*,\* or in South-East Tirhut सेबारा *sebārā*; and the strongest of all, मह्रदार *mahardār*.

\*It means "mode of Saunf".



## SUBDIVISION VIII.

APPLIANCES USED BY MISCELLANEOUS VILLAGE  
TRADERS AND PROFESSIONALS.

## CHAPTER I.—THE PALM-JUICE SELLER.

374. The palm-juice seller is पासी *pāsī*.

375. In climbing up the palm-tree he uses a heel-rope, which ties his feet close together. At the same time he has a stout rope passing round the tree and his body. He leans back against this rope, and presses the soles of his feet, thus tied together, against the tree. He then climbs up the tree by a series of hitches or jerks of his back and his feet alternately. The heel-rope is called मक्करी *makkārī*, or to the west पकुसी *pakusī*. In Shahabad it is पकसी *paksī*, and in Tirhut and Patna फैंदिया *phandiyā*. The body-rope is generally डंडवांस *danrwāns*. In the east it is also रस्सा *rassā*, and in South Munger बार्ता *bārtā*.

376. The longish earthen pot in which the juice is collected is called लबनो *labnī*, or to the east उरह *urhark*. Round its neck is tied string, called to the west अरव *arwan* and to the east फन्नी *phannī* or फन्की *phankī*, or in South-East Tirhut रौना *raunā*. This string is hooked on to a hook, अंकुरा *ankurā*, or in Sāran अंकुरा *ankurhā*, in Shahabad अंकुसी *ankusī*, and in South Bhagalpur अंकोरा *ankorā*, which is tied to the man's waist by a rope, देवार *lewār*, or in Sāran डंरकस *danrkas*, in Champāran डौंदा *dānrā*, and in South Bhagalpur पेटार *petār*.

377. The sickle used for cutting the palm-tree is हंसुली *hansulī* to the west and हंसुआ *hansuā* to the east. It is sharpened on a piece of wood called लौठा *lauthā*, and also, to the east सौंटा *sontā*, or बलुअठ *baluath* in South Bhagalpur and बलेठ *baletthā* in South Munger.

378. A हथौना *hathāunā* or तरकट्टी *tarkattī*, or in Sāran लबना *labnā* is a large longish earthen pot for holding toddy (ताड़ी *tārī*). In South Bhagalpur तौला *taulā* or कुण्डा *kundā* is an ordinary vessel for holding it. नापा *nāpā* or in Sāran नप्हो *naphī*, is a small earthen pot used for measuring it, and जोरवा *jorwā*, बररिया *barariyā*, and गोखवा *golwān* are in South Bhagalpur earthen vessels in which toddy is sold.

379. A toddy palm-tree is तार or ताड़\* *tār*, and the juice is तारी or ताड़ी *tārī*. There are two kinds of this tree—the female one, which bears fruit and is called फलतार *phaltār*, or in South Bhagalpur फल्ला *phalla*, and the male one, which produces hairy flowers and is

\**Cf.* Sanskrit ताल (*tāla*) palm.

called बलतार *baltār* or फुलतार *phullār*, or in North-East Tirhut फुल्दो *phuldo*, and in Sāran बलिहा *ba'ihā*. A खंगरा *khangrā*, खग्र *khagrā*, or खगरी *khagrī* is young palm-tree. A कोढ़ी *korhi* (North-East Tirhut) or a बहिरा *bahirā* (South-East Tirhut), बाँझो सिस्वा *bānjhō siswa* or अनाठु *anāthu* (South-West Tirhut), is a palm-tree which does not produce juice; a बसन्ती *basantī* is a tree which produces juice in spring, and जेठुआ *jethuā*, or in Sāran साल् *sāl*, one which does so in summer, while चौद *ghaud* is one which does so all the year round. In the east घौर *ghaur* is a tree which produces juice in the rainy season.

**380.** To cut a palm-tree for the juice is छेव् *chnewab*.

## CHAPTER II.—THE BIRD-CATCHER.

**381.** The bird-catcher or मिरसिकार *mirsikār*, or in Shahabad बहिलिया *baheliyā*, uses a number of नल *nal* or नर *nar*, which are long shafts of bamboo tied together like a fishing rod, of which the top one is called कम्पा *kampā*, or in South Bhagalpur खोंचा *khonchā*. On this last is applied bird-line (लासा *lāsā*), and the bird-catcher cautiously approaches the bird, concealing himself behind a टट्टी *tattī* or screen of leaves and branches. When the bird is within distance it is struck with the limed कम्पा *kampā*, and thus caught. The चोंगा *chongā* is the bamboo tube for keeping the bird-line.

**382.** The फाँद *phānd* or फाँदा *phāndā* and चौगोड़ा *chaugorā* are two kinds of nooses. बटियारी *batiyārī* is a net used in the day-time, and चातर *chātar*, one used at night for catching birds.

## CHAPTER III.—THE BARBER.

**383.** The barber is हजाम् *hujām*, ठाकुर *thākur*, नाइ *nāī*, नाउ *nāu* or नौआ *nauā*. In North-East Tirhut he is also नहेरि *neherī*, and in Sāran sometimes ओस्ता *ostā*. He has his लोखर *lokhar* or किस्मत *kīsmat*, किस्बत् *kisbat*, or किस्बद् *kisbad*, which is his instrument-bag. Also he has a चमौटा *chamautā* or चमौटो *chamautī*, or piece of thick leather used as a strop, a मोचना *mochnā* or tweezers, and a छूरा *chhūra* or अस्त्रा *astūrā*, or to the east खूर *khūr*, or razor. His nail-parers are नहरनो *naharnī*, but in Champāran they are नहरन् *nahran*, and लहरनी *laharnī* in East

Tirhut. His whetstone is सिक्का *sillā* or सिक्की *sillī*. कैची *kainchī* is his scissors, कटोरी *katorī* his brass cup for water, दर्पण *darpan* his looking-glass, and लुङ्गी *lungī* the cloth which he spreads in front of the person he is shaving, and on which the hairs fall.

---

#### CHAPTER IV.—THE COUNTRY SURGEON.

**384.** The country surgeon is ज़राह् *jarrāh*, जराह *jarāh*, or हजाम *hajām*.

**385.** Among his instruments are जमुरा *jamurā*, a tooth-extractor चोभा *chobhā* or नस्तर *nastar*, a lancet for the arm, and ठन्का *thunkā*, lancet for the head.

**386.** For circumcision (सुन्नत *sunat* or खतना *khatna*) he has जन्नी *jantrī*, घोड़ी *ghorī*, or in South Bhagalpur चूँटा *chūntā* which are nippers of bamboo and सलाइ *salāi*, which is a bamboo needle for holding up the foreskin.

---

#### CHAPTER V.—THE FARRIER.

**387.** The farrier or नालबन्द *nālband* has the following appliances :—

**388.** A मेखारी *mekhārī* or किस्बत *kisbat*, which is the bag in which his tools are carried, a छुरी *chhūrī* or curved knife, a सुमतरास *sumtarās* or large curved knife, a जम्बूर *jambūr* or pincers, a रेत *ret* or file, a बल्खा *balkhā* or मारतौल *mārtaul* or small but long hammer, a दोआली *doālī*, or in South Bhagalpur बल्खा *balkhā*, which is a leather for holding up the horse's hoof, a पुज्माल *pujmāl* or hair string for tying the ear of a refractory horse, a हलखा *halkhā* or iron ring, and a सुमकड़ी *sumkattī* or chisel for cutting the horse's hoof.

---

#### CHAPTER VI.—THE WASHERMAN.

**389.** The धोबी *dhobī* or washerman uses a पट्टा *pathā* or *pāt*, which is the washing-board, of which the support is in Shahabad टेहुआ *thaihuā* or नेव्‌नठ *newnath*. In South-West Tirhut it is

called चौकी *chaukī*, and, when made of stone पथल *pathal*. His iron is इस्तिरी *istirī* or (in North-East Tirhut), मिस्तिरी *mistirī*. His ironing cloth is बेटन *bethan* and his strach कलप् *kalap* or कलफ *kalaph*.

**390.** When the article to be washed is too heavy for him to lift up and dash upon the washing-board, he beats it with a mallet, called मुंगरा *mungrā* or मुंगरी *mungrī*, or (in Sāran) डांसन् *dānsan*, (in North-East Tirhut) सोंटा *sontā*, and in South-East Tirhut लाठी *lāthī*. In South-West Shahabad it is called कट्का *kathka*, and in South Bhagalpur घोब्डाङ्ग *dhobdāng*. The clothes-line or drying-frame is तनाव *tanāv*. His bundle of clothes is बकुचा *bakuchā*.

**391.** The act of beating the clothes is कुन्दी *kundī*, and to beat the clothes is पोटव् *pītab*, or धोएल् *dhoeḷ* north of the Ganges, बिहरव *bichharab* (in Patna), निहरव *nichharab* (in Gaya), निखारल *nikhāral* (in Shahabad), खींचव् *khīnchab* (in South Bhagalpur), and छॉटव् *chhāṭab* or फींचव् *phīnchab* (in South Munger and Shahabad).

**392.** South of the Ganges clothes which are well washed are निमाड़ *nīmār* or in South Bhagalpur गोबरभार *gobarjhār*. In Chāmparan they are निखार *nikhār*. The half-washing given to new clothes is खमसो *khamso*, or in South Bhagalpur खामसो *khāmso*. In Gaya the washing of a cloth after it has had patterns printed on it is बिहरनी *bichharnī*.

**393.** The honesty of the washerman and his tenderness for the clothes committed to his care are not considered of much account in Bihar, and there are numerous proverbs coined at his expense, e.g. धोबो पर धोबो बसे, तव् कपड़ा पर साबुन् पड़े *dhobi pard hobi base, tab kaprā par sābun pare*—no soap ever touches clothes unless many washermen live together (when owing to competition they wash well). Again, धोबिक् बाप् केर किछु नहिं फाट *dhobik bāp ker kichhu nahīn phāt*,—nothing belonging to a washerman's fathers is ever torn by him (i.e. those are the only clothes about which he is careful). It is also a wise precaution, which according to Bihār ideas should universally be adopted, to disbelieve a washerman when he says the clothes are 'nearly' ready. A washerman's donkey is a bye-word, as in the proverb गदहा केन दोसर गोसैयाँ धोवियाँ, केन दोसर परोहन *gadhā ken na dosar gosaiyān, dhobiyā ken na dosar parohan*,—an ass has only one master (a washerman), and the washerman has only one steed (a donkey). Again धोबो नाऊ दरजी, ई तीन् अलगरजी *dhobi, nāū, darjī i tīn algarjī*,—there are three careless people, the washerman, the barber, and the tailor.

## SUBDIVISION IX.

## TOOLS AND APPLIANCES USED BY COUNTRY ARTIZANS.

## CHAPTER I.—THE CARPENTER AND TURNER.

**394.** The carpenter is बड़ही *barhī*, or in East Bihār optionally कमर *kamār*. In South Bhagalpur he is also called मड़ैया *maraiyā*. His workshop is कमरसायर *kamarsāyar* or बड़ही खाना *barhī khānā*. A proverb about him is ई बुरिबक् गाम् कमैताह् जनिका रखान् न बसूला *ī buribak gām kamaitāh, janika rukhān na basūlā*,—this fool (of a carpenter) would serve the village when he has neither chisel nor adze; said of one who undertakes to do a thing without possessing the means. He uses the following tools:—

**395.** The *adze*.—बसूला *basūlā* or, especially in South and West Bihar and South Bhagalpur, बसुला *basulā*. In South Munger it is बसिला *basilā*. A similar tool is टङ्गा *tāngā*, टाँगा *tāngā*, टाँगी *tāngī* टंगारी *tangārī*. In North and East Bihār it is also called कुहारो *kulhārī*. This is a larger adze, and is used chiefly by sawyers (अर्कसिया *arkasiyā* or आराक्ख *ārākhas*) in squaring logs, and by carpenters for rough work or for cutting down trees.

**396.** The large *saw*.—आरा *āra*, and south of the Ganges also अर्रा *arrā*. The small saw.—आरी *ārī*.

**397.** The large *hammer*.—हथौरा *hathaurā*, or in South Bhagalpur लिहावर *lihāwar*. The small hammer.—हथौरी *hathaurī*, मारतौल *mārtaul*, and in West Tirhut and south of the Ganges also घन् *ghan*. In South Bhagalpur it is called मरिया *mariyā*.

**398.** The बर्मा *barmā* or बर्माँ *barmān* is a *revolving awl or drill*, worked with a bow and string, and used as a gimlet or centre-bit. The bow used with it is कामानी *kamānī*, or in South-West Shahabad कामानक् *kamānak*. The handle round which the string goes is गुल्फी *gulphī* or गुल्ली *gullī*. In South and East Tirhut, the word is कुलफी *kulphī*. In Gaya it is मूठ् *mūth*. The cap at the top, on which the palm of the hand rests to press the awl, is टोपी *topī*, पैला *pailā*, दबनी *dabnī*, or दबौडा *dabautā*. The awl itself is बर्मा *barmā* or बर्माँ *barmān*. The string is north of the Ganges दोआली *doālī*, and south of it डोरी *dorī* or जोती *jotī*, or in South-West Shahabad जैवर *jemwar*.

### 399. The following are various kinds of *chisels* :—

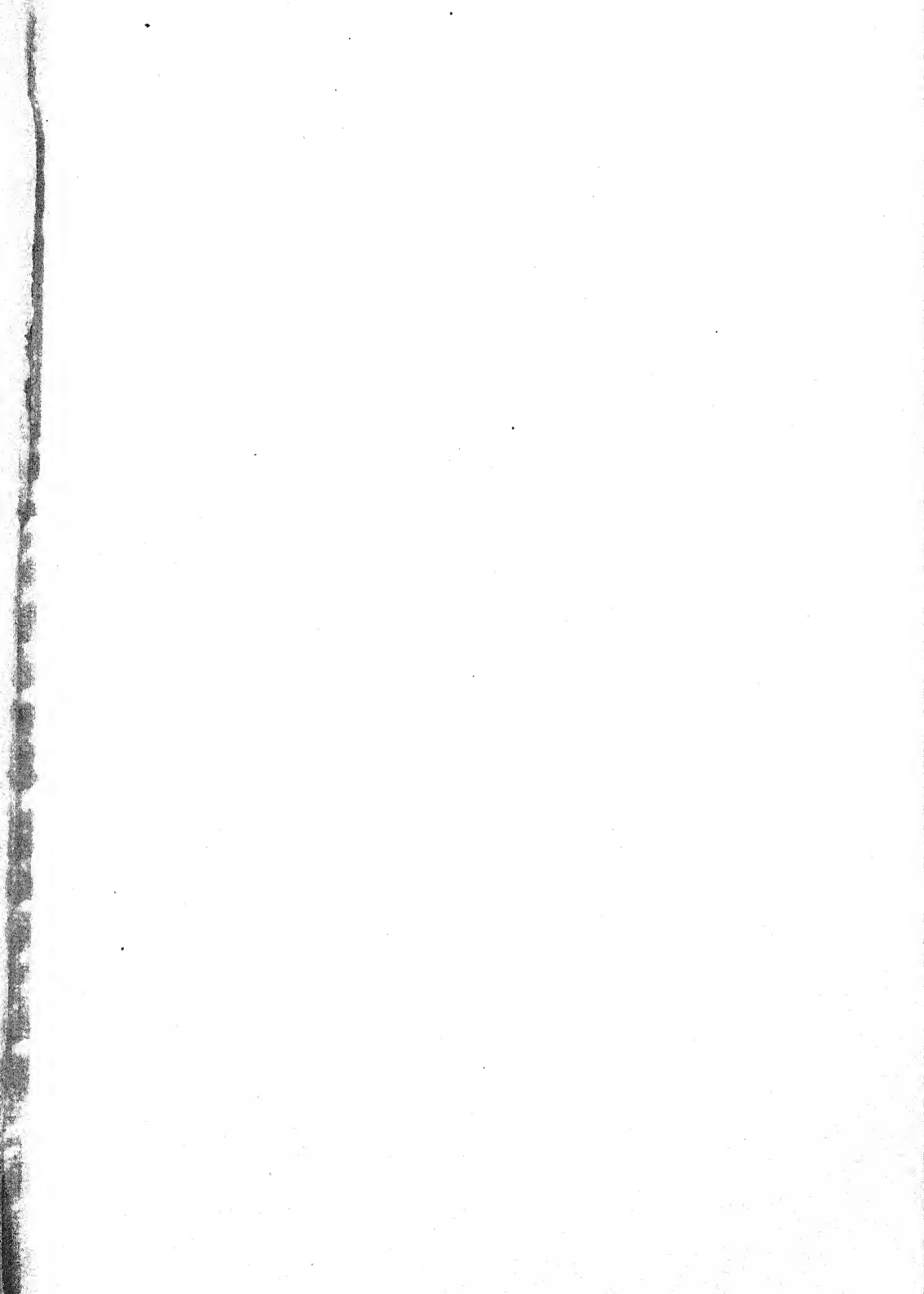
- (a) The कच्चक् *kachchak* north of the Ganges, and the बटारौ *batārī* or बटालौ *batālī* south of the Ganges, is broad at the base and narrow at the point. In South Bhagalpur it is called कच्चक् *kajjak*.
- (b) The रखा *ramba* is a long chisel for making mortice holes.
- (c) The चौरसा *chaurasā* is broad and straight; another name in Gaya and Shahabad is बटासी *batāsī*.
- (d) The रुखान् *rukhān* or रुखानौ *rukhānī* is like the *kachchak*, but is larger and thicker, and is used for coarse work. It is also generic term for all chisels.
- (e) A small chisel with a rounded edge for making lines on wood is north of the Ganges गोलक् बुरज् खाब् *golak buruj khāb*. South of the Ganges and in Saran it is गिरदा *girdā* or गोरदार् रन्दा *gordār randā*. In South Bhagalpur it is also खोलिया *kholiyā*.

**400.** *Gouges* are गोलक् *golak*, गोलख् *golaḥ* (Gaya), गोषा रुखानौ *gola rukhānī*, or गोरदार् रुखानौ *gordār rukhānī*; other names are गौच् *gauch* (South West Tirhut) and गिरमिट् *girmīt* (? gimlet), North-West Tirhut. A large gouge for heavy work, such as hollowing out rice mortars, is बाँक रुखानौ *bānk rukhānī*. A square gouge is कच्चक् रुखानौ *kachchak rukhānī*.

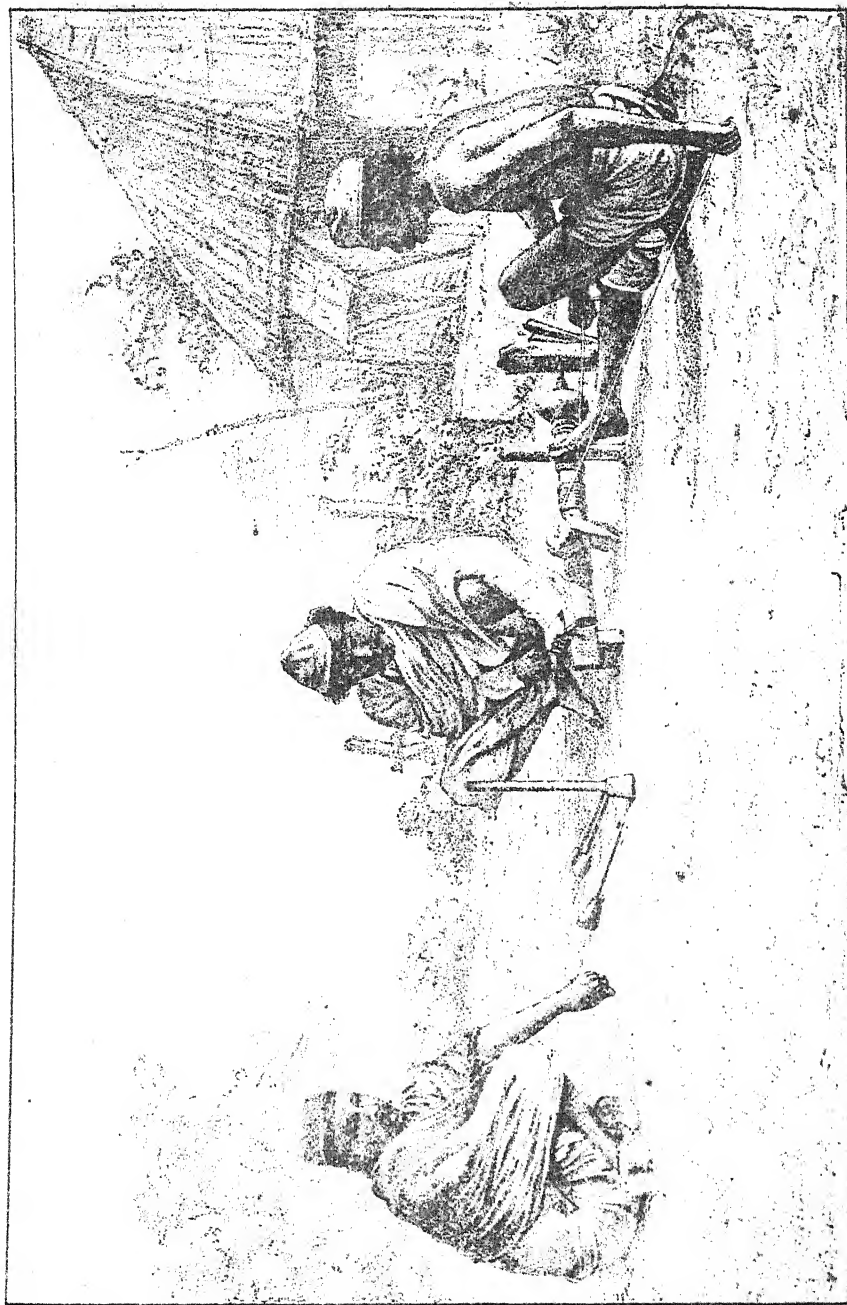
**401.** The common *plane* is रन्दा *rañda*, of which the blade is फल्लौ *phallī*, or in Shahabad फल्सा *phalsā*, and the body कुन्दा *kundā*. The wedge for holding the blade has various names, viz, north of the Ganges खूंटौ *khūntī*, ठेकी *thekī*, or चैलौ *chailī*. South of the Ganges it is in Shahabad खूंटौ *khuti* or ठेपी *thepī*, and to the east पच्ची *pachchī* पच्ची *pachchī*, or पच्चड़ *pachchar*. When the blade has a coarse edge for rough work, it is झरना रन्दा *jharna randā*; also दाँत रन्दा *dānt randā* in South-West Shahabad. A plane with a fine blade is साफ़ी रन्दा *sāphī randā*. The दराज् *darāj* is a narrow plane for squaring the edges of boards.

### 402. *Grooving-planes*.—There are—

- (a) The plane for cutting square grooves.—बुरज् खाब् *buruj khāb*, or (South of the Ganges) बुरज् (or गुरज्) खाप् *buruj* (or *guruj*) *khāp*.
- (b) The गलता *galta* is for cutting round grooves. In West Bihar and South Munger it is also called खिरची *khirchī* or खिलती *khilī*.







TURNER (KHARĀDDI) AT WORK.

- (c) The झारी के रन्दा *jhārī ke randā* or (north of the Ganges) पलाऊ *palāun* is a plane for making grooves for panelling.

**403** The following are *files* :—

- (a) रेती *retī* is the common file.  
 (b) The file for sharpening saws is generally कत्रा *katra*. Local names are कतरौ *katarī* in North-West Tirhut, कत्रोही *katrohī* in East Tirhut, तैफल् *tephal* in Gaya and Shahabad, तैफला *tephallā* in Saran, and कनासो *kanāsī* in West Shahabad.  
 (c) सोहन *sohan*, or in East Tirhut सोहेन् *sohen*, is a coarse rasp.  
 (d) The चौरसा *chorsā*, or to the west चौरसा *chaurasā*, is a broad file.  
 (e) The निम्गिरिद् *nimgirid* is a half-round polishing file. In South Bhagalpur it is मैगिरी *maigirī*.  
 (f) The चौरस् रेति *chauras retī*, or in South Bhagalpur चौपहल् *chaupahal* रेती *retī*, is a square file.

**404.** The *square*, or gnomon, is बटाम् *batām*, गुनियों *guniyān*, or चलता बटाम *chalta batām*. The *compasses* are परकाल् *parkāl*. A *blunt point* for drawing lines is खत्कस् *khatkas*, or in South Bhagalpur कोरस्त् *korsūt*. *Sand-paper* is सरेस् कन्ना *sares kannā*, सरेस् कागज् *sares kāgaj*, or सरेस् पत्ता *sares pattā*. In South Bhagalpur it is साप्पी *sāphī*. The *pincers* for drawing nails are जम्हूरा *jamhūrā* जमूरा *jamūra* or सँड्सो *saṁsī*. *Glue* is सरेस् *sares*. पत्यल् *patthal*, पथल् *pathal*, or सिल *sil*, is the *grindstone*. The *block* on which the man works is ठौहा *thīha*, ठेहा *theha*, or in South Bhagalpur ठिया *thiyā*, ठिहा *thihā*, or परकठो *parkattho*. In Gaya and Champaran it is called परियाठ्ठ *pariyāṭṭh*.

**405.** The English *auger* is also used, and is called अक्गर *awgar*, or in Tirhut गिरमिट् *girmil* (? = gimlet).

**406.** A *lathe* is खराद् *kharād*, and the man who works it is खरादी *kharādi*, a turner.

## CHAPTER II.—THE BLACKSMITH.

**407.** The blacksmith is लोहार *lohār* generally, and in South-East Tirhut he is also ठाकुर *thākūr* or कमार् *kamār*. His smithy is कमरस् यर *kamarsāyar*. In Saran it is also लोहसारी *lohsārī*, and in South Bhagalpur it is कमरसारी *kamarsārī* or मड़ई *marai*.

**408.** His *anvil* is निहार् *nihār* or नेहार् *nehār*; but in South-East Tirhut it is लहार् *lahār*, and in South Bhagalpur लिहार् *lihār*. This is fixed in a block called ठहा *thēhā* north of the Ganges, ठीहा *thihā* in Shahabad, and in South Bhagalpur ठिया *thiyā*, पर्वठ *parṁṭh*, or गड़ियास *gaṛiyās*. In Patna and South Munger it is परेठा *parethā* or परचठा *parṁṭhā*, and in Gaya परियाठा *pariyāthā*. In South-West Shahabad it is अंकुठ *āṅkuth*. A well-known proverb about an anvil is सुन्ना चोट, नेहार्क मंथा *sunna chot nehārṁk mānthā*,—if the anvil has nothing on it, the bellows falls on its head.

**409.** The चन्मधो *ghanmudhī* is the *swage block* or *perforated anvil* on which iron is placed when being pierced with holes, and बीरी *bīrī* or बीर *bīr* (east generally, Patna, and Gaya) or हन्ना *hannā* (South Bhagalpur) is the round block of iron placed on this, also pierced with a hole. This latter is also used for making heads of nails, and another name for it is चप्रावन् *chaprāwan*, चप्रौना *chapraunā*, or चप्रौनो *chapraunī*.

**410.** The large *hammer* for welding is घन् *ghan*; smaller than this is the हथौर *hathaur* or हथौरा *hathaura*; and smaller still the हथौरौ *hathaurī* or मरिया *mariyā*.

**411.** The जमहूरा *jamhūrā* or जमूरा *jamūrā* is a pair of *pincers* or *tongs* round at the tips; other names are गहुआ *gahuā* (Champāran, West Tirhut, and Patna), संड्सी *sanrsī* (Shahabad and South Bhagalpur), and बंगुरौ *bangurī* (South-West Shahabad). Everywhere संड्सी *sanrsī* is used for a pincer adapted for taking a hot piece of iron out of the fire, tightening nuts, &c. To the west the सुगहो *sugahī* is a pair of horn or wooden pincers.

**412.** The iron *poker* for stirring the fire is north of the Ganges अंकुड़ा *ankurā*; in Gaya and Shahabad it is अंकुरा *ankurā* or अंकुरौ *ankurī*; and in South Bhagalpur अंकोरा *ankorā* or अंकड़ा *onkrā*. North of the Ganges, to the west, it is also कुल्तारा *kultārā*; while in Patna, Gaya, and South Munger it is कोल्तारा *kollārā*.

**413.** The *cold chisel* is छेनी *chhenī*, and the chisel for making holes in iron is टोपन् *topan*, with a variant टोपना *topnā* in Patna and Gaya; another name is सुम्मा *sumbhā* south of the Ganges or सुम्मा *summa* or सुम्मी *summī* north of the Ganges.

**414.** The fixed *bellows* is भाथौ *bhāthī*, and also (south of the Ganges) भाथो *bhānthī*. The hand-bellows is दुहथ्यो *duhanthī* when worked with both hands, एकहथ्यो *ekhanthī* when worked with one hand,

and सुपौआ *supauā* in South-West Shahabad. In the south-east it is also कठ्भाँथी *kathbhānthī*. The end of the bellows pipe which goes into the fire is मूड़ा *mūrā*, मूड़ी *mūrī*, or मुड़िया *muṛiyā*. In Saran it is अंकुरा *ankurā*; in South Bhagalpur, मूड़ी *mūrī* or सालक् *salak*; in Patna मोह्खा *mohkhā*; and in South Munger, मोह्खड़ी *mohkhṛī*. The pipe itself is फुंक *phūnk*; also north of the Ganges and to the west छूँकी *chhūnkī* or छूँकी *chhūnkī*; and in Patna, Gaya, Saran, and East Tirhut चोंगा *chōngā*, or in South Tirhut चोंगी *chongī*. The clay pipe over this is आरन् *āran* or अरनी *arnī*, or in South-East Tirhut आर् *ār*. In East Tirhut it is also माटहम् *matiham*, and in South-East Tirhut मेटम् *metum*. The wooden sides of the bellows are तख्ता *takhtā*; also in Patna, Gaya, and South-West Shahabad पटरा *patrā*. The leather sides are चमड़ा *chamṛā*; also चाम् *chām* (optionally south of the Ganges) and खाल् *khāl* in Champāran, Patna, and Gaya. The valve is पङ्खा *pankhā* or पङ्खी *pankhī* also (in Patna) पङ्खड़ी *pankhṛī*. In South-East Tirhut and Champāran it is गद्दी *gaddī*. The pivot on which the pair of bellows works is कौड़ा *konṛā* north of the Ganges; also in North-West Tirhut सुरसा *sursā*. South of the Ganges, to the west, it is धुरी *dhūrī*, and अंकुरा *ankurā* to the east and also in Shahabad and Champāran. The pillars which support it are खम्भा *khambhā* north of the Ganges and खुँटा *khuntā* south of the Ganges and in South-East Tirhut. The upper iron bar is बड़ेंडा *baṛenṛā* or बड़ेंडी *baṛenṛī* north of the Ganges, and बरेठा *barethā* in Patna and Gaya. In Shahabad it is बेंड़िया *benṛiyā*, in South Bhagalpur डण्डा *dandā*, and in South-East Tirhut डण्टा *dantā*. The lever which works the bellows is छीप् *chhīp* in the North Gangetic tract, and also डण्टा *dantā* in Tirhut; south of the Ganges it is लाठ *lāth* or लाठा *lāthā*, and in South-West Shahabad डण्डा *dandā*. In South-West Shahabad a small bellows worked by both hands is मंडरुआ भाँथी *māṇṛaruā bhānthī*. A well-known saying about the bellows is तुलसी आह् गरीब के हरि से सहल न जाय, मुअना चाम् काफूक् स लोह् भसम् हो जाय, *tulsi āh garib ke hari señ sahal na jāy, mualā chām kā phūnk señ loh bhasam ho jāy*,—O Tulsi! God cannot withstand the sigh of a poor man: the blowing of dead leather (in a bellows) reduces iron to ashes.

415. The बरमा *barma* is a revolving awl or drill worked with a bow, कामानी *kaṁānī*, with a leather string, तस्मा *tasmā*. Sometimes a string is used instead of a bow, and this is called दोआला *doālī* or जोतो *jotī*, or in South-West Shahabad जेवर *jemwar*. The iron spike of the awl is north of the Ganges डण्डी *dandī* to the west and फल्ली *phallī* to the east. South of the Ganges we have डाँस् *dāns* in Shahabad, डण्टो *dantī* in Patna and Gaya, and डण्डी *dandī* again in the south-east.

**416.** The fixed *vice* is बाँक् *bānk* or (in South Bhagalpur and South Munger) बैस् *bais* (?=vice), and the hand-vice is हथक्ल *hath-kal* or (in Patna and Gaya) हाँक्ल *hānthkal*. The two sides of the vice which grasp the iron are पल्ला *pillā*; the screw is मसूरा *musrā*, or in North West Tirhut कबला *kabiā*; and the socket for the screw to work in is छुञ्की *chhuchhī*, except in Shahabad, where it is चोंगिया *chongiyā*, and South Bhagalpur and Champāran, where it is चोंगा *chongā*. The handle for turning the screw is north of the Ganges मसूरा *musrā* or चलौनो *chalaunī*. The latter name is also current in Shahabad, where in the south-west of the district we also have हथकरा *hathkarā* or डडा *dandā*. In South Bhagalpur it is हातुल *hātul* or हत्या *hatthā*, and elsewhere it is हथरा *hathrā*. The spring is कमानी *kamāni*.

**417.** The *tap and die* for making screws is north of the Ganges बाँदिया *bāndiyā* or बदीया *badiyā*; the latter is the usual form in North-East Tirhut. South of the Ganges, in Gaya and Shahabad, it is बदिथा *badiyā*, and elsewhere बधिया *badhiyā*. In South Bhagalpur it is also called डाइ *dāi* (die). Of this the female screw is कुटका *kutkā*, the tightening screw चुटकौ *chutkī*, and the nut-maker पेचक्क *pechkas*. टिबरी *dhibrī*, or in Sāran कबला *kabla*, is the nut of a screw.

**418.** The common *files* are रेतौ *retī*, and the round files गोलक् *golak* or गोलख *golakh*, and in South Bhagalpur गोल रेतौ *gol retī*. The half-round file is निम्गौरिद *nimgīrid*, and the triangular file in Sāran तिनपल्ला *tinphallā*, in Champāran तिरपाल *tirphāl*, in Shahabad तिरपहल *tirpahāl*, in Tirhut तेषल *tephāl*, in Gaya तेषहल *tepahāl*, and elsewhere तिनपहल *tinpahāl* or तिरपहला *tirpahālā*.

**419.** The *compasses* are परकाल *parkāl* or कम्पास् *kampās*. The *mould* is साँचा *sānchā*, and the vessel for cooling hot iron पनिहारा *panī-hārā* in Champāran, West Tirhut, and Gaya; पनिहडा *panihandā* or पन्हडा *panhandā* in Shahabad and South-East Tirhut; चाहा *chāhā* (also in South Munger), लवेरी *laberī*, लावर *lābar*, or लवेर *laber* also in South-East Tirhut; नवेर *naber* or नमेर *namer* in North-East Tirhut; and नवेरी *naberī* in Tirhut generally. In South Bhagalpur it is पन्चाहा *panchāhā*.

### CHAPTER III.—THE MASON OR BRICKLAYER.

**420.** The mason is called राज *rāj*, also राज मिस्त्री *rāj mistrī* north of the Ganges, राज मजूर *rāj majūr* in South Bhagalpur and South Munger. In Sāran and Champāran he is also थवई *thavai*.

**421.** He uses the बसुली *basulī*, which is a pointed *hammer* for cutting bricks. In Shahabad लोह *loṛh* is an iron hammer for breaking stones

**422.** His *trowels* are (1) कर्नी *karnī*, the largest, for mixing mortar; (2) मंजोला *manjholā* or (in South-West Shahabad) अह्ला *ahlā*, a smaller one; and नह्ला *nahlā*, or in Tirhut and the west कलम् *kalam* or कलमौ *kalmī*, the smallest one, for polishing the surface of the mortar.

**423.** *Mortar* is मसाला *masālā* or (in North-East Tirhut) गच् *gach* when made of brickdust and lime; when made of mud it is गिलावा *gilāwā*, also गरी *garrā* (Patna, Champāran, and North-East Tirhut) गारा *gārā* (Saran and the east), कादो *kādo* (South-West Tirhut), and लेइ *leī* (South-West Shahabad).

**424.** The wooden *beater* for consolidating and smoothing plaster is मुंगरी *mungrī* or थापी *thāpi*. The रोल *rol* or रौल *raul* (South Munger, Patna, Saran, and Tirhut) is a long stick for smoothing the plaster. Other names are पट्टा *pahtā* or पाटा *pātā*, पैटा *paītā*, पैहटा *paihtā* (South Munger), and फर्मा *pharmā* in Gaya. In Shahabad and South Bhagalpur चिर्ना *chīrnā* is a slip of wood used for the same purpose. The *scoop* for making moulding is north of the Ganges and to the east generally गोलाकस् *golākas*, and also to the east गोला *golā*. Elsewhere south of the Ganges and in Champāran it is खुरचुनौ *khurchunī*.

**425.** The *plumb* is साहुल् *sāhul*. The string is सूत *sūt*, and in Champāran and South-East Tirhut also डोरी *dorī*; and the small piece of wood fixed on the string are कैंडा *kenṛā* or कैड़ा *kainṛā* in Tirhut, Shahabad, Patna, and Gaya, पत्ती *pattī* in Saran and Champāran, फिटकिरी *phitkirī* also in Champāran, East Tirhut, and South Munger, फिरकी *phirkī* in South-West Shahabad, and फेटकिना *phetkinā* in South Bhagalpur.

**426.** The *square* is गोनिया *goniyā*, गुनिया *guniyā* or गुनिया *guniyān* to the west, also साधनी *sādhnī* in Patna, Gaya and north of the Ganges generally, and रबिल् *rabil* in South-East Tirhut and North Bhagalpur. To the west and in Gaya it is also बटाम् *batām*.

**427.** The *maul-stick* is मिस्तर *mister* in Patna, the North-West and South Tirhut. In Tirhut, Gaya, and the west, it is निस्तर *nistar*. In South Bhagalpur it is चोप *chīp*.

**428.** The whitewashing *brush* is कूँचो *kūnchi*; in South Munger it is also झरनी *jharnī*.

**429.** The *ladder* is सीढ़ी *sīṛhī*, and the *scaffolding* माँच *mānch* or मचान् *machān* to the north of the Ganges. South of the Ganges the latter is पाट् *pāṭh* generally, or पाठ् *pāth* in Shahabad. In Champāran, Patna, and Gaya it is also चाली *chālī*.

**430.** The तगार, or तगाड़, *tagār* (also तगाड़ी<sup>1</sup>) *tagāri* in Tirhut is the pot in which the mortar is mixed. The mortar-pot is नाद *nād* or नाँद *nānd*. The mortar-trough when made of clay is हॉड़ी *hāñri*, also कौहा *koḥā* in East Tirhut, and optionally अथरा *athrā* south of the Ganges. In South Bhagalpur it is also कट्ठाड़ *harhāṛ*. When made of wood it is कठरा *kathrā* or कठौती *kathauti*.

**431.** The bricks are ground into powder (सुर्खो *surkhā*) by a crusher, टेंकी *dhenkī* or in Champāran) लाठ *lāth*. Of this the pestle is मूसर *mūsar* or मूसरा *musrā*, or (in South-East Tirhut) समाट *samāth*. The piece of wood on which the bricks are sometimes crushed is ओखरी *okhrī* north of the Ganges; south of the Ganges it is ओखला *okhlā* in Gaya, उखला *ukhlā* in South Munger, भुरिया *bhuriyā* in Patna, and काँदिया *kanṛiyā* elsewhere. It is supported by pillars, which are खूटा *khūtā* or खुटा *khuttā* in East Tirhut and south of the Ganges. In the latter tract they are also called खम्भा *khambhā*. In West Tirhut and Sāran and Champāran they are जङ्घा *janghā* or खामा *khāmā*. The axle on which it works is called अखौता *akhautā* in Patna and Sāran, उखौता *ukhautā* in Gaya, and also अखला *akhailā* in Patna. In Champāran and North-West Tirhut it is माँझा *manjhā*, in South-West Tirhut किला *kilā*, and in East Tirhut डण्टा *daṇṭā*. Sometimes a hammer is used for breaking the bricks, which is called मुंगरा *mungrā* or (in Shahabad) हथकुटा *hathkuttā*, and in Sāran थापी *thāpī*.

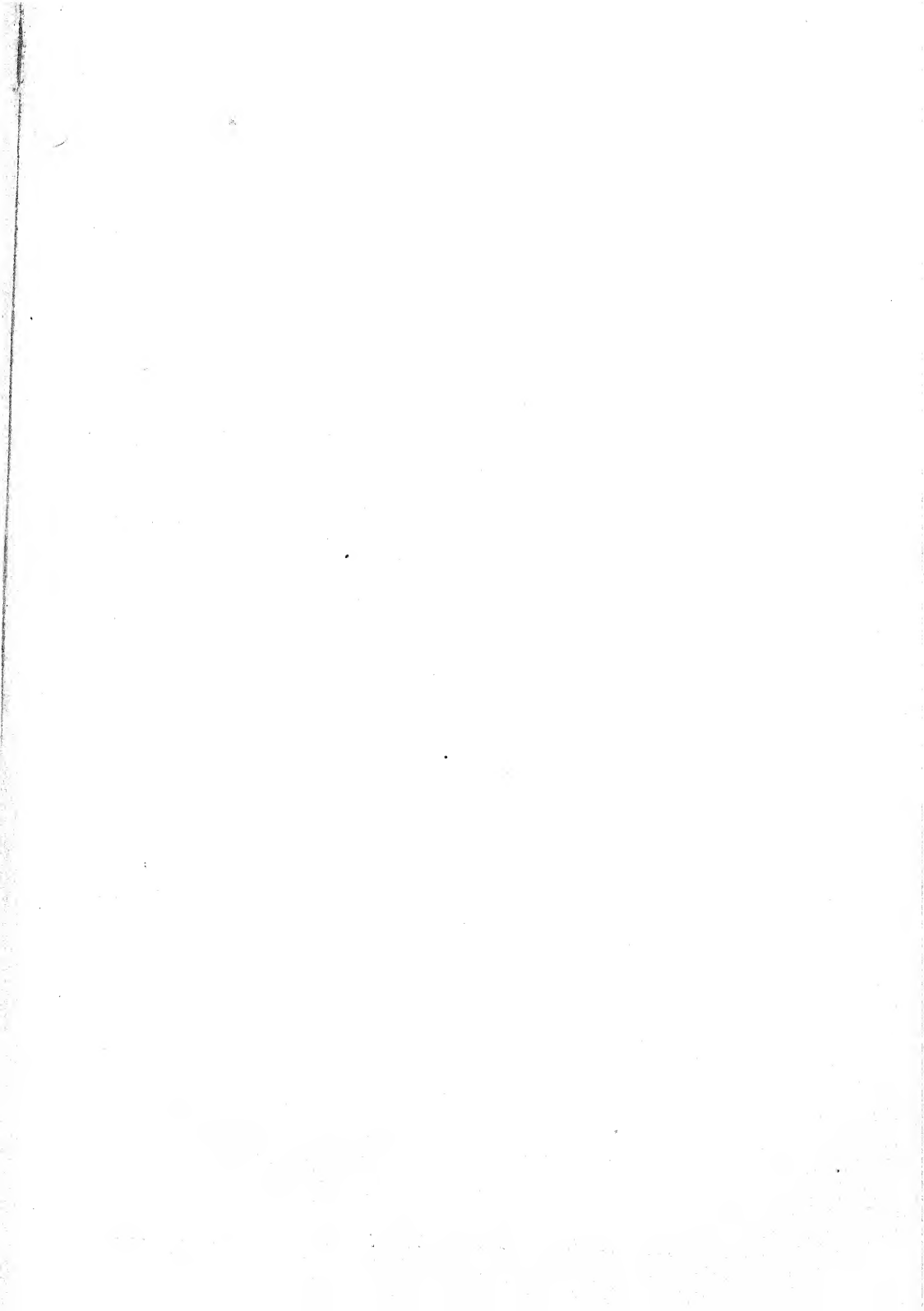
**432.** The large earthen pot for water is घैला *ghailā*, also ठिलिया *thiliyā* in Gaya and गगरी *gagrī* north of the Ganges. The smaller pot is हॉड़ी *hāñri* or हड़िया *hanṛiyā*, also कौहा *koḥā* in East Tirhut. South of the Ganges the pot with a spout for pouring water on the plaster is बघना *badhnā*. In South Tirhut it is बघन् *badhan*, and in South Bhagalpur झारो *jhārō*. North of the Ganges generally करवा *karwā* or कंटिया *kāntiyā* is used, and in East Tirhut also फुच्ची *phuchchī*.

#### CHAPTER IV.—THE GRAIN-PARCHER.

**433.** The grain-parcher is कानू *kanū* or काँदू *kandū*, with a variant काँदून *kāndūn* in Champāran, Patna, and Gaya. In Champāran (optionally) and in South-West Shahabad he is called गौड़ *gaur*, and north of the Ganges and to the south-east he is also known as भड़भुंजा *bharbhūnjā*. Parched grain is भूँजा *bhūnjā*, or in Shahabad हुंजा *hūnjā*. When it bursts in the parching it is called लावा *lāwā* or फुटहा *phutahā*.

<sup>1</sup> तगाड़ी is a diminutive form of तगाड़, cf. कठौत and कठौती.







GRAIN-PARCHERS (KĀNDU) AT WORK.

**434.** His parching house is घोनसार *ghonsār* or घोनसारी *ghonsārī* to the west, and also to the west of the North Gangetic tract, भन्सारी *bhansārī*. In South-West Shahabad it is भरसौय *bharsāin*. The name कन्सार *kansār* or कनिसार *kanisār* is current in East Tirhut and to the east of the South Gangetic tract, including Patna and Gaya. In Tirhut it is also कनसारी *kansārī*.

**435.** The *fireplace* is चूल्हा *chūlhā* in Tirhut and to the east of the South Gangetic tract, including Patna and Gaya; also भार *bhār* generally, and भनसार *bhansār* north of the Ganges and in Gaya, and घोनसार *ghonsār* in Sāran. In South-West Shahabad it is भरसौय *bharsāin*.

**436.** The place in front of the stove, on which the grain falls, is परुई *paruī* in Shahabad and परुआ *paruā* in South Munger. In Patna and South-East Tirhut, it is पौर *paur*; in Gaya, South Bhagalpur, and North-West Tirhut पौरी *paurī*; and in Saran and Champaran पारी *pārī*. Another name more or less current north of the Ganges is चौत्रा *chautrā*.

**437.** The earthen pot in which the grain is parched is खापड़ *khāpar* or खपड़ा *khaprā* when it is large with a wide mouth, and खपड़ी *khapṛī* when it is smaller. The latter is also called north of the Ganges कुड़ा *kundā* or कूड़ा *kūṛā*, to the west, and तौला *taulā* to the east.

**438.** The iron *spoon* for taking out the hot sand is कलकुल *kalchhul* in Sāran and Champāran and South Munger, and कलकुला *kalchhulā* in Patna and Gaya. In Shahabad it is कलुक् *kaluchh* or (in the south-west) कलुस् *kalus*. In South-East Tirhut it is सरहिया *sarahiyā*. In South-East Bihar it is called डबू *dabbū*. When made of earth with a bamboo, handle it is called टकनौ *ahaknī* north of the Ganges and in South Munger, or सर्वा *sarwā* in North-East Tirhut.

**439.** The flat wood *stirrer* is called दबिला *dabilā* to the west. In North Tirhut it is दबिया *dabiyā*, and in South-East Tirhut दाब *dāb* and in Gaya कुहर *kurūr*. A kind of broom, made of four or five reeds tied together is झारू *jhārū* (Patna and Gaya), भुंजनाटो *bhunjnāthī* or बोहनी *borhnī* to the south-east, बारनी *barhnī* to the east generally, लरना *larnā* or लाड़नी *lārni* in North-East Tirhut, छिपनी *chhipnī* in South-East Tirhut, and चलाँनी *chalaunī* north of the Ganges.

**440.** The *sieve* is चलनी *chalnī* generally, but चलना *chalnā* in South-West Shahabad and चालनी *chālunī* in East Tirhut. To the west it is also झरना *jharnā*, and also in South-East Tirhut सूप *sūp*.

1. The proper word as actually used in Patna and Gaya is कलकुलवा which is a familiar or contemptuous form of the word कलकुल, cf. गिलास

**441.** The *poker* is खोरना *khornā* or खोरनी *khornī* north of the Ganges and in South Bhagalpur and South Munger; elsewhere south of the Ganges it is खोड़ना *khornā* or खोड़नी *khornī*. In South-East Tirhut and Champāran it is खोरनाठी *khornāthī*.

**442.** The *basket* for the grain is north of the Ganges दौरा *daurā* or दौरो *daurī*. South of the Ganges we have बटरी *batrī* in Patna, मौनी *maunī* or मौनिया *mauniyā* in Gaya and South Munger, भौकी *bhaunkī* in Shahabad, and दलिया *daliyā* in Champaran and South Bhagalpur. In Champāran and Gaya, the सत्घरवा *satgharwā*, and in South Munger the चाँड़ *chānr*, is an earthen vessel with seven or more divisions for various kinds of grain, and in South-East Tirhut a बैठकी *baiṭhkkī* is a similar one with four divisions, and छन्ना *channā* one with six. कोहा *kohā* or कंटिया *kantiyā* in North-East and South-West Tirhut, and करवा *karwā* in Champaran, are earthen pots for grain, and कठरा *kathrā* in Patna and Gaya, or कठौती *kathautī* elsewhere south of the Ganges, is a wooden pan.

**443.** The *grindstone* is जाँता *jāntā* or (in South-West Shahabad) जाँत् *jānt*. Its axle is किल्ला *killā* or (in South-East Tirhut) कील् *kīl*, and it is made to revolve by a handle, which is हथरा or हथड़ा *hathrā* generally, and जूआ *jūā* to the west, also हाथर *hathar* in South-East Tirhut.

**444.** The *wages* in grain paid to the grain-parcher is भार *bhār*, or in South Bhagalpur भारो *bhāro*, as in the proverb चौजरि गेल, भार ला बान्हल हौ *jau jari gel, bhār la bānhal chhī*,—the grain-parcher has burnt my barley and has tied me up for his fee (adding insult to injury). The quantity of grain parched at one time is घानी *ghānī*.

#### CHAPTER V.—THE BAKER.

**445.** The baker is generally नान्बाइ *nānbāī* with a local variant नन्बाइ *nanbāī* in Shahabad. In Gaya, he is नान्पच् *nānpaj*. He is also called रोटीवाला *rotīwālā*. He is proverbially a rude fellow, and नान्बाइ के खिङ्गा *nanbāī ke khingā* is popularly used to mean a stout rude fellow.

**446.** He uses an *oven*, तनूर *tanūr* or तंदूर *tandūr*.

**447.** His *roasting-spit* is south of the Ganges सौख *sīkh*, and elsewhere सौख *sīkh*. In North-East Tirhut it is also सौक् *sīnk*. This is fixed on supports, which are हिच्छा *hichchā* to the west of the North Gangetic tract and in Patna, and कवाब, दानौ *kawāb dānī* in South-East

Tirhut, Shahabad and South Bhagalpur. In Gaya they are चक्क chakkas.

**448.** The *boiling-pot* is देगची or डेगची *degchī*. South of the Ganges and to the west it is also called पतौली *patūlī* when made of earthenware.

**449.** The *cup* is रिक्काबी *rikābī*, the *saucer* रिक्काबी *rikābhī*, or कटोरा *katorā*, and the *wooden spoon* डोड़ *doḍ*, and also in East Tirhut चमच *chamach*, or (to the west) चम्मच *chammach*.

**450.** The large wooden *stirrer* is called कफचा *kaphchā* in North Bihār, डोआ *doā* in North-East Tirhut, and डोंगा *dongā* in South Tirhut. In Patna it is डामा *dābhā*, and elsewhere south of the Ganges डब्ब *dabbhū* when made of iron, or कफगोर *kaphgōr* (west generally) when made of wood.

**451.** The *cushion* by which he places the cake on the side of the oven is रफौदा *raphūdā*, or in North-East Tirhut गद्दी *gaddī*. The हशतगना *hushtagnā* is an iron *bar* hooked at the end, and the अर्रा *arrā* an iron bar flattened at the end. They are used in taking cakes out of the oven. The one is held in one hand, and the other in the other. The two together are called जोड़ी *jorī*, or in Champāran कन्सी *kansī*.

**452.** The *instrument for making ornamental marks* on pastry is north of the Ganges साँचा *sānchā*; south of the Ganges it is चोकन *chokan* in Shahabad, चोक्नी *choknī* in Patna, and elsewhere चोका *choka*.

**453.** The खुरचनी *khurachunī* is an implement for cleaning vessels.

## CHAPTER VI.—THE CONFECTIONER.

**454.** The confectioner is हलुआइ *haluāī* in North, and हलवार *halwār* in South Bihār. His *fireplace* is चूल्हा *chūlhā*, and also in Champāran and South Munger भट्टी *bhatthī*, of which the stoke-hole is मुँह *munh*, and also in Gaya and South-West Shahabad दुआर *duār*.

**455.** His open *cauldron* is कड़ाही *karāhī* generally, also कड़हाइ *karhāī* or तावा *tāwa* in Gaya. Of this the handles are डण्टी *ḍantī*, कड़ा *karā*, or कन्ना *kannā*, with a variant कड़िया *karīyā* in South Munger.

**456.** The *skimmer* is झरना *jharṇā* in Patna, the north-west, and East Tirhut, छनौटा *chanautā* generally north of the Ganges, पौना *pounā* in the north-west, Tirhut, and south of the Ganges. In Patna it is

also पौनिया *puuniyā*, in South Bhagalpur चट्टी *chattī*, and in Gaya, South Munger, and Sāran झंझरा *jhanjhrā*. The *large stirrer* is कौञ्चोचा *keonchā*, and the *small stirrer* छोलनौ *chho'nī*. In Champāran and North Tirhut it is also खुरपी *khurpī*, and in South Bhagalpur खुरचनौ *khurchanī*.

**457.** The wooden *rolling-pin* is बेलना *belnā*, which is worked on a *paste-board*. This latter is called चक्का *chakkā* when it is round, and चौकी *chaukī* or पट्टा *patrā* when it is oblong. Other names are तख्ता *takhtā* (North-East Tirhut), पिट्टिया *pirhiyā* (Gaya and South Bhagalpur), and पीटा *pīrhā* (Gaya and South Munger). The *pestle* for beating the dough is दाबा *dābā*, (South-West Shahabad) दाबी *dābī*, or (North-East Tirhut) दाब *dāb*. Other names are गुरदम *gurdam* or मुसद *musad* (Champāran), डप्टन *dapṭan* (Patna), and मुंगरा *mungra* (South Bhagalpur).

**458.** The *spoon* is कलकुल *kalchhul* or in North-East Tirhut कबड् *karuch*. The brass *ladle* with a wooden handle for removing the sugar from one vessel to another is डबू *dabbū*.

**459.** The wooden *platter* for sweets is गिरदा *girdā* north of the Ganges and in Shahabad, खोन्चा *khonchā* north of the Ganges and in Gaya and South Munger, खान्चा *khānchā* in South Bhagalpur, and खाँचा *khānchā* or डगरना *dagar-nā* in Patna and Gaya.

**460.** The brass *salver* is थारो *thārī* generally, with local variants थरिया *thariyā* in Shahabad and East Tirhut and थाल *thāl* in Champāran and East Tirhut. In Saran and Tirhut it is also called छीपा *chhīpā*. The deep brass pan is परात *parāt*.

**461.** The sweetmeats are exposed on stands called तरौना *taraunī* local variants being तरौना *taraunā* in Champāran and South-East Tirhut and तरैना *taraunī* Champāran. In South Bhagalpur they are टेख्ती *tekhṭī*.

**462.** He has also a wooden basin, called कटरा *katrā*, कटवत् *kathwat*, or कठौती *kathautī*; a large ladle, डोहरी *dohrī*; and a pair of scales, called generally तराजू *tarājū*, तरजू *tarjū*; or ठेकौरी *tekhaurī*. It is also टकौरी *takaurī* in Tirhut and the west, and नरजा *narjā* in Champāran.

**463.** हलुआ के दोकान, दादा के फतेहा *haluā ke dokān, dāda ke phatehā*, is a well-known proverb. A *phatehā* is a feast in honour of the dead, at which sweetmeats are given away for nothing. When a person wants to get a thing for nothing, which he has no right to expect, the proverb, which means 'a confectioner's shop is not my grandfather's funeral feast,' is said to him.

## CHAPTER VII.—THE TOBACCO MANUFACTURER.

**464.** The tobacco-seller is तमाकुवाला *tamāku-wālā*, तमाकुपरोश *tamāku-pharosh*, or तमाकुलवाला *tamākul-bālā*. He uses a **crushing-lever**, टेक्की *dhenkī*, with a peg, मूसर *mūsar*, मुसरा *musrā*, or समाठ *samāth*, fixed in it. It is supported on pillars, खूँटा *khūntā* खुण्टा *khuntā*, or (in the west) जङ्घा *janghā* or जंघिया *janghiyā*, by an axis-pin, किल्ला *killā* or अखौता *akhautā*. It falls on a hollow bed called ओखरी *okhrī* or ओखली *okhlī*, on which the tobacco is placed. When the crushed tobacco is being removed, the beam is supported by a forked stick, which is called टेक्नी *teknī*, टेकानी *tekānī*, or (in Shahabad) ठेका *thekā* or ठक्वा *thakwā*, or in Saran ठेक्वा *thekwā*. In East Tirhut it is called ठेक्नी *theknī* or अलगनी *alagnī*, in Champāran अरगनी *arganī*, and in South Bhagalpur ठेंगना *thengnā* or उच्छुन *uchhun*. Sometimes a string, रस्सी *rassī*, is used for this purpose. An illustration of the similar crushing-lever used in pounding bricks will be found opposite § 431.

**465.** The fragments of tobacco are collected by a broom, भाड़ *jhārā* or बड़नी *barhnī*, which is also called कूँची *kūnchī* or कूँचा *kūnchā* towards the west and खरहरा *kharharā* in Patna. The tobacco is sprinkled with water from a **water-pot**, called पन्हाड़ा *panhandā*, हंघिया *hanriyā*, कड़ाही *karāhī*, पियाला *piyālā* मटकुरी *matkuri*. In East Tirhut it is called अयरा *athrā*.

**466.** The **balls of manufactured tobacco** are generally पिलड़ा *pilandā* or घोंघा *dhodhā*. Other names are लोहिया *lohiyā* (Champāran) गोला *golā* (Saran and the East), लौंदा *londā* (South Munger and North West Tirhut), लिट्टी *littī* in Patna and South Munger, and पिन्दा *pindā* in Shahabad. टिकरी *tikrī* are smaller balls.

**467.** In a tobacco shop the broad flat metal **plates** are, north of the Ganges, सेनी *senī*, and south of it खान्चा *khānchā* or खोन्चा *khonchā*. The **tobacco-pots** are भाँड़ा *bhānrā*, चरवा *charuā*, or चरई *charuī*. The **cloth** covering the stand for the vessels is खरवा *kh ruā*, झाँप *jhāmp*, or पर्दा *pardā*, and the board on which the tobacco is mixed is पट्टा *patrā* or पौड़ा *pīrhā*. When of stone it is पटिया *patiyā*. Instead of पौड़ा *pīrhā*, पिढ़िया *pīrhīyā* or तख्ता *takhtā* may be used.

**468.** Among the spices used in manufacturing tobacco are जटा मसौ *jatā masī*, छड़ौला *chharīlā*, सुगन्ध वाला *suganna wālā*, and सुगन्ध कोकिला *sugandā kokilā*. Plain tobacco is called सादा *sādā*, that which is spiced or scented खंबीरा *khumbīrā* or खमीरा *khāmīrā*, and a mixture of the two दोरस *doras* or दोरसा *dorassā*.



## CHAPTER VIII.—THE PIPE-MAKER.

**469.** The maker of *gurguries* (*vide post*), who is a कसेरा *kaserā* or brazier, uses a kind of *lathe*, which is called खराद *khurād*. Of this खूँटा *khūntā*, or in South Bhagalpur कुन्द *kunda*, is the block which holds one end of the stem as it is being turned. In it is fixed an iron spike called गूँज *gūnj*. फरही *pharhī* is a piece of iron which keeps the stem in its place as it is being turned, and बघेली *baghelī*, or in South Bhagalpur बघैला *bughailā*, is a piece of wood through a hole in which the stem is passed during the operation

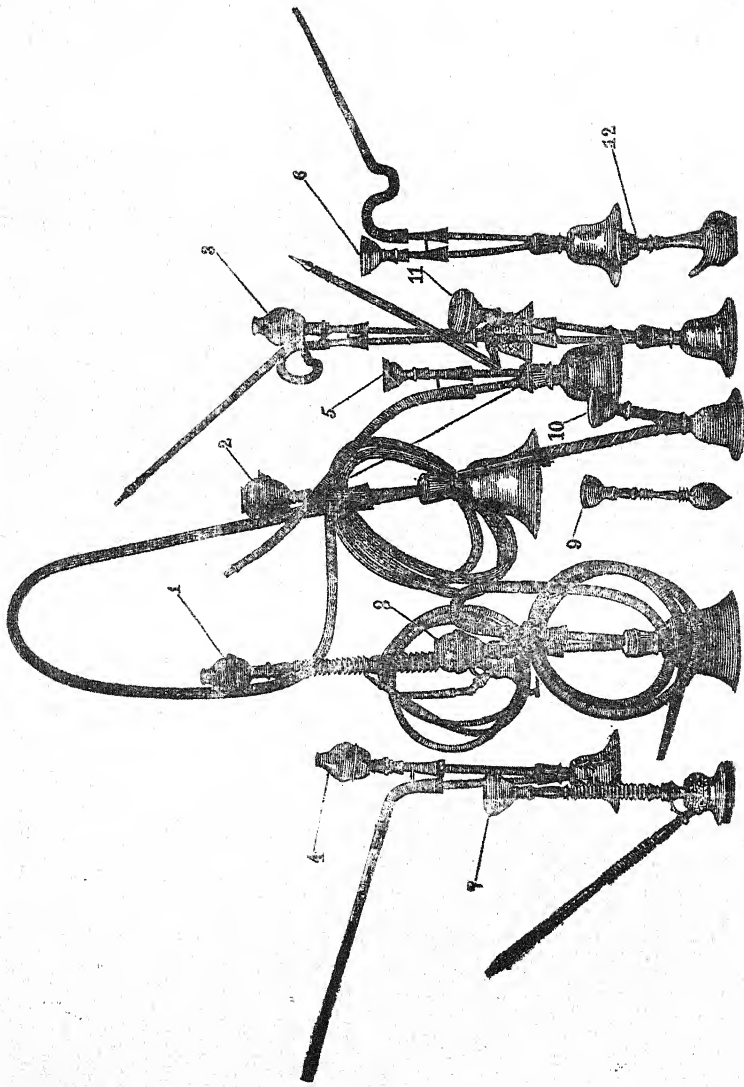
**470.** The workman uses the *revolving awl*, बरमा *harmā*, moved by a bow, कामानौ *kamānō*, of which the string is तसमा *tasmā*, डोरौ *dorī*, or जोती *joṭī*; a *broad chisel*, चौरसा *chaurasā*, and a narrow *gouge*, नहरनी *naharnī*, or in South Bhagalpur नेहनी *nehnī*; an *adze*, वसुला *basulā*; a small *saw*, आरी *ārī*; a *knife*, छुरी *chhūrī*; and *files*, रेतौ *retī*.

**471.** The maker of hubble-bubbles (नरियरवाला *nariyarwālā*) uses a रेतौ *retī* (of which the point is हूर *hūr*), आरी *ārī*, बरमा *harmā*, and गज *gaj*.

**472.** The pipe (हुक्का *hukkā*) is of various kinds—

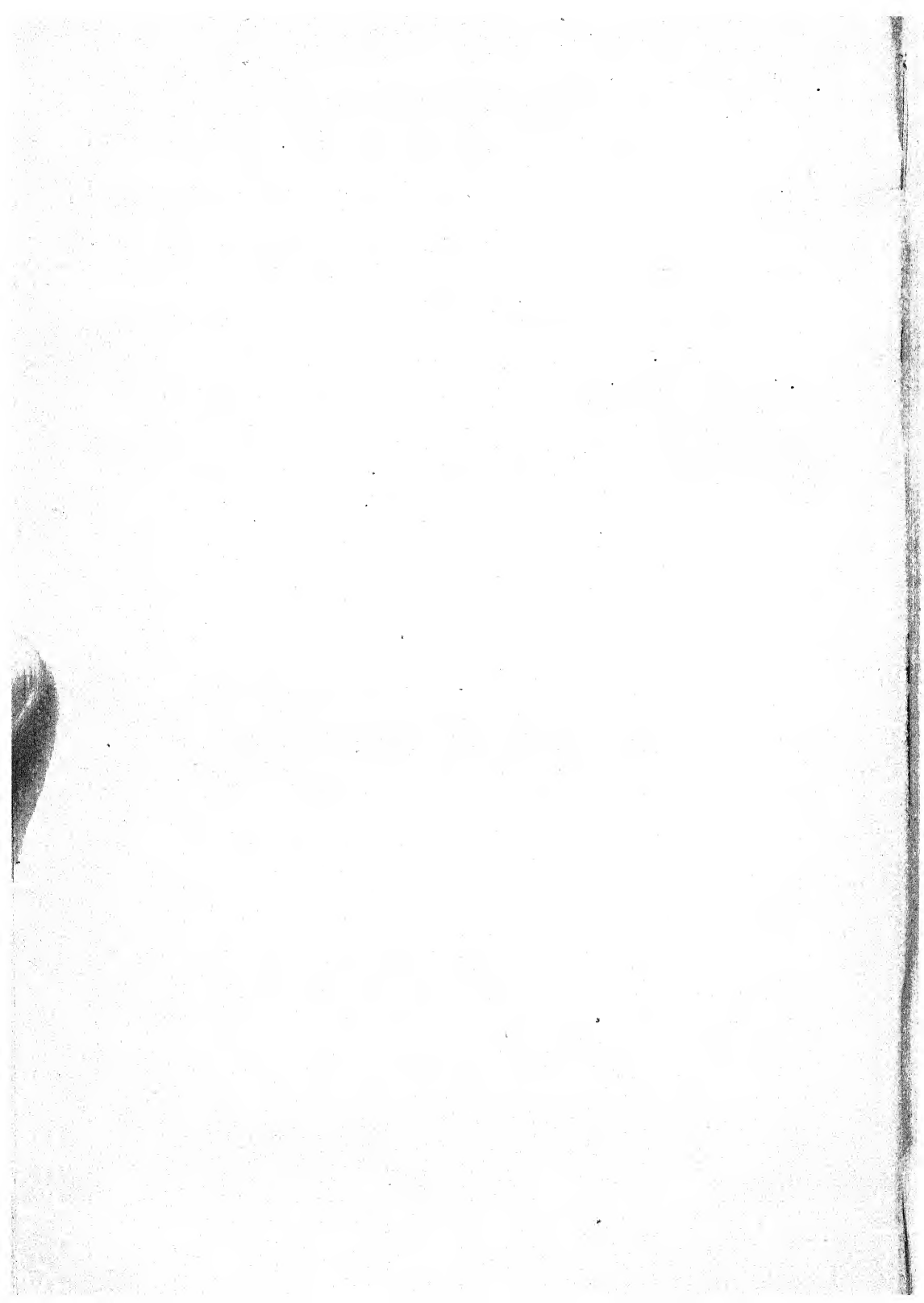
- (1) The नरियर *nariyar* or नरियाल *nariyāl*, which is the ordinary country hubble-bubble, in which mouth is applied to the cocoanut itself. It is smoked principally by Hindus. Of this the stem bearing the bowl for burning the tobacco is बोता *botā* or गट्टा *gattā*. The short smoking-stem sometimes applied to the cocoanut, to save the hands from being blackened, is निगाली *nigalī* or नर *nar*. The bowl is चिल्लम *chillam* or चिलम *chilam*. In South Bhagalpur पोंगी *pongī* is a temporary pipe made of the leaf of a tree. In South-West Shahabad दम्मी *dammī* is a wooden pipe used by travellers, and दमदमाचा *damdumāchā* a pipe used by women.

- 473.** (2) The other kinds stand on the ground, and are more or less similar to each other in shape. The general name is गुरगुरी *gurgurī* when the smoking stem is joined to a tube rising from the brass bowl, and गग्गड़ा *gargarā* when it issues directly from the brass bowl. They are generally made of metal or earth. Another name is फरसी *pharsī*. The tube arrangement for carrying the



*A collection of pipes.*

1. *Penoldār gurgurā.*
2. *Satāk or penchwā.*
3. *Jilehiyā kulphidār.*
4. *Kulphidār chaugani.*
5. *Simple chaugani.*
6. *Ashai Khamhe.*
7. *Simple gurgurā.*
8. *Phatal pench.*
9. *Hubble-bubble or nariyar.*
10. *Thorhiyā.*
11. *Kelundār.*
12. *Gauraiyā.*



bowl is the same in principle as in the cocoanut kind  
The difference is in the smoking-stems (नैचा *naichā*).

Of these there are—

- (a) कुलफीदार *kulphīdār*, that with joints (कुलफी *kulphī*), allowing the mouth-piece to be moved in any direction, A केहनीदार कुलफी *kehanidār kulphī* is a joint like elbow and a जिलबिया कुलफी *jilebigā kulphī* is a twisted joint.
- (b) अटखम्हा *arhai khamhā*, that with two large bends and one small one.
- (c) डेट खम्हा *derh khvmhā*, that with two bends,
- (d) टडिया *tarhiyā* or ठरिया *thariyā*, with a short straight stem—used only by poor Musalmans.
- (e) चौगानी *chungāni*, the simplest kind—used by the poor.
- (f) गौरैया *gauraiyā*, a simple kind, made of pottery.
- (g) लटक *latak*, which bends downwards.
- (h) छकीदार *chhalldār*, ornamented with gold or silver rings (छक्का) *chhallā*.
- (i) सटक *satak*, पेचवान *pevhvān*, पेचदार *penchdār*, or फतहपेच *phatah pench*, are various kinds with the long, snake-like, flexible tube.

#### CHAPTER IX.—THE PIPE-STEM MAKER.

**474.** The pipe-stem maker (नैचाबान्द *naichāband* or नैचावान *naichābān*) uses an *awl* गज *gaj* or (in Patna) सोख *sinkh*; a *polishing-knife* छुरी *chhurī*; a pair of *scissors* काँची *kainchī* or मेकराज *mekraj*; a *saw*, आरी *ārī*; and a pair of *tweezers*, मोचनी *mochnā*. He also uses तरा *tarā* or reed, and चिन *chin* (*Panicum milacem*), a superior kind which comes from Sylheti.

**475.** For making the longest snake-like stems, पेचवान *pechvān* a board (*takhtā*), a string (डोरी *dorī*, and a mould (कालिब *kālīb* are also used. The embroidered work on a pipe-stem is called in South Bhagalpur पानदार *pāndār* or मोरसा *morassā*. The silk work on it is सरासर *sarāsar* or भरावट *bharāwat*, the flowered silk work on it बुटी *butī*, the silver work on it अल्फी *alphī* and the ornamental cloth work, उल्टी चीन *ultīchīn*.

## CHAPTER X.—THE COTTON-CARDER.

**476.** The cotton-carder is धुनियाँ *dhuniyān*. For a description of him and his instruments, see § 334 and ff.

**477.** In addition may be mentioned the पटकन *patkan* which is an instrument for teasing cotton. It is also called गज *gaj* in Tirhut, Shahabad, Gaya, and South Bhagalpur, and साटि *sati* in Champaran and Shahabad. The फटका *phatkā* or फटकि *phatki* is a simple bow used by village women for carding cotton.

**478.** A lion once met a cotton-carder in the forest, and seeing his carding-bow, mistook him for a hunter. To avoid being killed, the lion addressed him द्याधे धनुहि कान्हे बान, कहाँ चले दिल्लीसूतान *hāthe dhanuhī kānhe bān, kahān chale Dilli Sultān*,—with bow in hand and arrow on shoulder, where is the emperor of Delhi going? The cotton carder was equally frightened, but at length mustered courage to reply बन मे रहना बन मे खाना बड़े की बात बड़े पहचाना *ban men rahnā, ban me khānā bare ke bat bare pahchanā* although he lives and eats in the forest, only a gentleman can recognise a gentleman. These sayings have passed into proverbs, the meaning of which is obvious.

## CHAPTER XI.—THE SHOEMAKER.

**479.** The shoemaker is मोची *mochī* or मौची *moncchī* in cities and चमार *chamār* in the country. Among his tools are—

**480.** The thick iron *pounder* for joining the edges of two pieces of leather which have been previously smeared with paste, which is लोहिया *lohiyā* north of the Ganges generally, also लहौंगा *lahungā* to the west of that tract, and पिटना *pitnā* in North-East Tirhut. In Patna Gaya and South-West Shahabad it is लोहङ्गा *lohangā* and in the rest of Shahabad and in South Bhagalpur it is लेहोङ्गा *ehongā* or टिप्पा *tipnā*. In South Munger it is सिंगठा *singthā*. The paste used is लेड़े *leṛē* or to the south-East लर *lai*. In South-East Tirhut it is खरी *khari* लसम *lasam* is a similar paste made of pounded boiled rice.

**481.** The *knife* for scraping the surface of the leather is in North-West Bihar रंपी *rāmpi* or रापी *rāpi*. In Tirhut, the west and South-East Bihar, it is also खरपी *khurpi*. In Gaya it is खरपा *khurpi* and in Patna रंपा *rampa*.

**482.** The large *saw* is सुतारी *sutārī*, with a variant सुतल *sutāl* in Gaya. To the east it is also लोखर *lokhar*, in Champara

लाहखर *lāhkhār*, and in South-East Tirhut आर *ār*. The awl with a hook at the end for sewing is कटरनी *katarni*. In South Bhagalpur it is टकन *takan*, and in South Munger टिपुनी *tipunī*. The medium-sized awl is मंभोलो *manjholā* or मंभोलो *manjholā*.

483. The *horn* for greese is सिङ्गा *singā*; south of the Ganges it is also सिङ्ग *singh*.

484. The *last* is फरमा *pharmā* or (north of the Ganges and the South-East) कलबुत *kalbūt*; south of the Ganges it is also, in Gaya कालबुद *kālbud*, and कलबुद *kalbud* elsewhere.

485. The *wedges* of wood or leather fastened to the last to make it fit are परतहा *puratahā* (also in South Munger), or परताहा *paratāhā* in Shahabad, and पच्ची *pachchī* in the south-west of the same district. In South Munger they are कपहरी *kapachherī*.

486. The *chisel* for paring the edges or the sole is खुरपी *khurā-pī*. The sort of wooden chisel for smoothing the surface of the leather is बेंगा *bengā* to the east, बेङ्गा *beṅgā* north of the Ganges, or बेञ्जोगा *beṅgi* elsewhere south of it. In South Bhagalpur it is पेलन *pelan*.

487. A wooden *block* for beating the leather is हामर *hāmar* in South Munger and Gaya and घामर *ghāmar* in South-West Shahabad. The block on which the leather is cut is पिडिया *pirhiyā*, or in South Bhagalpur सिला *silā*, and in Saran पिरही *pirahī*.

## CHAPTER XII.—THE BLANKET-WEAVER.

488. The blanket-weaver is गड्डो *garēṛī* south of the Ganges and भेंडहार *bhenṛihār* north of the Ganges; also in East Tirhut मड्ड *marar*.

489. He uses a simple *loom*. The stick on which the blanket is wound as it is woven is ओखर *okhar* south of the Ganges. North of the Ganges it is सिंजोय *sinjoy* also सिञ्जो *sinjo* in Tirhut and कमहर *kamhar* in Champāran. The supports for this beam are खुट्टी *khuttī* खाँटि *khānti* or (in Gaya and East Tirhut) खुँटा *khuntā*. In South-East Tirhut they are also गालि *gālī* and गल्लो *gallī* or गलियारी *galiyārī* in Champāran. In Shahabad the left support is called बरनी *barnī*, and the right hand one गाली *gālī*. In the same district the support furthest in front of him is धुरा *dhūrā*, and in Champāran धूँ *dhūi*.

490. The *beam* to which the web is fastened at the opposite end from the weaver is ओहारी *ohārī*. बें *ben* or बेंब *benw* is a wooden imple-

ment which is passed between the thread of the web to drive tight each thread of the woof. In South-East Tirhut it is also called हथा *hathā*.

**491.** The movable *sticks* placed at intervals to separate the threads of the web are तगधरी *tagdhārī* in Tirhut and Saran and बैलट् *bailat* elsewhere, except बैलट् *bailat* in Shahabad and बरत् *barat* in Champaran.

**492.** The *heddles*, or implement for alternately raising and depressing the threads of the web, are चपनि *chapni*; also in South West Tirhut फट्ठो *phatthi*.

**493.** The wooden *scraper* for removing knots or excrescences from the thread is खिखोरना *khikhornā* or खिखोरनी *khikhornā* north of the Ganges, also खिघोरना *khidhornā* in Champaran. In Patna it is खिलोरना *khilornā*, and elsewhere south of the Ganges खिलघोरना *khilhornā*.

**494.** The thick iron needle is सूआ *suā*, or in South Munger सुज *suj*. The *shuttle* is सर्गाँ *sargān* in South Munger and north of the Ganges, and सेरङ्ग *serang* or सेरङ्गा *serangā* south of it.

**495.** In Saran and South-West Tirhut the भौड़ी *bhaṇṇī* is a thick bamboo which is placed between the two threads of the warp. In Champaran it is सासत *sāsāt*, in South-East Tirhut साँसर *sānsar*, elsewhere south of the Ganges सांसत *sānsat*, and elsewhere चोंगा *chongā*.

### CHAPTER XIII.—THE FANCY SILK OR FRINGE-MAKER.

**496.** This man is called पट्वा *patwā* or पटहेरा *pataherā*. In Saran he is called पठहेरी *patheri*.

**497.** He uses the कतरा *katarā* or कतला *katala* a piece of wood with four holes, in which four threads are fixed for winding.

**498.** The *wooden reel* furnished with a handle is बटनी *batanī* generally. The *small wooden reel* is अण्ठो *anti* or चरख *charakh*. An optional local name is गट्ठो *gattī* in South-West Shahabad. गोली *golī*, or in Tirhut and South Munger पेचक *pechak*, is a ball of thread. The *winding-stick* is तोली *tālī* in Patna, बैलन *belan* in Shahabad and लट्ठा *latān* in North-West Bihar.

**499.** His *scissors* are काचि *kaichī*. The *coarse needle* for smoothing roughness in thread is सलाई *sālāi*, also टकूआ *takūā* in East Tirhut, and टेकूआ *tekūā* in Champaran. The ivory *smoother* is मठार *mathār*



or in Saran मठरना *matharnā*. The *large darning-needle* is सूआ *sūā*. The *fine needle* is सूई *sūī*, also ननमुहिया *nanmuhiyā*.

**500.** The iron *hook* with a ring which goes round the toe is अँकुरा or अँकुरा *ankurā*, also अँकुसा *ankusa* and अँकुसी *ankusī* in Gaya and North-East Tirhut. This hook is supported on a stand called थून् *thūnū* in Patna, थौना *thāunā* in Gaya, थल्ला *thalla* in South-West Shahabad, धौना *dhaunā* in the rest of the district, and थम *thum* to the east generally.

**501.** The *drum* of which the thread is wound is परता *paretā* परता *paratā*, or परती *paratī* in North-West Bihār. The Bamboo frame on which the thread is wound is नट्वा *natwa* or लट्वा *lutwa*. In Patna it is नटाइ *natāī*, and in Gaya and the South-East नेटवा *netwa*.

#### CHAPTER XIV.—THE EMBROIDERER..

**502.** The embroiderer is जरदोज *jardoj* or (south of the Ganges) कारचोबी वाला *kārchobiwālā*, and he makes embroidery (कारचोबी *kārchobī*) on the कारचोब *kārchob* or embroidery-frame, on which the work is streched. This frame is rectangular; and of the parallel pairs of sides, one pair is called (in Patna) समसेर *samser* or (in Gaya and the west) समसेरक *samserak*, and the other तीली *tīlī* in Patna, फरद *pharad* in Gaya and Saran, and पट्टी *patti* in Shahabad.

**503.** The small *needle* is सूई *sūī*, and the sewing-awl सुतेमान *sutemān* north of the Ganges, सुतवान *sutawān* in Gaya and Shahabad सूआ *sūā* or बड़ि सूई *barī sūī* in Patna Gaya and South Munger.

#### CHAPTER XV.—THE DYER.

**504.** The dyer is रंगरेज *rangrej*, in opposition to the रंगवाण *rangsāj* or painter. In North-West Bihār he is called रँगरेजो *rangrejī*.\*

**505.** He uses a *vat* or pot sunk in the ground for his dyes. This is called north of the Ganges माट *māt*. In Patna it is माँट *mānt*, and to the east माट *māt*. In Shahabad it is छोँड़ *chhōṇr*, and in the south-west of the district कण्डा *kundā*. In Gaya and East Tirhut it is कुँड़ *kūṇr*, and in South Bhagalpur and East Tirhut गोली *golī*.

\* This word is often confounded with the word अँगरेजो *Angrejī* 'English and in jest, or when speaking facetiously, the English in India are called रँगरेज *rangrejī*, or 'dyers.'

**506.** His *half-round pot* is अथरा *athrā* or नाद *nād* north of the Ganges, in Shahabad, and South Munger. In South-East Tirhut and South Munger it is also called कड़ाहो *karāhī*. In Patna and Gaya it is हाँही *hānrī*, and in South Bhagalpur कड़हाइ *karhāi*.

**507.** The wooden *filter-frame* on which the cloth is hung like a bag with the dye inside is माँजौ *mānjī* or मञ्जी *manjī* generally. In South West Tirhut it is मिरसा *mirṣā*, in North-East Tirhut झोरो *jhorī*, in Gaya माँजौ *mānjī*, and in South Bhagalpur चम्मल *chammal*. The string tied to the cloth is कसन *kasān*, and the cloth with the dye inside it in South Munger and Patna फुलगरना *phulgarnā*.

**508.** The *stirring-stick* for mixing the dyes is डण्टो *dantī*, or in South Munger डन्टा *dantā*, in South Bhagalpur टेखतो *tekhṭī*, and in North-East Tirhut लरना *larnā*.

#### CHAPTER XVI.—THE WOOD-PAINTER.

**509.** The wood-painter is रँगसाज *rangsāj*, as distinct from the रँगरेज *rangrej* or dyer. He uses two kinds of *paints*—one अस्तर *astar*, which is a paste made up with chalk and gum, and the other रोगन *rogan*, which is made up with resin and oil.

#### CHAPTER XVII.—THE TIN-MAN.

**510.** The tin-man (कलैगर *kalaigar*) uses a *bellows*, called भाथी *bhāthī* south of the Ganges and in East Tirhut; elsewhere it is called धौकनी *dhaukani*. Another name current south of the Ganges is एकहत्थू भाथी *ekhṭhṭhū bhāthī*. The two sticks used as handles are north of the Ganges and in South Munger हत्थी *hatthī* or हत्थू *hatthū*, and south of it, and also in Tirhut, डण्टा *dantā*. In South-East Tirhut they are also हत्था *hatthā*. The bamboo pipe is चोंगा *chongā*, also in North-West Tirhut नरौआ *narauā*, in Gaya and Shahabad नराउँ *narāun*, and in South Bhagalpur चोंगी *chongī*.

**511.** The *solder* is रोंगा *rāngā*, and the soldering-iron कैया *kaiyā*. He also uses cotton-wool, रुई *ruī*, and pincers, सरसौ *sarsī* or सँडसौ *sanrsī*. The ठिकड़ा *thikrā* or खोरिया *khoriyā* is the flat tittle for melting the solder.

**512.** The *tin-cutter* is कैंची *kainchī*, and he also uses the small *hammer*, हथौरो *hathaurī*, and the *compasses* परकास *parkāl*. The *tin-scraper* is नेहनी *nehnī* or लेहनी *lehni*; also खुरचुनी *khurchunī* in South Bhagalpur.

1. डण्टो (*dantī*) is really a diminutive of डन्टा (*dantā*).

**513.** The *sabra* *sabrá*, *सबरी sabrī*, or (in South Bhagalpur) *साबल sābal*, is a small kind of *anvall*, made of a bent piece of iron, with one end pointed and stuck in the ground.

#### CHAPTER XVIII.—THE JEWELLER.

**514.** The jeweller is *सनार sonār*, or in Gaya *सनौ sonī*. In Cham - pāran and North-West Tirhut he is *सोनगढ़ा सोनार songarhūā sonār*.

**515.** Amongst his implements are the *tongs*, which are *सँदूसा sanrsā* or *सँदूसी sanrsī*.

**516.** The *pincers* have various names. Large pincers are *चिमटा chimtā* in South-West Tirhut, also *सेहुना sahnūā* generally to the west *सोहना sohnā* to the east and in Gaya, and *चूँटा chuntā* in Patna. Smaller ones are *चिमटी chimtī*, *सेहुनी sehnī*, *सोहनी sohnī*, or *चूँटी chūntī*. Another kind is *गहुआ gahuā*, which are the large pincers. Nippers are *गहुई gahuī*, or in South Bhagalpur *गहुली gahulī*. The *बगमुहौ bagmuhī* are nippers twisted at the head for holding the crucible in the fire. These may also be called *बगसँदूसी bagsanrsī* in North-West Bihār and *बगमुहौ bagmuhī* in Tirhut and Champāran.

**517.** The *जमुरा jamūrā* or *जमुरी jamurī* are *wire drawing-pincers*, and the perforated wire plate is *जन्त्री jantrī* south of the Ganges, in North-West Bihār, and East Tirhut, *जैत्री jaintrī* north of the Ganges generally, and *जतरी jatrī* in Champāran and North-East Tirhut.

**518.** The iron needle-shaped tool for making links of chains is *टेकुली tekulī* to the north-west, *टकआ takuā* to the east and south-west, *टेकुआ tekuā* in Saran, Patna, and Gaya, and *टेकुरी tekurī* in South Bhagalpur.

**519.** The *compasses* are *परकाल parkāl* or *कम्पास kampās*, or in South-West Shahabad *चलौकी chalānkī*.

**520.** The *chisel* with a round knob for embossing circular ornamentation is *खलनौ khalnī*, or in Tirhut *खोलनौ kholnī*.

**521.** The *cold chisel* is *छेनी chhenī*, and a smaller variety is *कलम kalam* south of the Ganges.

**522.** The *cutters* are *कँची kainchī*, and also to the south, except Patna, *कतरनौ katarnī*.

**523.** Amongst *hammers* *हथौरा* or *हथौड़ा hathaurā* is the largest. The medium sized is *मरिया* or *मड़िया mariyā*, with a variant *मरेया mareyā* in North-East Tirhut; in Gaya it is *मठरनौ matharnī*. The smallest

is गोबमुहौ *golamunhān* or गोबमुहौ *golmuhān*; another name is खोबमरिया *kholmariyā* in East Tirhut.

**524.** The small pointed *anvil* is समदान *samdān*. The curved anvil is एकवाड़े *ekwāḍi*, or in East Tirhut एकबे *ekābe*.

**525.** The bell-metal *anvil* sunk with several depressions for making *repoussé* work is कौसला *kansulā* in North-West Bihar, कंसला *kansiā* in East Tirhut, कौसला *kānsulā* in South Tirhut, कौसला *kānsalā* in South-West Bihar, and कसला *kaslā* in South Bhagalpur and South Munger.

**526.** The square-headed *anvil* is निहाइ *niḥāi*, or in Champaran and North-East Tirhut नेहाइ *nehaḍi*, and नहाइ *nahāi* in South-East Tirhut. In South Bhagalpur it is लिहाइ *lihāi*,

**527.** The *anvil blocks* sunk in the ground are चाहा *chāha* in Saran and South-West Shahabad. In Champaran and West Tirhut they are ठेहा *thehā*. In Shahabad they are एकठा *ekthā*. In Patna, Gaya, and Tirhut they are परकठ *parkath*, and in South-East Tirhut also पिरगिठौ *pirgithi*.

**528.** The *blow pipe* is बकनार *baknār*, or in Saran बकनल *baknal*.

**529.** The hollow *cane for blowing* up the fire is नरी *narī*, with local variants नारी *nārī* in Gaya, लारी *lārī* in North-East Tirhut and South Bhagalpur. In South-East Tirhut it is optionally फुकाठी *phukāthi*. The *fireplace* is अंगैठा *angaiṭhā* north of the Ganges and अंगेठा *angethā* south of it. Another name of this last is बोरची *borsi*. The *fan* for blowing up the fire is पन्हा *pankhā* or पन्खौ *pankhī*; also in South-West Shahabad it is बेनियौ *beniyān*. In North-East Tirhut भट्ठी *bhethi* is the dry powdered earth used for cooling the hot metal.

**530.** The small clay *crucible* is चड़िया or चरिया *ghariyā*. It is made of a mixture of clay and rags called in Shahabad कपरोट् *kampraut*, and in Champaran कपरोट् *kapraut*.

**531.** An *ingot* not beaten out is कामी *kāmī*, or in Gaya एकवाड़ *ekwāḍi*. In Saran it is थक्का *thakkā*, in Champaran and North-West Tirhut छलकी *chhalakī*, South-East Tirhut गद्दी *gaddi* or थाक *thāk* (also in South Munger), in South Bhagalpur थौक *thauk*, and in Tirhut generally except the north-west छिलकी *chhilakī*. A block of silver beaten out flat is चौरसा *chaurṣā*.

**532.** The iron *ingot mould* is परगहनी *pargahanī* to the west and परघनी *paragahanī* in Patna and Gaya. In East Tirhut it is धारा *dhārā*, in Saran कम धारा *kam dhārā*, and in South Bhagalpur नाबौ *nābī*

**533.** The *moulds* of various sizes into which metal is beaten are कटकिरा *katakirā* north of the Ganges, कटकिरा *katakirā* south of it to the east, ठस्सा *thassā* in Saran, and ठप्पा *thappā* in Gaya and Shahabad. In Shahabad similar moulds are बहका *bahakā*, लहेरिया, *laheriyā*, गोखलू *gokhlū* (also in South Bhagalpur), and मोतिया *motiyā*. To the west रहटवार *rahatwār* is a mould in which round articles are beaten into shape, and गुंजरौ *gunjarī* is a similar smaller one. In the same tract पगड़ी ठसा *pagurī thasā* are milling moulds, such as those in which the edge is given to a rupee. The last are called in South Bhagalpur खीरा बिचौ *khirā bichchī*, बाँह *bānh*, or पगड़ा *pagrā*.

**534.** *Pattern stamps* for ornaments are ठाँसा *thonsā* in Shahabad, ठासा *thāsā* in Gaya and South Bhagalpur, ठाँस *thāns* in Patna, and छाप *chhāpā* in South-West Shahabad and South Munger.

**535.** The कटोरी *katorī* is a box or cup for holding scraps of silver. In North-East Tirhut it is called डिबिया *dibiā*, and in Tirhut and to the east सितुहा *situhā* or रंगेहरी *rangehari*.

**536.** The *polishing-brush* is बरौंछी *baraunchhī*. In South-East Tirhut it is also called कुचौ *kuchchī*. The polishing stone is ओपनी *opnī* or पोत *pot*.

**537.** The *touch-stone* is कसौटी *kasautī*. A *jeweller's wages* is गढ़ाई *garhāi*.

## CHAPTER XIX—THE LAPIDARY.

**538.** The lapidary is हक्काक *hakkāk*, or in South Bhagalpur मोहली लोहार *mohli lohār*, and he uses a revolving *grindstone* or सान *sān* or in Shahabad चकरसान *chakarsān* made of corundum powder and lac. The bow for turning this is कामाना *hamānā* or (to the west) कामानी *hamānī*. Its props are खूँटा *khūntā*, देवाली *dewalī*, or एकटा *ekthā*. Its wooden axle is साँखा *sānhā* in Patna and Gaya, लट् *lattū* in Shahabad, and कून *kūn* to the east.

**539.** The agate *burnishers* are घोंटा *ghontā*, and the round ones सिल्ली *sillī*; the *princers*, चूँटो *chuntō* in Tirhut, Patna, Gaya, and the east, चिमटा *chimtā* in Saran, and सेहुनी *sehunī* in Shahabad; the iron *graver* is सलाइ *salāi*; the *cutters*, कैचौ *kainchī*; the small *hammer*, हथौरी *hathaurī*; the *anvil*, निहाइ *nshai*; the *pincers*, सँदसी *sanrsī*; and the revolving *awl* बिला सान *jila sāl* or खर सान *khār sāl*.

## CHAPTER XX.—THE SEAL-MAKER.

**540.** The seal-maker is मोहरकन *moharakān*, and he uses a machine called a चरख *charakh*, of which the principal portion is a revolving awl, बरमा *barmā*.

**541.** The *hammer* which he uses is मथनी *mathanī* or मरिया *mariyā*; the *stone* to which the metal to be engraved is fastened is टेमा *dhēmā*; and the *diamond* pen is कलम *kalam*.

## CHAPTER XXI.—THE GOLD-WASHER.

**542.** The gold-washer is called नियरिया *niyariyā* or नियारिया *niyāriyā* north of the Ganges and in Patna; elsewhere south of the Ganges he is called सनधोआ *sandhoā*, and South Bhagalpur नियार घोआ *niyār dhoā*.

**543.** He uses the कटरा *katharā* or *wooden pan* for washing the ashes of jeweller's shops. Another name current in Patna and Gaya is कठौती *kathautī*. The *ashes* are नियारा *niyārā* or नेआरा *neārā*, and they are collected by a scraper, खुरपा *khurpā*, and a broom, कुँचो *kunchī* or मूठा *muthā*. South of the Ganges the पखुरी *pakhurī* is an iron instrument for collecting the ashes.

**544.** His *sitting-pan* is छटन *chhattan*, or in Patna and Gaya टकना *dhakanā*. In South Bhagalpur it is चौहटा *chauhattā*.

**545.** His *bellows* are भाथी *bhathī*; his *blow-pipe*, बकनार *bakanār* or in Shahabad बकनल *bakanal*; and the earthen pipe of the vessel which remains in the fire, सुसवा *suswā* north of the Ganges and सूँसा *sūnsā* south of it. In Saran it is also नरौआ *narauā*.

**546.** His *pincers* are सँढ़सी *sanrasi*, or in North-West Tirhut सनसा *sansā*; and the iron *stirrer* सौंक *sīnk* north of the Ganges and सौँख *sīnk* south of it. Another name of the latter is सलाह *salāi* in North-West Bihar.

**547.** The earthen crucible is घड़िया or घरिया *ghariyā*, also डोब *dōb* in Patna and Gaya and अड्डा *addā* in South Bhagalpur. These crucibles are of two kinds: the first only destroys the dirt, leaving all the metals behind, and is called बगलौटी *baglautī*. The second destroys all the baser metals left by the first, and leaves only the gold and silver untouched. It is called पुक्कर *puṅkar*.

CHAPTER XXII.—THE BRAZIER.

**548.** The brazier is ठठेरा *thatherā*, but in Shahabad he is also called कसेरा *kaserā*, which properly means a brass-founder. In North-East Tirhut he is ठठेरि *thatheri*. He is famous for his powers of swindling, as in the proverb ठठेरि ठठेरि नहिं बदला होय *thatheri thatheri nahin badlā hoy*,—braziers don't traffic with each other (for if they did, it would be diamond cutting diamond).

**549.** He uses the निहाइ *nihāi* or नेहाए *nehāe*, or *anvil*. In East Tirhut this is also called लेहाए *lehāe*, and in Patna, Gaya, and South-West Shahabad पथल *pathal*. The समदान *samdān* is the pointed anvil, which is also called in Gaya and Shahabad एकवाइ *ekvāi*. The सबरा *sabrā* or, in the south-east सावर *sābar*, is an anvil round at the top. The circular anvil for shaping the mouth of a vessel is चौका *chaukā* south of the Ganges and बगलभरुआ *bagalabharuā* north of it. South of the Ganges the गेड़िया *geriyā* (Gaya) or दुगोड़ी *dugorī* (west) is a sort of wooden anvil or block. The गोली सबरी *golī sabrī* is a kind of anvil for pushing up any indentations. In South Bhagalpur it is called गोलसावर *golasābar*. The खरवे *kharwe* or in Shahabad दबठा *dabthā*, is a kind of anvil on which hollow vessels (गगरा *gagrā*) are hammered out. It stands on the two-legged दुगोड़ी *dugorī*, also called खराट *kharāt*.

**550.** The *cutters* are कैची *kainchī*, also कात *kāt* in Gaya and North Tirhut.

**551.** The *stirrers* are —(a) for stirring solder, कैया *kaiyā* south of the Ganges and सराइ *sarāi* north of it; also लोपन *lopan* in East Tirhut: (b) the iron stirrer for mixing up the flux, पनदेनी *pandenī* north of the Ganges and Gaya, पेनेनी *penenī* in Shahabad, and पनकाठी *pankāthi* (of wood) in South Bhagalpur.

**552.** The *pincers* are सनसी *sansī* or सड़सी *sanrasi*, also गहुआ *gahuā*; the file रेती *retī*, and the *hammers* हथौरा *hathaurā* or हथौरी *hathaurī*, also मठना *mathanā* north of the Ganges and to the west, मरिया *mariyā* in East Tirhut, and घन *ghan* in North-East Tirhut.

**553.** The *vessel for holding the flux*, सोहागा *sohagā* or पाएन *pāen*, is कटोरी *katorī*. In South Bhagalpur it is पनवाला *panawālā*.

**554.** The *bellows* are भाथी *bhāthi*; the *crucible*, चड़ीया *chāriyā* or चरिया *chariyā*; the *tongs*, सनसी *sansī*; and the perforated *cover for the crucible*, ओहार *ohār* north of the Ganges, South Munger, and South-West Shahabad; [also: झांप *jhāmp* in South-East Tirhut and South



Munger, भाँपन *jhāmpan* or भाँपना *jhāmpnā* in Patna and Gaya, छिपौना *chhipaunā* elsewhere in Shahabad, and तरहाइ *karhāi* or मुन्दन *mundan* to the east.

**555.** The *mallet* is मँगरी *mungrī*. The *scales* are तराजू *tarājū* or तरजूई *tarjūī*. The *polisher* is छोलनी *chholnī* or लेहनी *lehnī*. In South Munger it is also नेहनी *nehnī*.

#### CHAPTER XXIII.—THE BRASS FOUNDER.

**556.** He is कसेरा *kasera*, and in Gaya also तम्हेड़ा *tamherā*.

**557.** He uses *moulds* of various kinds, called साँचा *sanchā*, or in Shahabad कामकरना *kamadharṇā*. His *lathe* is खराद *kharād*, or in Shahabad and South-East Bihar कुन्द *kund*. His large *pincers* are सँझा *sanṛasā* or सनसा *sanasā*. His *crucible* घरिया *ghariyā*, of which the mouth is मुँह *munh*. His broad chisel is चौरसा *chaurasā* or चौरसी *chaursi*, also लेहनी *lehanī* in Shahabad and छेनी *chhenī* in the south-west of the same district.

#### CHAPTER XXIV.—THE BRASS BANGLE-MAKER.

**558.** The brass (काँसा *kānsā*) bangle-maker (ठठेरी *thatherī* or ठठेरा *thatherā*) makes बाँही *bāñhi*, which are brass bangles worn by the lower classes. To the east they are called बतिसी *batisī*, and in South Bhagalpur बस्ती *bastī*. When a number of these are worn, those at each end are called बन *ban* or (South-East Tirhut) कचरखी *kachrukhi* and (Saran) कतरौ *katarī*. Of these the one highest up the arm is called अगुआ *agua* or अगेला *agelā*, and that nearest the hand, पछुआ *pachhuā* or पछेला *pachhelā*.

**559.** He uses the following implements. Variants of the names already given in other chapters will not be repeated here :—

**560.** नेहाय *nehāy*, the anvil ; हथौरी *hathaurī*, the hammer सँझा *sanṛasi*, the pringers ; रेतौ *retī*, the file ; छेनी *chhenī*, the cold chisel ; भायो *bhathī*, the bellows ; घड़िया *ghariyā*, the crucible ; and डाड़ा *dhārā* or साँचा *sāñchā*, the mould, in which कामी *kāmī* is the orifice through which the molten alloy is poured.

#### CHAPTER XXV.—GLASS-MAKER AND GLASS BANGLE-MAKER.

**561.** These are the बीसा धरेवाला *sisā dharewālā* or glass-manufacture ; the मनिहार *manihār*, who makes glass bangles ; and the घुरिहार

or चुड़िहार *churihār* or चुड़िया *churiyā*, who makes the embossed ornaments on glass bangles.

**562.** Their *furnace* is called भट्टी *bhatthī*, of which the opening through which the melted glass is removed is बारा *bārā* north of the Ganges, मोहड़ा *moharā* in Shahabad, and elsewhere दरवाजा *darwājā*. This is closed by a cover called ओलवारो *olwāri* north of the Ganges and in South Munger, ओलवारो *olwāri* in South-West Shahabad, टपौना *dhapaunā* in Shahabad, and elsewhere झपना *jhapanā*.

**563.** The earthen *crucible* is ठिकार *thikkar* or ठिकरा *thikarā* generally, also कड़ाहो *karahī* in South-East Tirhut, and डिबरा *dibarā* in Patna and Shahabad.

**564.** The *spoon* for putting the glass into the crucible is करकुल *karchkul*. The iron *hook* for taking out the glass is अंकुरी *ankurī* or अंकुरा *ankurā* in Patna and the west, अंकुरा *ankurā* in South-East Tirhut, हथ अंकुरी *hath akurī* in South Tirhut, हथ उकरी *hath ukrī* in South Bhagalpur, and धरनी अंकुरी *dharnī akurī* in Champaran. The instrument for turning the glass in the crucible is अंकुरा *akurā* generally, and कलकुला *kalchkulā* to the west.

**565.** The *stone* on which the ring is shaped is पत्थर *patthar* or पत्थल *patthal* north of the Ganges, and पथरी *pathrī* south of it. The *mould* with a handle for shaping the bangle is कालबूत *kālbūt* north of the Ganges, and कलबूद *kālbūd* or साँचा *sānchā* south of it. The handle of this is सरकडी *sarkandī*.

**566.** The long iron *poker* on which the glass is melted is सलाग *salāg*; the flat iron instrument for shaping the ring is माला *malā*; and the instrument for widening the ring to the required size बंधवार *bedhwār* in North-West Bihar, बंधवारो *badhawārī* in Patna and South Tirhut, and बंधरना *badharnā* south of the Ganges. The छोटी बंधवारो *chhotī bedhawārī* &c., or छोटी अंकुरी *chhotī akurī*, is the instrument for taking the ring off the mould. In South Bhagalpur it is घरनो *gharanni*.

**567.** Other *instruments* used by the glass bangle-maker are टिखठो *tikhthī*, which are bamboo slips for holding the bangles in the fire; पन्नो *pannī*, leaves of solder; फोकाठो *phokāthī* (Gaya and South Bhagalpur), फौफो *phonphī* (West Tirhut and South-West Shahabad), or नरी *narī* (Patna, South Munger, Tirhut and rest of Shahabad), which is the pipe for blowing up the fire; the अंगेठा *angethā* or अंगेठी *angethī* which is the fireplace; and चूँटा *chuntā* (Shahabad), चुण्टा *chuntā* (Tirhut, Gaya, and South Munger), चूँटी *chūntī* (South Bhagalpur), or चिमटा *chimatā* (generally), which is the pincers.

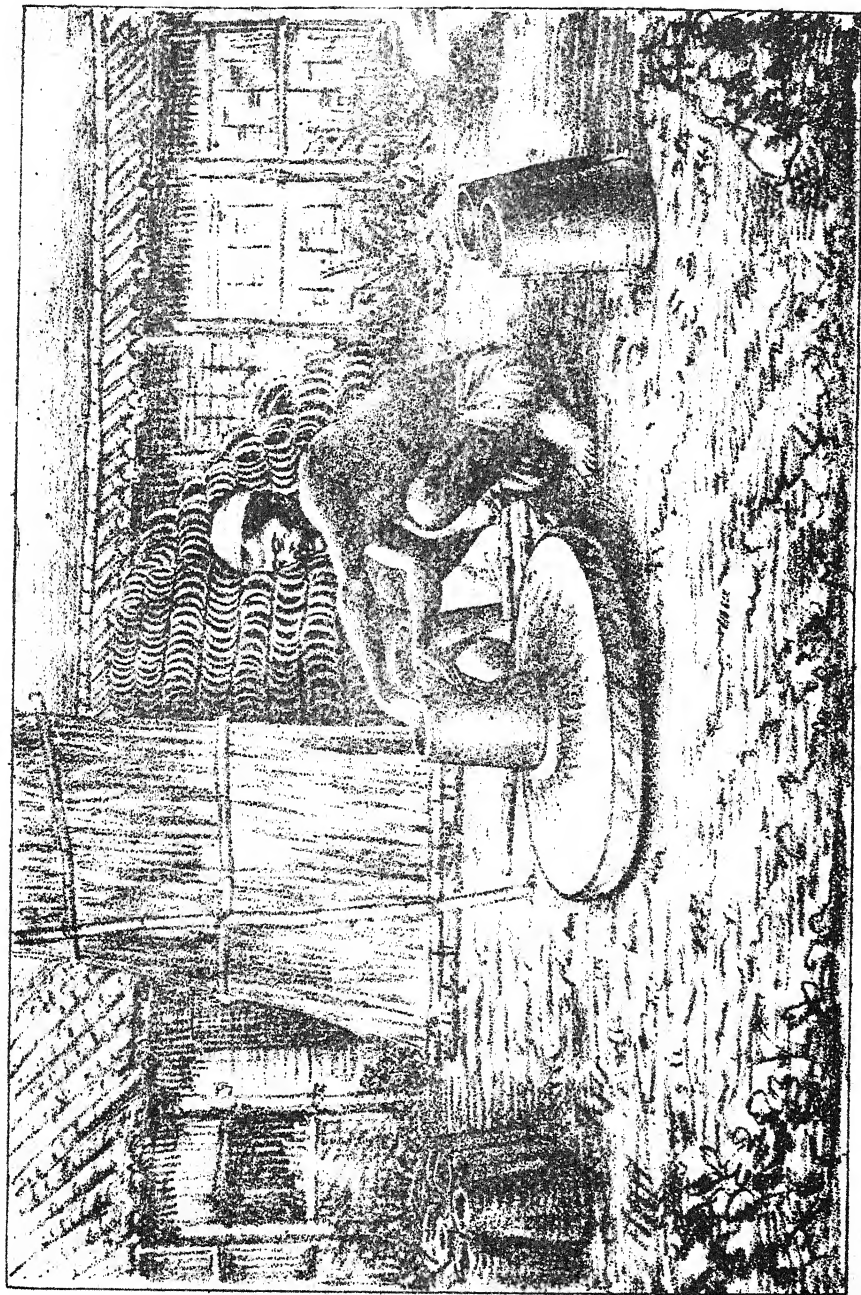
**568.** In Shahabad a famous maker of glass bangle ornaments was one *Samman Churiyā*. It is said that when boys he and a king were pupils in the same school, and each promised that on his marriage he would show the other his wife. Samman married first, and did so. When, however, the king married, he refused to carry out the agreement and show his wife to Samman. The latter thereupon disguised himself as a female bangle-maker, and gaining admission to the female apartments, sold some ornaments to the queen in the presence of the king, who praised the workmanship, saying the bangles were like ivory ones. Next day the king began to boast of his high character, and how he would never allow his wife to be seen by an outside man, when he was interrupted by Samman reciting the following verse, which showed the other how he had been made a fool of :—सम्मान चुरियाऊ गढ़े ज्यों हस्ती के दन्त, बाँह पकड़ि रस लेत हूँ, बैठे देखें कन्त *Samman Churiyā ū garhen jyon hastī ke dant, bānh pakari ras let hain, baithe dekhē kant*,—Samman the bangle embosser makes bangles like ivory. He held her by the arm, and had the pleasure (of seeing her) while her husband was sitting by.

**569.** The stamp for making embossed ornaments on the bangle is साँचा *sānchā* (Tirhut and the south-east), करैली कटना *karailī katnā* (Champaran), ठप्पा *thappā* (South-West Shahabad), and छापा *chhāpā* (Tirhut and elsewhere in Shahabad). In Champaran and South-West Tirhut तोगर *togar* is an instrument for embossing.

#### CHAPTER XXVI.—THE LAC BANGLE-MAKER.

**570.** The lac (साख *lākh* or लाह *lāh*) bangle-maker is लहेरी *laherī* or लहेरा *laherā*. He uses a block of wood with a handle, on which the bangles are fitted, which is called कुन्द *kund*; a साँचा *sānchā*, which is a brass mould for embossing ornaments; and a चुभकी *chubhkī* (and also to the east चुभती *chubhtī*), which is an ivory mould for embossing. His bamboo pipe for blowing the fire is नरी *narī* or नारो *nārī*, also फुकाठी *phukāthī* or लारो *lārī* in South Bhagalpur and फुखाठी *phukhāthī* in North-West Tirhut.

**571.** A bangle whether of glass or lac, is चूड़ी *chūri*. The latter variety is also called लहठी *lahathī*. Of these the thickest, or keeper which prevents the thinner ones slipping over the hand, is बँगी *kanganī*. The end bangles of a set are बन्द *band*, or in South Bhagalpur लरना *laranā*, and the intermediate ones सुरकी *surkī*, and in South Bhagalpur पड़टी *pahatī*.



*Potter (Kumhār) at work*



## CHAPTER XX VII.—THE POTTER.

**572.** The potter is generally called कुम्हार *kumhār* or कुम्हारा *kumharā*; in the east he is also called पण्डित *pandit*, and in Patna and Gaya also परजापत *parajāpat*. In Shahabad he is कुँहार *kumhār*, and in the south-west of the district कोहार *kohār*. Concerning him there is a proverb, निचिन्त सूते कुम्हारा, मटिया न ले जाय चोर *nichint sūte kumharā, matiā na le jāy chore*,—the potter sleeps secure, for no one will steal clay. His wife is known as कुम्हैनि *kumahaini* or कुम्हैइन *kumahaiin* as in the proverb तेली बैल ला कुम्हैनि सत्ति *teḷī bail lā kumahaini satti*,—for the sake of the oilman's ox; the potter's wife has become *suttee*, i.e., she interests herself in other people's affairs.

**573.** His *wheel* is चाक *chāk*, which is turned by a stick, चकैठ *chakaith*, or in North-East Tirhut छरि *chhari*, on a peg, which is कौला *kilā* or किल्ला *killā* to the west, and खूंटो *khūntī* or खट्टी *khuttī* to the east. In South Bhagalpur it is, however, सिल्ला *sillā*.

**574.** The implement for mixing the clay is लेहसुर *lehasur* north of the Ganges and लहसुर *lahasur* south of the Ganges generally. In Shahabad it is कटनी *katani*, and in South Bhagalpur पट्टा *pattā*.

**575.** The *rammer* for consolidating the clay is पीटन *pītan* when made of wood; when made of earthenware it is पोंड़ *pōṇṛ* north of the Ganges generally and in Shahabad, पिहौर *pirhaur* or पिंड़री *pinrhurī* in Patna, and पिंड़र *pinrhur* in Gaya. In South Bhagalpur it is पिनौरी *pinaurī*. The clay is smoothed with an instrument called मिलौना *milaunā* north of the Ganges and in South Munger, and also मजनौ *majanī* in South-East Tirhut and South Bhagalpur.

**576.** The *moulds* for shaping vessels are अथरी *atharī* generally. Other names are कटअथरी *kathathrī* in Patna and करथरी *kuratharī* in South Bhagalpur. The pots when ready are severed from the wheel by a string called छेवन *chkevan*; also छौनी *chhaunī* in Patna and छेवनी *chhewnī* to the east. In South Bhagalpur it is छेवनी *chhewno*. Another name is कमठो *kamathī* in North-West Tirhut. The सचा *sanchā* or साँचा *sānchā* is a mould used in making tiles.

**577.** The *Kiln* is आवा *āwā*.

**578.** The *clay-pit* has many names, viz. चूआँ *chūān* (South-West Tirhut), खँडार *khāṇṛar* (Patna), मटिखान *matikhān* (West Tirhut, Gaya, and Shahabad), मटखना *matakhaṇa* (South-West Shahabad and Tirhut), मटखभा *matakhabha* (South Bhagalpur), मटकोर *matakore* (Patna and

South Munger), and मटियार *matiyār* (South-East Tirhut). Other names are कोहङ्गर *kohanragar* in Saran and मटखम *matakham* in North-West Tirhut.

**579.** The earthen pot in which the water which the potter uses while making the vessel is kept is called चकवर *chakwar* in the north-west ; also अथवानौ *athawāni* in North-West Tirhut, हथवानौ *hathawāni* in Gaya and South-East Tirhut, and कदैठ *kadaith* in South Munger. In South Bhagalpur it is चकौड़ी *chakorī* or हथपानौ *hathapāni*.

## CHAPTER XXVIII.—THE FIREWORK-MAKER.

**580.** The firework-maker is आतसबाज *ātasbāj* or आतशबाज *ātashbāj*. In Shahabad and South Bhagalpur he is रवाईसवाला *rawaisawala*. In South Bhagalpur गौड़ौ *gonrī* is the name of a caste whose employment is to make fireworks.

**581.** He uses a *grindstone*, which is चक्री *chakkī* to the west and in South Bhagalpur, and जाँता *jāntā* in Tirhut and to the east ; also in East Tirhut चकरौ *chakarī*. In South-West Shahabad it is सिल *sil*.

**582.** His *ramrod* for ramming the powder is कलबुत *kalabūt* generally, with a variant कलबूत *kalabūt* in South-West Shahabad. In the rest of Shahabad it is सुम्बा *sumbā*, and in South-East Tirhut optionally सम्हा *sumhā* when made of iron. In Saran it is गज *gaj*. The wooden roller used in making a Roman candle is खोलकड़ा *kholakrā*, and in South Bhagalpur also खोलनौ *khotanē*.

**583.** His *saw* is आरौ *ārī* ; his *knife*, चूरी *chūrī*. A flat heavy one is बाँकी *bānkī* in Saran and Champaran, बाँक *bānk* in Shahabad, दाब *dāb* in Tirhut, and दबिया *abiyā* also in the north-east of the same district. His *awl* is बरमा *baramā*, and his *file* is रेतौ *retī*.

**584.** His wooden *platter* is कठरा *katharā* to the west, कठौती *kathautī* or कठौत *kathaut* in Patna, Gaya, and East Tirhut, and कड़हाइ *karhāi* in South Bhagalpur अथरा *atharā*, in Tirhut, Gaya, and South-West Shahabad, is a kneading-troach, similarly used.

**585.** Among the fireworks which he makes are—

- (a) The hand *Catherine wheel*, चरखी *charakhi*, and that which is mounted on a pole, चक्कर *chakkar*, राधे चक्कर *radhe chakkar* (South-East Tirhut), or चकरवान *chakaraban* (Shahabad).



Of these, the pipes in which the powder is placed are नाल् *nāl*, or to the east लाल् *lāl* or लाला *lāla*, and in South Munger नल्ला *nallā*. The pipe in which the axle works is also called नाल् *nāl*. &c., as above; also पुल्लौ *pulli* in South-West Shahabad कुलफी *kulaphi* in South Bhagalpur and in South-East Tirhut दनियाली *danigālī*. The axle itself is मकरी *makarī* or कुच्छी *khuchchi* north of the Ganges generally, and also फोफी *phonphī* to the west. The spokes and rim of the wheel are धाँचा *dhāncā* to the west or धंचरी *dhancharī* in Saran, ठाट् *that* in Tirhut, मड़री *marari* in South Munger, and मेंड़रा *menrara* in South Bhagalpur.

- (b) There are various kinds of *bombs*; amongst them are सुचम्प *bhuchampā* or सुचप्पा *bhuchappā* (north of the Ganges) or भुइं चम्पा *bhuin champā* (south of it), अनार *anār* (generally), कुल्हिया *kulhiyā* (north of the Ganges) or लौकी *laukī* (east generally), बमगोला *bamagola* (generally) or गोला *golā* (Champaran and North-East Tirhut), तड़ाका *tarākā* (south of the Ganges), नास पास *nas pāl* (generally) दांतुआ *dantuā* and तोरना *toranā* (Shahabad), A long kind of bomb is north of the Ganges चहका *chahakā*.
- (c) The *balloon* is पेटारा *petārā* south of the Ganges, and पेटाड़ा *petārkhā* or गोबारा *gobārā* north of the Ganges, to the west. In North-East Tirhut it is उरता पेटाड़ा *urtā petārkhā* and in South-East Tirhut उरन पेटाड़ा *uran petārha*.
- (d) The *rocket* is हवाई *hawāi* or असमान तारा *asamān tārā*; also छड़ी *chharī* in North-West Tirhut. In South-West Shahabad, Saran, and Champaran बान् *bān*, and in North-East Tirhut जङ्गी बान् *jangī bān*, is a species of rocket.
- (e) The *Roman candle* is महताबी *mahatābī* generally, also दस्तौ *dastī* north of the Ganges and गल्लर *gallar* in Shahabad and East Tirhut.
- (f) *Other fireworks* are महताब *mahatāb*, खजूर *khajūr*, किला *kitā* (a miniature fort, of which the bastions are बुरजी *burjī*), गज्ज सितारा *ganj sitārā*, कदम गाछ *kadam gāchh*, चादर पड़ाकेदार *chādar parakedār*, सादा चादर *sādā chādar*, चादर *chhādar* or (East Tirhut) सौसन के टट्टी *sausan ke tattī* चाँद, चरखी *chand charakhī*, पटेबाज *patebāj*, किरिन *kirin* or

(North-East Tirhut) किरिन चक्कर *kirin chakkar*, कुकुन्दर *chhuchhundar* (West Tirhut and South-West Shahabad), जलेबी *jalebī* (South-West Shahabad), मुररा *murarā* or मरहा *marahā* (South-West Shahabad and Gaya), चन्दर कला *chandard kalā* (South-West Shahabad), पड़का *parakā* or (South-West Shahabad), पटाखा *patākhā* (Chinese crackers), मूढ़ा *mūḍā*, दीपक *dīpak*, जूही *jūhī*, रसपाल *rasapāl* (Saran and Champaran), अरदाना *aradānā* (East Tirhut), देव *deb* or देव *deo* (a flying monster), नटबाज *natabāj* or लरत देव *larat deb* (fighting monsters), कैत बान *kait bān* (a round rocket), फारसी गोला *phārasī golā*, टट्टी लौलू फार *tatti līlū phar* (south of the Ganges), घन चक्कर *ghan chakkar* (south of the Ganges), मोर चक्कर *mor chakkar* (south of the Ganges), मोर बाज *mor bāj* (south of the Ganges), पंचरखी *pancharakhī* (Shahabad), चौताना *chautānā* (Shahabad), हजार बीन *hujār bīn* (Shahabad), चौधड़ा *chaugharā* (Shahabad) हुलुक *huluk* (Shahabad), and बतसा *batāsā* (Patna), which is also called अंगारी *angārī* in Shahabad. In South Bhagalpur लौकी *laukī* and पड़का *padukā* have been noted.

## CHAPTER XXIX.—THE BOOKBINDER.

586. The bookbinder is in North-West Bihar दफदरी *daphadarī* and in East Tirhut दफतरी *daphatari*. In South-East Tirhut he is also called कागजी *kagajī*. South of the Ganges he is जिल्दबन्द *jildband*, or in Shahabad जिल्दगार *jildgar*.

587. His screw-press is सिकंजा *sikanjā*. Another kind of press is मकरी *makrī*. The wooden boards for putting between the books in the screwpress are तख्ता *takhtā* or (in Patna and South Bhagalpur) तख्तो *takhtō*. In Shahabad and North-East Tirhut they are पटरी *patarī*; in South-East Tirhut, पिर्हिया *pirhiyā*; and in South-East and North-West Tirhut, निशकरदा *nishakardā*.

588. The paper-cutter is कतरनी *kataranī*, or (in Champaran) पाढ़ *pārḥ* or बाढ़ *bārḥ*. The scissors are कैची *kainchī*, or in North Bihar also मेकराज *mekrāj*.

589. The iron mallet is हथौरी *hathaurī* or मारतौल *mārtaul*, and the awl सूआ *sūā* north of the Ganges generally and in Shahabad and South Bhagalpur, सुराखी *surākhī* in Patna, सुलाखी *sulākhī* in Gaya,

सुतारी *sutārī* north of the Ganges, and टेकुआ *tekuā* optionally in South-East Tirhut. The *needle* is सुई *sui*.

**590.** The *embossing-wheel*, which is an instrument with a small revolving wheel for embossing the binding, is फिरकी *phirkī* in North-West Bihar and South-East Tirhut, चक्की *chakkī* in Tirhut and Patna, चक्कर *chakkar* in Gaya and South Bhagalpur, and चक्का *chakkā* in Shahabad. Other dies for embossing are फूल *phūl* or (optionally in Champaran and Tirhut) टप्पा *thappā*; also झालर *jhālar*, जनजीरा *janjīra*, and दोसूती *dosūtī*.

**591.** The *cutter* for paring edges is झामा *jhāmā* north of the Ganges and Patna, and सोहन *sohan* elsewhere. A file for the same purpose is रेती *retī*.

**592.** The wooden *tool for smoothing the binding* is सेलेस *sales* (corruption of English 'slice'). It is also called तिल्लौ *tillī* or तीली *tīlī*, and in East Tirhut कमचो *kamachī*.

**593.** The *leather-scraper* is खुरपी *khurapī*, also north of the Ganges हिलनी *chilani*. पत्थर *patthar* is the flat stone on which the leather is scraped.

### CHAPTER XXX.—THE ROPE-TWISTER.

**594.** The rope-twister is कंजर *kanjar* in North-West Bihar and Gaya, and चाँई *chain* in West Tirhut. In Shahabad and Gaya he is रसबण्टा *rasabantā*. The art of rope twisting is बटनाइ *batnāi*.

**595.** His rope-twisting implement is called घिरनी *ghirni* or घिरनई *ghirnaī*, also घड़ी *gharī* in South-West Tirhut. Of this the भौरकली *bhaurakalī* is a flat stone with a hook, to which the rope is fastened as it is being twisted; sometimes a peg, खूंटो *khuntō*, is used for this purpose. The board or bamboo fixed in the ground and perforated with holes, by which the strands, लर *lar*, pass is called गड़ाड़ी *garārī* north of the Ganges, गरारी *gararī* in Patna, घररी *ghararī* in Gaya, and घिरनी *ghiranī* in Shahabad. The strands are fixed to the ends of pegs, बेलन *belan*, which revolve in these holes.

**596.** The string used to move the machine is घिरना *ghiranā*.

**597.** When cables and thick ropes are made, an instrument called (north of the Ganges) हतथा चरक *hatthā charak* and (south of the Ganges) मूठा *muthā* is used. This is a grooved block, in the grooves of which the strands are fixed to secure uniformity in the twisting. A man holds it in his hands, and carries it forward as the strands are twisted.

**598.** A simpler kind of machine is called चरख *charakh* or चरखी *charkhī*. It consists of only a bent wooden handle, डण्डी *dandī*, and a perforated board. The strands are fastened at one end to the handle, and the other ends are twisted by hand.

---

#### CHAPTER XXXI.—THE WEAVER'S BRUSH-MAKER.

**599.** The weaver's brush-maker is called कुँच बँधवा *kunch-bandhawā*. The brush is called कुँची *kūchī*, कुँच *kūch*, &c. (See Chapter on Weaving.)

**600.** He uses the साँचा *sānchā*, which are two moulds for keeping the brush in order while it is being prepared. He beats the brush with a ठोकना *thokanā*; and he has a flat piece of wood called पटरी *patari* for keeping the bristles in order.

---

#### CHAPTER XXXII.—THE BOW-MAKER.

**601.** A bow is कमान *kamān*, or in North-East Tirhut कमठा *kamathā*, and its maker is कामनगर *kamangar*. He has no special implements.

---

#### CHAPTER XXXIII.—THE WEAPON-CLEANER.

**602.** The सिकिलगर *sikilgar* or arms-cleaner uses a रखा *randā*, or in North-East Tirhut झाम *jhām*, which is a kind of plane for cleaning off rust; a गुल्ली *gullī*, a piece of hand stone for a similar purpose; कुरन *kurun*, a kind of stone powder. He also uses a सिँघौटा *singhautā* or polishing-horn, a नासकली *nasakali* or iron instrument, and गद्दी *gaddī* or thick cloth, both used for varnishing.

## DIVISION II.

### DOMESTIC APPLIANCES AND UTENSILS.

#### SUBDIVISION I.

#### APPLIANCES USED IN THE PREPARATION OF FOOD.

#### CHAPTER I.—SIEVES.

**603.** The winnowing-sieve is *सूप* *sūp* or *कोलसूप* *kolasūp*. The former is also used for sifting grains of various sizes. It is made of reeds. The latter is used for winnowing only, and is woven of bamboo slips. They are both oblong in shape, and have a low wall round three sides, called in East Tirhut *मड़रा* *mararā*. Other names are *कोनिया* *koniyā* (North-East Tirhut) and *डगरा* *dagarā* (see § 47) in Gaya, Champāran, and North-West Tirhut.

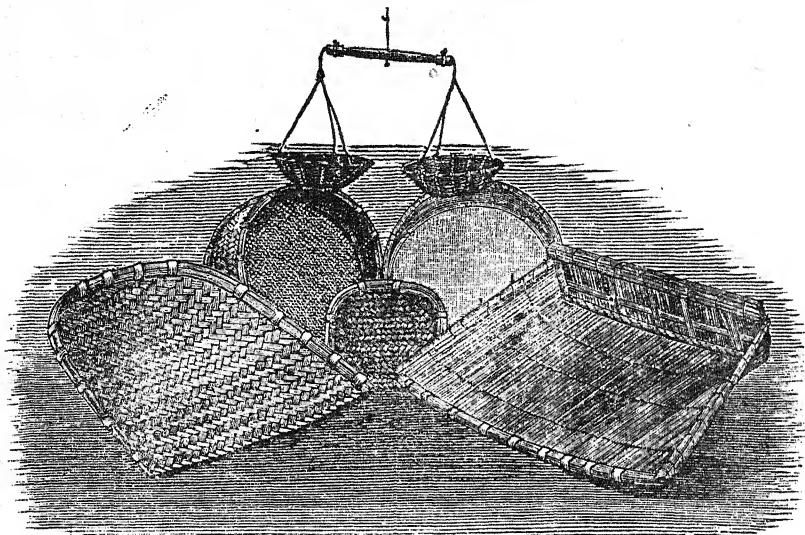
**604.** The *चालनी* *chālani*, or (North-East Tirhut) *चालनि* *chālani*, is a woven sieve for sifting bran from flour, as in the proverb concerning an extravagant man, *कोन पूरुखक भेलहुँ गाय, चालनि लै दुहावे जाय* *kon pūrukhak bhelahuñ gāy, chālani lai duhāwa jāy*,—of what man have I become the cow: he has brought a sieve into which to milk me. Again, *चालनि टसल सूप केँ, जनिका सहसर गोट छेद* *chālani tāsai sūp keñ, janikā sahasar got chhed*,—the sieve, which had a thousand holes, sneered at the winnowing-basket, *i.e.* the pot called the kettle black.

**605.** The *चिलवन* *chilawan*, or in Sāran, Patna, and Gaya *चिलौज* *chilaunj* or *चिलौद* *chilaund*, and in South Munger *चिलौन* *chilaun*, is a kind of sieve used for catching fish, and also (according to Crooke) in the North-Western Provinces for straining sugar-cane juice. Other names are *आरसी* *ārsi* or *जङ्गा* *janghā*, both used in South Bhagalpur; and the latter in North-East Tirhut and the former in Sāran.

**606.** The *चलना* *chalanā* is a sieve for cleaning grain. Other names are *भारना* *jharanā* south of the Ganges, *तरछो* *tarchhi* in Champāran and *गुरचलना* *gurchalanā* (North-East Tirhut).

**607.** The *आंगी* *āngi* or *अंगिया* *angiyā* is a cloth-bottomed sieve for sifting fine flour. It is called *हंगी* *hāngi* in Gaya and *कपरधूर*

*kapardhūr* optionally north of the Ganges. In Azamgarh, in the North-Western Provinces, *आँवो āngḥō* is a leather sieve with very fine holes.



Taraju.

Chalani.

Supuli.

Ángi.

Kolasup.

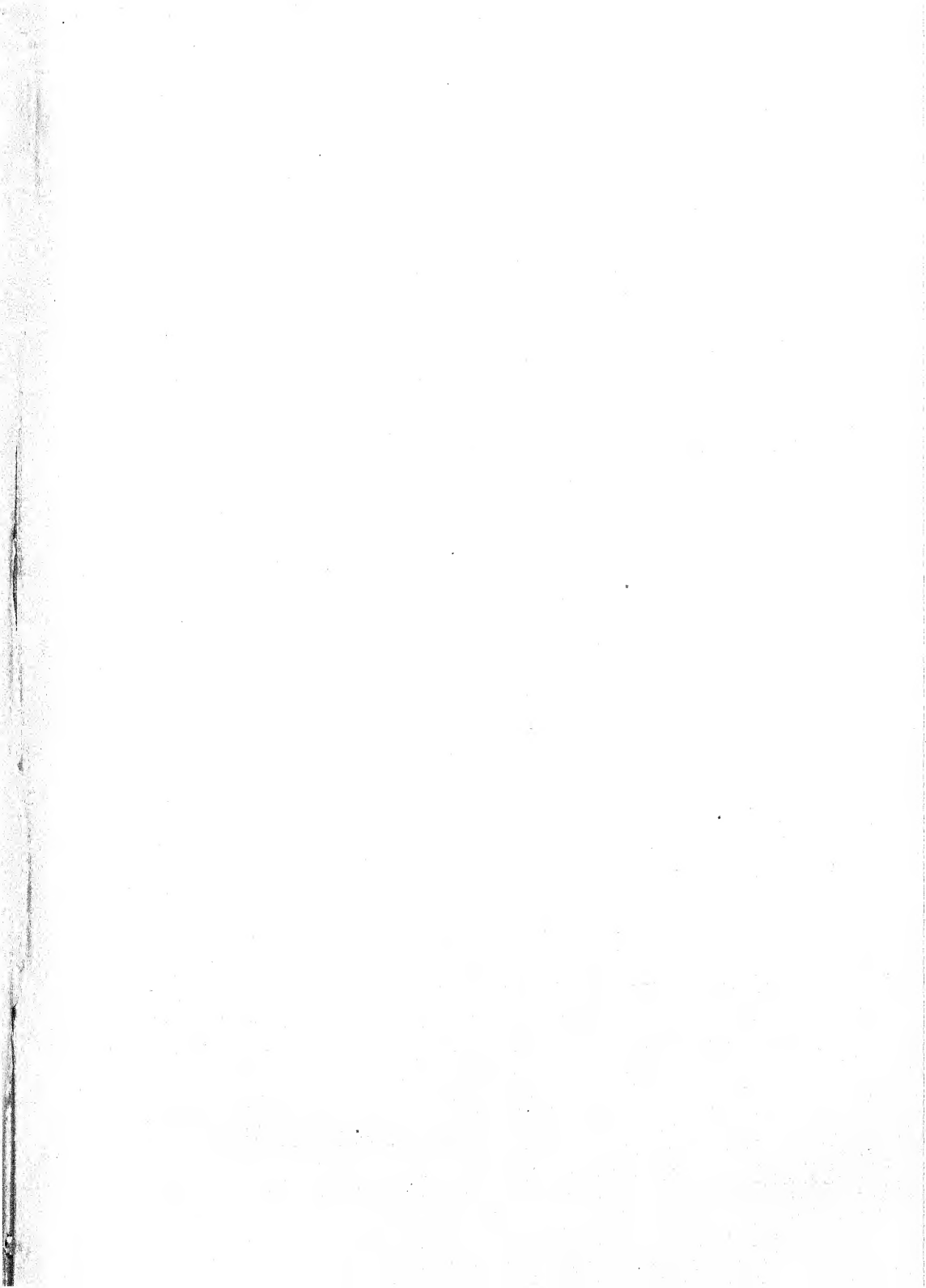
Sup.

## CHAPTER II.—THE PEDAL FOR HUSKING GRAIN.

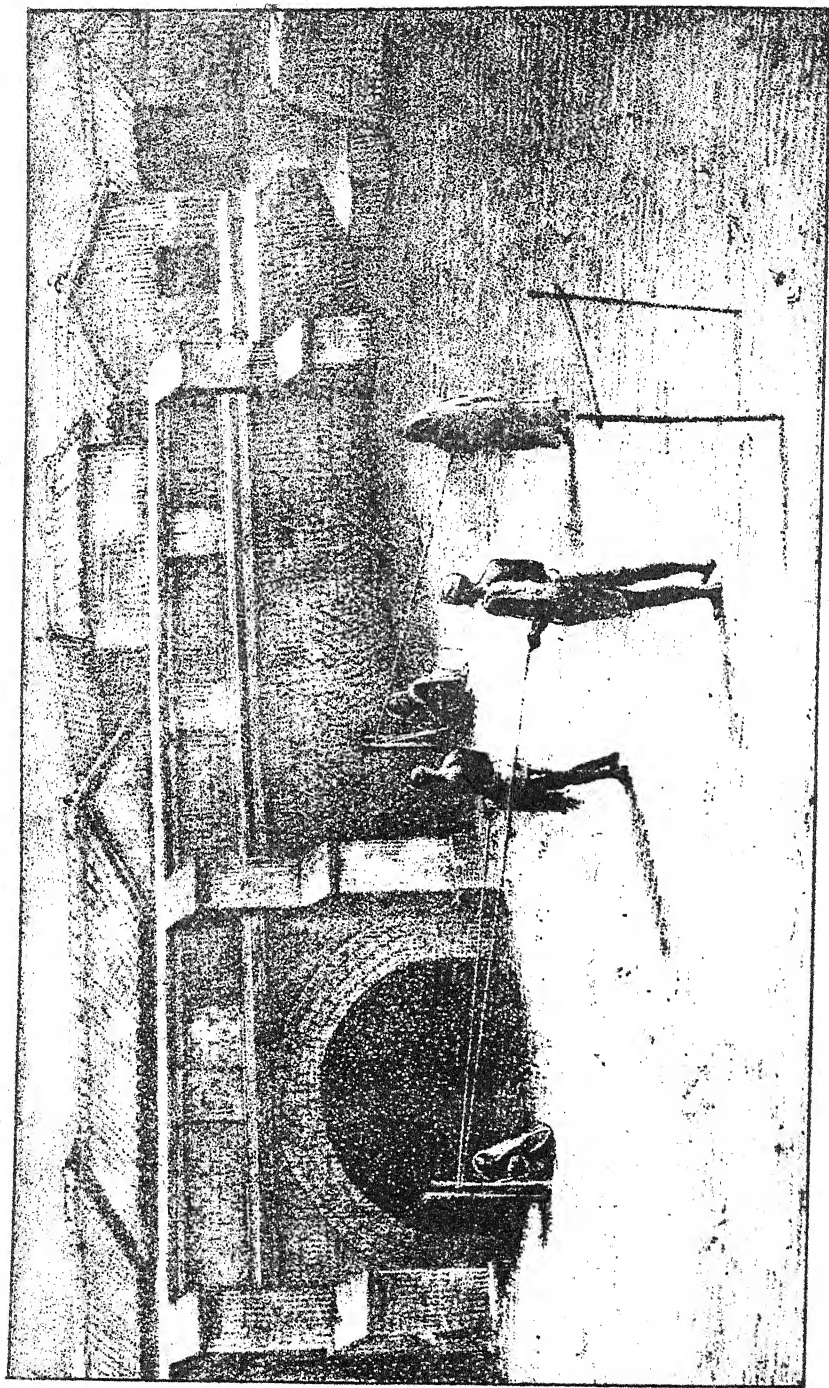
**608.** The whole apparatus, and also the movable *beam*, is called *ढेंको dhenkō* or (in Shahabad) *ढेंका dhenkā* or *ढेंका dheka* and (in Sāran) *ढेंकुल dhenkul*.

**609.** The *pillars* on which the beam rests are *जङ्घा jānghā* in North and East Bihār *जाँघा jānghā* in Shahabad, and *जङ्घीया jānghiyā* in North-West Tirhut. In Tirhut and the west they are *खुंटा khuntā*, in Patna and Gaya *खुन्ता khuntā*, and in South Bhagalpur and South Munger *खुट्टा khuttā*. In South-West Shahabad they are called *खम्भा khambhā*.

**610.** The *peg* in the beam which crushes the rice is *मुसर mūsar* to the south and west, and *मुसरा musarā* in Tirhut, Patna, Shahabad, and South Bhagalpur. In Saran, another name is *पहरवा paharuvā*. In South Munger, Patna, and Gaya it is *समाठ samāth* or *समाँठ samānth* and *समाँवा samauā* is the iron ferule round its tip.







*A Native Rope Walk.*

**611.** The *axle* is generally अखौत *akhaut* or अखौता *akhautā*, local names being माँझा *mā'jā* in Champāran and North-East Tirhut, बेलनी *belanī* in North-West Tirhut, and डण्डा *danda* also in North-East Tirhut. In Patna it is रनकी *ranakī*, in South Bhagalpur अस्कलाई *askalai*, and in South-West Shahabad सारा *sārā*.

**612.** The *hollow wooden bed* in which the rice is crushed is ओखरी *okhri* north of the Ganges, or as a local variant ओखर *okhar* in North-East Tirhut and the north-west. ओखरी *okharī* and भुन्दो *bhundo* occur also in South Bhagalpur, and उखरी *ukharī* in South Munger. In South-West Shahabad it is कांडो *karī* in the rest of the district भुड़िया *bhuriyā*, in Gaya भुईं ओखरी *bhuinokharī*, and in Patna भुड़की *bhunrūki* or घुखो *ghundē*. The stick used for stirring the grain while it is being pounded is in Gaya and South Bhagalpur ठेकरा *thekarā*.

**613.** The *hand-rail* which the workman grasps is अस्थम *astham* north of the Ganges and थमनी *thamanī* or अलगनी *algaṇi* in South Bhagalpur. It is टंगनी *tanganī* in Patna and South Munger, also अड़ानी *aṛāṇi* in South Munger, and हथौ *hatthī* in Gaya. In Shahabad a rope (रस्सी *rassī*) is used.

**614.** The *pedal* or place where the worker rests his foot is पौंदर *paudar* in Patna and Shahabad, पक्कर *pachhakar* or पक्काड़ *pachhār* in Sāran and Champaran, पुक्काड़ा *puchharā* in North-East Tirhut, पक्कौरा *pachhaurā* in South-West Shahabad पक्कुआ *pachhuā* in South Munger, पक्कीया *puchhīyā* in South Bhagalpur, पौंछी *ponchhī* in Gaya, and लतमरा *latamarā* in North-West Tirhut. The pit into which this is depressed is in Gaya गोरपौरी *gorpaurī*, and in South Bhagalpur गत्तो *gatto*.

**615.** This implement is practically the same as the lever for breaking bricks, for an illustration of which see § 431.

### CHAPTER III.—THE PESTLE AND MORTAR USED FOR HUSKING GRAIN.

**616.** The *mortar* is ओखरी *okhri* generally, local variants being ओखर *okhar* in North-East Tirhut and Shahabad, ओखरा *okharā* in South-West Shahabad, and ओखली *okhalī* in Gaya. In Patna an optional name is कुरदन *kuradan*, and in Sāran धनकुट्टो *dhankuttī*.

**617.** The *pestle* is मूसर *mūsar* to the West and समाठ *samāth* to the east. In Patna both words are used.

**618.** The iron *ferule* at the bottom of the pestle to prevent it splitting is साम *sām*, or in Patna, Gaya, and the south-east समौआ *samauā*, and in Saran optionally समयौ *samayāñ*.

#### CHAPTER IV.—THE HAND GRINDING-MILL.

**619.** This is known as जाँत *jānt*, जंतवा *jantwā*, or जाँता *jāntā*. This is worked by two women. The smaller kind, used for breaking pulses and worked by one person, is चकरो *chakarī* generally, or चक्की *chakkī* to the west. North of the Ganges चकुला *chakulā* is a medium-sized one.

**620.** The *upper stone* is उपरौटा *uprantā*, and the *lower stone* तरौटा *tarautā*, and also south of the Ganges तलौटा *talautā*.

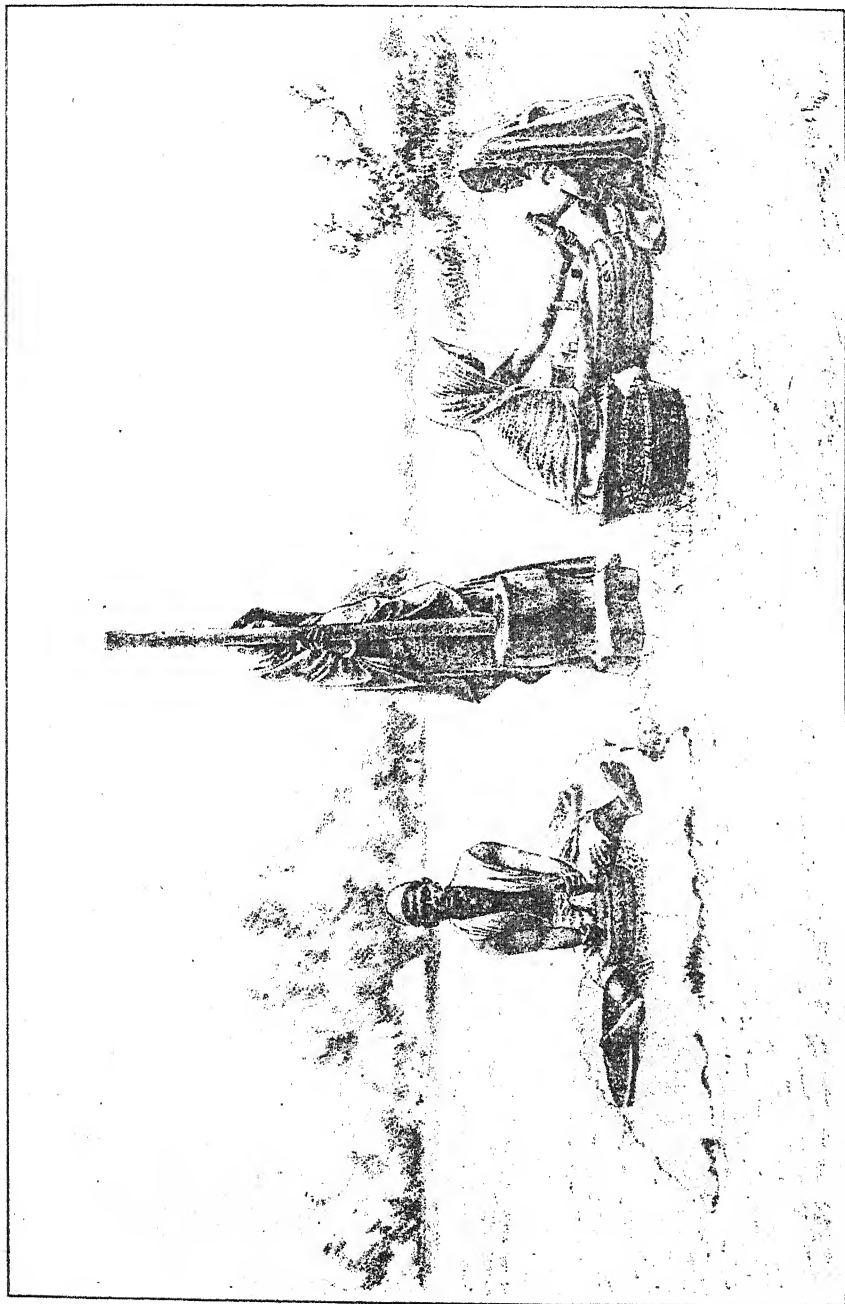
**621.** The *handle* of the large variety is हथड़ *hāthar* in South-East Tirhut, and elsewhere हथरा or हथड़ा *hatharā*. In Shahabad it is जूआ *jūā*. That of the smaller variety is खूँटी *khūnti*. The *axle* is किल्ला *killā* or (in South-East Tirhut) कोल *kāl*; and the *feeding channel*, मुँह *munh* generally; also गाली *gālī* in Shahabad, Gaya, and South Bhagalpur, गल्ली *gallī* in Saran and North-East Tirhut, गलौसी *galauśī* in Champaran, खोईछ *khōñich* or गलियारी *galiyāri* in North-West Tirhut, गत्तो *gatto* in South Bhagalpur, and चड़िया *ghariyā* in South-West Tirhut.

**622.** The handful of grain poured into the mill is भौँक *jhīnk* local variants being भौँका *jhīnkā* in Saran, Patna and South-East Tirhut and भौँका *jhīkā* in South-East Bihar. In South Bhagalpur it is also लप्पो *lappo*.

**623.** The *wooden seat* on which the woman sits is पीछा *pīrhā*. A local variant is पीछी *pīrhī* or (East) पीछिया *pīrhiyā*. A similar mud seat is बैसनो *baisanī*, or in Champaran बैथनौ *baithanī*, and in South-East Tirhut बैसन *baisan*. In South Munger it is बैसका *baiskā*, and in South Bhagalpur बैसको *baisko*.

**624.** To roughen the stone with a chisel is north of the Ganges टाँगव *tangab* or टूंगव *tūngab* to the west and कूटव *kūtab* to the east. South of the Ganges, to the west it is कूटल जाइव *kūtal jāib*, and to the east कुटाएव *kutāb* or कूटिदेव *kūtideb*. The man who does this is called जनकुट्टा *janākuttā*. He uses a chisel, छेनौ *chēni*, and a hammer, थपूआ *thapuā* or हथौरौ *hathaurī*.

**625.** The act or profession of grinding corn is पिसान *pisān* पिसवन *pisawan*, or in Champaran पिसना *pisana*, and in Gaya पिसाई *pisāi*



MILLSTONE FOR  
PULSES (*Chakri*)

PESTLE AND MORTAR  
(*Okhri*).

FLOUR-MILL  
(*Jani*)



and its wages *पिसाह* *pisāh*. A well-known proverb is जाइछी पटना जोड़ा एक जांत, *jaichhī patna jorā ek jānt*, — 'I go to Patna for a pair of mill-stones,' something like a Newcastle-man going to London to look for coals.

#### CHAPTER V.—THE GRINDSTONE FOR SPICES.

**626.** This is *सिलवट* *silarat* or *सिलौट* *silaut*, and in Sāran *सिलावट* *silāwat*; also in Patna, Gaya, and South-East Tirhut *सील* *sīl*. To the south-east it is also *पाटी* *pāti*.

**627.** The *stone roller* used with it is *लोहा* *lorhā* to the west and *लोही* *lorhī* to the east. In Patna another name is *बड़ा* *battā*.

#### CHAPTER VI.—THE ROLLER FOR MAKING PASTE.

**628.** The *rolling-pin* is *बेलना* *belanā*; also *बेलन* *belan* in Patna.

**629.** The *paste-board* is *चौकी* *chaukī* to the west and *चकला* *chakala* to the east. In South-East Tirhut another name is *चकोला* *chako-la*, in Gaya *चौकल* *chaukal*, and in North-East Tirhut *चक* *chak* or *चाक* *chāk*.

**630.** The dry flour sprinkled on the board to prevent the past sticking is *परथन* *parthan* generally, with local variants *परथनौ* *parthanī* to the west and *पलेथन* *palethan* in Patna and South Munger. In South-East Tirhut it is optionally called *माढ़ा* *mārā*.

#### SUBDIVISION II.

#### DOMESTIC FURNITURE.

#### CHAPTER I.—STOOLS.

**631.** Stools made of bamboo or reeds are *मोढ़ा* *monrhā* when large, and *मोढ़िया* *monrhiyā* when small.

**632.** When made with a woven twine seat, a wooden framework, and four legs, they are called *मचिया* *machiyā*. Another name is *मचोला* *macholā*, current in Champāran.

**633.** When it has three legs, it is called *तिपाड़* *tipāṛ* north of the Ganges, and *तेपाड़े* *tepāṛ* or *तेपड़* *tepāṛ* south of it. In Shahabad a three-legged stool is called *मेंच* *mench*.

**634.** A wooden stool is, according to size, पौड़ा *pīrhā* (large), पीछी *pīrhi* or पिछि *pīrhi* (smaller), and पिछिया *pīrhiyā* (smallest).

**635.** The wooden platform for sitting, sleeping, or bathing is when large, तखतपोस *takhatpos*, and when small पटरा *patarā*. चौकी *chauki* is used for both large and small kinds.

## CHAPTER II.—THE BED AND COT.

**636.** A *bed* or *cot* is खट *khāt*, खटिया *khatiyā*, or पलङ्ग *palangā*. When an ordinary bed, it is specially called चारपाइ *charpai* or चरपाइ *charpāi*, and when a cot, खटोला *khātola* or खटोली *khātoli*; also in South-East Tirhut खटुला *khātulā*. Another name is, पलंगिया *palangiyā* or पलंगरी *palangarī* in Shahabad and South Munger; another name is सजेया *sajeā* or रंजिया *srjiyā*, which is used principally in poetry.

**637.** The *pillow* is तकिया *takiyā* or ताकेया *takeā*, also गेरुआ *geruā* in East Tirhut and सिद्धानी or सिद्दीनी *sirhānī* in Tirhut and the west. The bolster is बालोस *balīs*, बलिस्ता *balistā*, or (in South-West Shahabad) बिलस्ता *bilasta*. The side bolsters are बगनी तकिया *bagī takiyā*, and the heavy thick bolster for resting the back against is मसनद *masanad* or गौ तकिया *gau takiyā*. The *bed clothes* are बिछाओन *bichhāon* बिछोना *bichhauā*, or गेटम *get-m*. The mattress or its equivalent is तोसक *tosak*. In Tirhut ओछाओन *ochhāon* or ओछौना *ochhauṇā* are the bed clothes over the body. A patchwork quilt, &c., worn by the poorer orders is गेंदड़ा *gendarā*, (also in Champaran and to the east) खेंदड़ा *khendhara*, or सोजनी *sojni* in South Bhagalpur, Patna, and Gaya, खेनरा *khenarā* or सुजनी *sujni* in Sāran and West Tirhut, लेंदरा *lendra* in Shahabad, and गुदड़ा *gudara* or लेवा *lewā* to the west generally. In South Bhagalpur it is भोथरा *bhotharā*. See also § 731.

**638.** The *legs* of the bed are पौआ *pauā*, पावा *pāyā*, or पावा *pāwā*. The side pieces are पाटी *pātī* or पटो *pattī* generally, also पासी *pāsī* in Tirhut and South Bhagalpur. The end pieces are चूर *chūr* or चूल *chūl*. The head of the bed is सिद्धाना *sirhānā* or सिद्धानी *sirhānī* north of the Ganges, also मुरथारी *murthārī* in North Tirhut and सिरमा *sirmā* in North-East Tirhut. South of the Ganges it is सिद्धाना *sirahānā* (Shahabad also सिरहान *sirahān*) or मुरथारी *murthārī*, also सिरवाँनी *sirwānsī* in South Bhagalpur. The foot of the bed is गोरथारी *gorthārī* or गोरथरिया *gorthariyā*. In Shahabad it is गोड़नार *gortār*, and in Sāran गुनथारी *gunathārī*; also गोनतारी *gonatārī* north of the Ganges generally and in South-West Shahabad, पथौनी *pathaunī* in South-East and



पयाना *prthānā* in North-East Tirhut. South of the Ganges we find optionally पैताना *paitānā* in Shahabad and Patna, पौताना *pautānā* (also in South Munger) or पोथानी *pothāni* in Gaya, and पौथाना *pruthānā* in South Munger.

**639.** The *network* at the bottom is बिनावट *bināwat* or बिनाइ *bināi*, or in East Tirhut घोराइ *ghorāi*. In Patna and Gaya it is बोनन *bīnan* or बिनौट *binaut*, in Shahabad बिनाव *binaw*, and घोरन *ghoran* in South Bhagalpur and South Munger. When this is made of one string, the bed is said to be एकबधिया *ekabadhiyā*; of two strings, दोबधिया *dobadhiyā*; of four strings, चौबधिया *chaubadhiyā* (west); and of six strings, छबधिया *chhabadhiyā*. In South Bhagalpur the words एकगोटिया *ekagotiyā*, दुगोटिया *dugotiyā*, चरगोटिया *charagotiyā*, and छगोटिया *chhagotiyā* are used. In South Munger they are एकजोरिया *ekajoriyā*, &c. The strings at the bottom by which the netting can be tightened at pleasure are ओरचन *orchan* or ओरदवानी *oradawāni* in Tirhut and the west. In Saran and Patna they are ओरचन *orachan* or ओदवाइन *odawāin*. In the east they are अराँच *arānch*. Other local names are ओनचन *onāchan* in South-West Shahabad, ओदाइन *odāin* in Gaya, अर्दवाइन *ardawāin* to the east, ओदान *odān* in South Munger, and बाघ *bādh* or मतान *gītān* in North-East Tirhut. The thick rope at the foot to which the netting is tied is सिधवानी *sidhawāni* in the north-west; also माँही *mānhi* in Champaran. In South-East Tirhut it is अजवाइन *ajawāin*. In Patna it is माइ *māin*, in Gaya मेआर *meār*, in South Munger माइन *māin*, and in South Bhagalpur बान *bān* or सैन *māin*. Elsewhere it is also called ओरदवानी *orduwāni*. The string tied to the side as the netting is being made is बरुआ *baruā* in the north-west and south. In Tirhut and the east generally it is ओझा *ojhā*, or in South Bhagalpur also जमौआ *jamauā*. When the netting is finished this string becomes useless, and villagers believe that if it be thrown across the door of a house the members of that house will quarrel amongst themselves. The सोग *sog* or सोक *sok* are the large spaces in the netting along the frame of the bed.

### CHAPTER III.—THE WEIGHING-SCALES.

**640.** The *large fixed scales* are रातल *rātāl*, local variants being रातुल *rātul* in Shahabad and राटन *rātan* in North-East Tirhut. In South Bhagalpur they are काँटा *kāntā*, which elsewhere means the small scales. Another name in the same place is मनकाँटा *mānkāntā*. The small scales are तराजू *tarājū*, local variants being तरजूई *tarjūi*

in the north-west, तरजू *tarajū* in East Tirhut and South Munger, and तरजूआ *tarajūā* in South Bhagalpur. Other names are कंटा *kāntā* and टकौरी *takaurī* in the west and Patna and Gaya, and परियानी *pariyānī* in Patna and Gaya, which principally refer to goldsmith's scales. In South Bhagalpur तूल *tāl* is a weaver's scale for weighing thread or cotton.

**641.** The *pans* of the scale are पलरा or (in Patna and Gaya) पलड़ा *palarā*. In South Bhagalpur they are also called डलनी *dalanī* or पल्ल *pallā*.

**642.** The *strings* of the scale are called तन्नी *tanni* (except in the east), a local variant being तानी *tānī* in Gaya. In the east they are जोती *jotī* or (in South Munger) जोता *jotā*. In Patna optional names are डोरी *dorī* and बाधा *bādhā*.

**643.** The *weights* are बटखरा *batakhara* or बाट *bāt*. *make weight* put into one scale to make the balance true is पसंघा *pasangha* local variants being (East Tirhut) पासंघ *pāsangh* and (Patna, Gaya, and South Bhagalpur) पसंगा *pasangā*. In Patna and Gaya and South Munger it is also called धारा *dhārā*.

**644.** The *beam* of the scales is डखी *dandī*. In the south-east the beam of a jeweller's scale is नित्ती *nittī* or नित्की *niktī*. The indicator is सूइ *sūi*.

**645.** A *false balance* is नेवत *newat* or नेवता *newtā* to the west and in Gaya. In East Tirhut it is लेवत *lewāt*, and in Champāran नवता *nawatā*. In South-West Shahabad it is जीयत *jīyat* or जीता *jītā*, and so also in Gaya and South Munger. In Patna and Gaya it is झुकत *jhukatā*, and in South Bhagalpur जोती *jotī*.

#### CHAPTER IV.—NETS.

**646.** A small fisherman's net is जाल *jāl* or जाली *jālī*, and a महाजाल *mahājāl* is one of a larger size. North of the Ganges and in Shahabad a कुरैल *kurail* is a net fixed in the water with six sticks and worked by one man. In South Bhagalpur it is खरैल *kharail*. A similar net with three sticks is बिसारी *bisārī* north of the Ganges and in South Munger; also बिसरी *bisari* in Champāran, and बिसार *bisār* in Champāran Gaya, and South-East Tirhut. In North-East Tirhut, however, it is called खनसारी *khansārī*, and in South Bhagalpur चौधा *chaundhā*. A casting-net is फेकैल *phekail* in Patna, Gaya, and Sāran, खेप *khep* to the west, and घुमौआ जाल *ghumauā jāl* in Tirhut and South Munger; also

in North-East Tirhut खपियार *khapiyār*. In South Bhagalpur it is फेका *pheskā*. The iron or earthen sink-balls attached to it are बटिवन *batiwan* and बटवन *batawan* to the west, and पौड़ी *paunrī* in North-West Tirhut. In South Bhagalpur they are भौंटिया *bhontiyā*. A net attached to two poles and worked by two fishermen is डौड़ी *donrrī* in Patna, Gaya, and the west, and डौड़ *donr* in Champāran. Other fishing-nets are घनैली *ghanailī* and पसर *pasrā* to the west, and गिरगिरा *girgairā*, a small variety, used in Gaya and the south-east. In the same district and in Champāran ओका *okā* is a bag dragged through the water for catching fish. In Champāran and North-East Tirhut टापू *tāpū*, in Shahabad टाप *tāp*, and in South Bhagalpur अरखी *araxī*, is a kind of bamboo fish-net, and गॉज *gānj* or गॉजी *gānjī* is a horn-shaped basket for catching fish. The man who works the last is called गजवाह *gajawāh*. In this connection may be mentioned a fish-trap used in Gaya called चिलौद *chilaund* (see, however, § 605). Fish caught in this are kept in a pit, called आपा *āpā*. A kind of pit used for catching fish is called in Gaya फरका *pharkā*. A net for catching birds is घनौ *ghanī* north of the Ganges; also फान *phān* or फानी *phānī* in Champāran and Tirhut, and फाँदा *phāndā* in Shahabad. South of the Ganges the बटियारी *batiyārī* is a net used in the daytime, and चातर *chātar* one used at night for catching birds.

647. North of the Ganges the भोला *jholā* or भोलो *jholī* is a net used by cartmen for feeding bullocks. To the west it is भोरो *jhorī* and elsewhere south of the Ganges जल्ला *jallā*. जाला *jālā* is a net for carrying grass. A local variant is जल्ला *jallā* in Sāran and South Munger. In South Bhagalpur it is कपाड़ *kapāṛ*.

648. To the west (including Patna and Gaya), and in Tirhut सिकहर *sikahar* is a net for hanging up pots, &c., in a house. Other names are सौका *sīnkā* (Patna and Gaya), सौका *sīkā* (Sāran, Champāran and the east generally), and सौक *sīk* also in North-West and South East Tirhut. खान्जी *khānji* in North-East Tirhut is a net for holding fruit.

649. The stick or rope for hanging up clothes is अरगनी *aragenī* in Sāran, Champāran, Patna, and North-East Tirhut, अरगनौ *araganī* in Shahabad and Tirhut, असगनी *asaganī* in Tirhut (optionally), Shahabad, Patna, and Gaya, and रेगनी *reganī* in Shahabad. Other names are टंगना *tanganā* in Patna, Gaya, and South Munger, टंगनौ *tanganī* or दौन *daunī* in Patna and South Bhagalpur, and तियता *tiyatā* in Shahabad

A frame used for the same purpose is ठटरी *thatari* to the west and छटरी *chhatari* in North-West Tirhut.

**650.** A cord net for carrying goods on the head is जलखरी *jalakharī* in West Tirhut and to the north-west, and जाली *jālī* in Shahabad, South Munger, and Tirhut. In the south-east it is जल्ला *jallā*.

**651.** The net used by bearers with the sling pole (बहंगी *bahangī* or, in North-East Tirhut, बहिंगा *bahingā*) is generally सिकहर *sikahar*, but सीका *sikā* in the south-east, सिका *sikkā* in Gaya, and सीक *sik* (optionally) in North-West and South-East Tirhut.

## CHAPTER V.—THE PAD USED FOR SUPPORTING WATER-POTS &c., ON A WOMAN'S HEAD.

**652.** This is बिट्ठा *bitthā*, बीठा *bītha*, or बीठो *bītho* to the west and in West Tirhut. In Patna, 'aya, and the south-east it is नेठो *nettho* or नेठुआ *netthuā*. Another name is गेंडुआ *genruā* to the west and in Gaya and South Munger, गेंडुली *genrulī* in Patna and Gaya, and गेंडुड़ी *genrurī* in Tirhut. Another name (only noted north of the Ganges) is बिंड़िया *binriyā* in Champāran, बिंड़ड़ी *binrārī* (a small kind) in Sāran, बींड़ो *binro* in East Tirhut, and बिंड़ुआ *binruā* in Tirhut generally; yet another name is लजुरी *lajurī* in South-West Shahabad.

## CHAPTER VI.—THE STICK.

**653.** The ordinary long stick is लाठी *lāthī* (also लठ *lath* in Patna). Other names are लौर *laur* (north of the Ganges) or लोउर *laur* to the west, and सटका *satakā* north of the Ganges. The butt end of this is हुरा *hūrā* north of the Ganges and in Patna, हुरी *hurra* in Shahabad and the south-east, हुत्था *hutthā* in Gaya, and गोआ *goā* in South Munger optionally.

**654.** सोंटा *sonṭā* or सोटा *soṭā* is a stout short stick. It is also called दण्टा *dantā*, and in Champāran डटौका *dataukā*. A thin stick is छड़ी *chharī*, and to the west, including Patna and Gaya, गोजो *gojī*. Other names are छाकन *chhākān* in Champāran and North-West Tirhut and छकनी *chhakani* in South Bhagalpur. A thick walking-stick is दंग *dāng*, and also, to the west, लबदा *lobadā*, and a similar one, used principally by old or lame men, is ठेंगुनी *thenghuni*. This last is also called ठेंगुरी *thegunrī* in Champāran and West Tirhut, ठेंग *theng* or ठेंगुनी *thenguni* in Shahabad, and ठेंगा *thengā* in the south-west of the

same district. In South Bhagalpur it is ठेंगनी *thenganī*, and elsewhere ठेंगी *thengī*. बेसाखी *besākhī* is a crutch. In Shahabad पटकन *ptakan* is a walking-stick. A piece of split bamboo used as a stick is फट्टा *phatthā*, फटी *phatthī*, or फराठी *pharāthī*. It is also called वंसफट्टा *bansphattā* or वंसफेटी *bansphentā* in Patna and Gaya, and बत्ती *battī* in the south-east. A heavy stick is बोंग *bong*, or to the north-west बजर बोंग *bajar bong*.

**655.** The following Hindi lines in praise of the stick are very popular in Shahabad, a district famous for its club-men :—

लाठी के गुन बहुत हैं सदा रखिये सज्ज ।  
गहिरी नदिया नाब जहं तहाँ बचावे अज्ज ॥  
तहाँ बचावे अज्ज भपट कुत्ते को मारे ।  
दुसमन दावागीर हो उन के मस्तक फारे ॥  
कह गिरधर कवि राय बात बाँधी यह गाँठी ।  
कमर लिये तरवार हाथ में राखो लाठी ॥

*Lāthi men gun bahut hain sadā rakhiye sang,  
Gahirī nadiā nālā jahan takān bachāwe ang.  
Tahān bachāwe ang jhapat kutte ko māre,  
Dusman dāwāgīr ho un ke mustak phāre.  
Kah Girdhar kabī rāy bāt bandho yah gānthī,  
Kamar liye tarwār, hāth men rākho lāthi.*

A stick has many virtues, you should always have with you :—

If the water in a river or canal is too deep, it saves your limbs.

It also at once saves you by hitting dogs,

And if you meet wicked enemies it can dust (*lit. trans.*) their heads.

Saith Girdhar, the prince of poets, Ever bear this in mind

Wear a sword in your belt, but carry a club in your hand.

## CHAPTER VII.—BOXES.

**656.** North of the Ganges सनुख *sanūkh* or (in Sāran and South Munger) सन्दूख *sandūkh* is an ordinary box. South of the Ganges it is सन्दूक *sandūk*, and in Patna and Shahabad सनुक *sanūk*. A small box is कनतोर *kanator* or बाकस *bākas* (box). South of the Ganges it is संडुकची *sandukachī*, or सनुकची *sanukachī*, the latter chiefly in Shahabad and the extreme east. पौता *pautā* or पौती *pautī*, or (in South

Bhagalpur) पाँतो *pauntī*, is a little box made of bamboo slips, and मोना *monā* (Champāran) or मौनी *maunī* are similar ones made of straw or of bamboo slips.

**657.** पेटाहा *petārhā* or पेटाहो *petārhi*, and also south of the Ganges पेटारा *petārā* or पेटारी *petārī*, is a light travelling box or basket for clothes, &c., carried by a man on a sling bamboo, as in the proverb थाकल बरद के पेटार भारी *thākal barad ken petār bhārī*,—for a tired bullock even a basket is too heavy. Other names are सखारी *sakhārī* in South-East Tirhut and झाँपो *jhāmpī* south of the Ganges and in Champāran. The sling bamboo is called बहंगी *bahangī*, or in North-East Tirhut बहिंगा *bahingā*; also सुइला *suilā* in Champāran and North West Tirhut, and सिकपटई *sikputaī* in East Tirhut.

**658.** The डिबिया *dibiyā* is a small box for jewelry or other valuables. In Patna and Gaya it is डिब्बा *dibbā*, and in Sāran also डीबा *dībā*.

**659.** The चुनौटी *chunautī* is a box for carrying the line (चून *chūn* or चुन्ना *chunnā*) used with betel. In Champāran and North-West Tirhut it is called चुन्हा *chunhā*.

**660.** The box in two parts for holding betel, &c., is पनबट्टा *panbattā* or वेलहरा *belaharā*. Local names are पनौटी *panautī* (Shahabad), पनबट्टी *panbattī* (Champāran and South-East Tirhut), वेलहरी *belaharī* (Patna and Gaya), and बिरहरा *biraharā* (Champāran and East Tirhut).

**661.** The box in which the अबटन *abatan*, or cosmetic which is rubbed on the bride at a wedding, is kept is डोकौ *dokī* in Shahabad, and सोगिला *sogilā* or सनसोगिला *sansogilā* in the south-east. Elsewhere it is माला *mālā*, &c. See below.

**662.** The box used by women for carrying red lead is सिंधोरा *sindhorā* when large, and कीया *kīyā* when small. The box in which they carry the vermilion which they put on the parting of their hair is इंगरौटी *ingrautī* or कियौरी *kīyaurī*. It is also हिंगौरी *hingorī* in North-East Tirhut and सपरी *sapri* in South-East Tirhut.

**663.** A माला *mālā*, मलवा *malwa*, or मलिया *maliya* is a box for holding oil. It is also called मलखी *malakī* in North-East Tirhut, तेलहटा *telahandā* in Patna and Gaya, and तेलभान्ना *telbhanṇā* in Shahabad,

# CHAPTER VIII.—METAL VESSELS USED IN COOKING AND ORDINARY DOMESTIC PURPOSES.

664. The vessels ordinarily used by Hindus are as follow :—

तसला *tasalā* or तसलवा *tasalawā*, made of brass (पौतर *pītar*), a round vessel used for boiling rice. About two *ser*s of rice can be cooked, in it.\*

665. तसली *tasali*, a similar vessel of smaller size. In Shahabad it is called तौली *tauli*.

666. बटुआ *batuā* or बटू *battū*, a vessel made of alloy [फूल *phūl* कसकुट *kasakut*, or (Gaya) भरिथ *bharith*]. This is used for cooking rice, and about a *ser* of rice can be cooked in it. It is comparatively higher and narrower than the तसला *tasalā*.

667. बटलोही *batalohī* or (north of the Ganges) बटुली *batulī*, a smaller similar vessel, used for cooking pulse or meat.

668. पतिली *patilī* of copper (तांबा *tambā*) or alloy. It has a narrow flat mouth, and is used for boiling meat.

669. हण्डा *handā*, हण्डा *hanrhā* (Patna and the south-east), खरखण्डा *kharakhandā* (Gaya), or खंखरहरा *khankharaharā* (Champāran and North Tirhut), is a very large copper vessel for boiling rice. When used by mendicants (फकीर *phakīr*) it is called by them टोकना *tokanā*.

670. तामो *tāmī* or तमिया *tamiyā*, is south of the Ganges a large brass vessel, broad at the bottom, for cooking pulse at marriages, &c.

671. कड़ाह *karāh*. This (to the north-west and in Gaya) is a large iron pan capable of boiling as much as twenty *ser*s of rice.

672. बरगुना *baragunā*. This (in North-West Bihār) is a small brass vessel with an erect rim for boiling rice, pulse, &c.

673. कराही *karāhī* or कड़ाही *karāhī*, and to the east and in Champāran लोहिया *lohiyā*, an iron or brass broad shallow pan with handles (करा or कड़ा *karā*), generally used for cooking vegetables.

---

\* About this vessel there is a story. Once upon a time all the people of Bhojpur, in Shahabad, were robbers. When a traveller passed through one of these villages, they used to seize his cooking-pot, saying “तसला तोर की मोर *tasalā tor kī more*,”—“Is the pot mine or yours?” If the traveller replied “मोर *more*,” “mine,” they would set upon him and beat him and rob him of the vessel by force. If he said “तोर *tor*,” “yours,” they used, on his own admission, to take it from him and let him go peaceably. Thus, in any way, they plundered him. Hence the saying तसला तोर की मोर *tasalā tor kī more* has passed into a proverb, of which the application is easy to see.



**674.** बहगुना *bahgunā*, an iron or brass cooking-pot with straight edges and a handle.

**675.** तमहेड़ी *tamheṛī*, a round copper vessel.

**676.** तवा *tawā*, तावा *tawā*, or (Patna and Gaya) ताड़ *tāḍ*, an iron griddle plate.

**677.** कटोरा *katorā* to the south and north-east, कचोरा *kachorā* in Sāran and Champāran, दुम्भा *dubbhā* in Sāran and Champāran बाटी *bātī* in Tirhut, and [मैंहिवाटी *menhibātī* in South-East Tirhut is a vessel used for eating from, with a projection at the bottom on which it stands.

**678.** The तसतरी *tasatarī* (north of the Ganges and in Gaya, Patna, and South Munger), छिपुली *chhipulī* to the east and in Patna, जाम *jām* in Patna, Gaya, and the south-east, and कसतरी *kasatarī* in Shahabad, is like the कटोरा *katorā*, except that it is flat-bottomed, and has no stand.

**679.** In the south-east the झरका *jharakā* is a deep pan for eating; the कञ्चन पूरी *kanchan pūrī*, a shallow one; and the अग्रल *agral*, one with the edges straight and short.

**680.** The थारी *thārī* or थरिया *thariyā*, also छीपा *chhipā*, and in Patna and Gaya) खोरी *khori*, is a flat pan from which food is eaten. The मलंगिया थारी *malangiyā thārī* has straight sides, and the मिरजापुरी *mirjāpurī* has curved ones.

**681.** परात *parāt*, a large flat pan like the थारी *thārī*, except that its sides curve gradually up to the top.

**682.** ठाँठी *thānthī* or टाँठी *tanthī* is a dish like the थारी *thārī* but made of bell-metal (काँसा *kānsā*).

**683.** डबू *dabbū*, a brass or iron spoon, of which the bowl is deep and broad, principally used at marriages.

**684.** कलछुल *kalachhul* or करछुल *karachhul* is a spoon. कलछा *kalachha* in South-West Shahabad means an iron spoon, and कलछी *kalachhi* in Sāran, Patna, and Gaya a brass or iron one.

**685.** North of the Ganges and in Shahabad छनौटा *chhanautā* or झरना *jharanā*, and in Patna, Gaya, and the south झंझरा *jhanjhrā* is a cullender or iron sieve with a handle. In North-West Tirhut it is also called सनौटा *sanautā*, and in North-East Tirhut झंझ *jhanjh*.

**686.** पौना *pauna* or (South-East Tirhut) पौनिया *pauniyā* is an iron cullender or straight-ladle.

**687.** The लोटा *lotā* is used for drawing water and drinking.

**688.** The गेरूआ *geruā* or हथहर *hathahar* north of the Ganges, Patna, Gaya, and Shahabad, also सोबरना *sobarnā* in North-East Tirhut, and झारौ *jhārī* in Champāran, Patna, Gaya, and to the south-east, is a kind of *lota* with a spout (टोंटी *tontī*). It is generally made of a white alloy (फूल *phūl*). The माधव सिङ्गी *mādhav singhī* (North-East Tirhut) is a kind of drinking-vessel invented by Mādhav Singh, a former Maharāj of Durbhanga. It is shaped like a globe surmounted by a funnel. The globe has a spout, and the whole stands on a pedestal.

**689.** तमहा *tamahā* north of the Ganges, and झारौ *jhārī* south of it, is a similar vessel made of red alloy (कसकुट *kaskūt*). Both the last two are used for drinking.

**690.** अबखोरा *abkhorā* or अमखोरा *amakhorā* is a drinking-vessel, the sides of which are broader towards the mouth, and it is provided with a stand (गोड़िया *goriyā*) at the bottom. It is also called खोरा *khorā*. In Gaya दुब्भा *dubbhā* is a large cup, and in South Bhagalpur लोटकी *lotakī*.

**691.** गिलास *gilās* (glass), similar to the last except that the sides are straight or only slightly curved. It sometimes has no stand and is flat-bottomed. It is, in fact, modelled closely on the lines of a European peg-tumbler, but is of metal.

**692.** बट्टा *battā* (Patna, Gaya, and North-East Tirhut), a kind of large metal cup. बाटी *bātī* is a small one.

**693.** गगरा *gagrā*, or (in Champāran and Tirhut) तमघैल *tamghail* or तमघैला *tamghailā*, (in Gaya) बसनी *basānī*, and (in Champāran, Patna, and to the south-east) कलसी *kalasī*,—a copper or brass vessel used for drawing water from a well.

**694.** डोल *dol* or कूँड़ *kūnr*, an iron vessel for drawing water from a well.

**695.** लोहरा *lonhearā* or लोहरी *lonhārī*, a small iron pan. In the south-west also used for drawing water from a well, like डोल *dol*. North of the Ganges it is also called लोड़िया *lotiyā*.

**696.** छोंट *chhonrk* or मटुका *matukā*, a copper or brass vessel for storing water in.

**697.** The सुराही *surāhī* or सोराही *sorāhī* is used for keeping water. जलधरौ *jaladhārī* (North-East Tirhut) is a water-pot.

**698.** अफताबा *aphatābā* or अफताया *aphatāyā*, a water-ewer used for washing.

**699.** चिलिमची *chilimachī* north of the Ganges, चिलिफची *chiliphachī* in North-West Tirhut, चिलमची *chilamachī* south of the Ganges, and चिलफची *silaphachī* amongst Mahammadans, used for washing.

**700.** सरपोख *sarposā*, ढकना *dhakanā*, or ढपना *dhapanā*, a cover for other vessels.

**701.** मखिया *maliyā* or (Gaya) महिहिया *maihiyā*, a small cup for holding oil. Sometimes it is made of wood.

**702.** होयट *dīyat* or होवट *dīwat* or चिरकदान *chirakadān* (north of the Ganges), बरदवान *baradoan* (Gaya), and चिरागदान *chirāgadān* (Shahabad and South Munger), is a lamp-stand. In North-East Tirhut it is होयठि *dīathi*, and in South Bhagalpur दिपरा *diparā* or दिपहरा *dīpaharā*.

**703.** चिमटा *chimatā* or सिजंठा *siñthā*, also चूंटा *chūntā*, a pair of small tongs used for arranging the fire or turning over cakes on the griddle.

**704.** संडखी *sanṣāṣī*, or (to the east) बावली *bawalī*, or in South-East Tirhut बगुली *bagulī*, tongs used for removing the pot (बटुली *batulī*, &c.), from the fire.

**705.** खोरना *khoranā* or खोरनी *khoranī*, also सराई *sarāī* (North-West Tirhut), उटकन *utakan* (Patna, Gaya, and South Munger), एकठा *ekathā* (Champāran), and लोपन *lopan* (East Tirhut), is an iron or wooden poker. पिहकर *pihakar* (Shahabad) is a wooden poker.

**706.** इमाम जिस्ता *imam jistā* or (to the south-west) हावन दस्ता *hawan dastā*, or (South-West Shahabad) निमदस्ता *nimadastā*, or (South Bhagalpur) हमाम दिस्ता *hamām distā*,—a pestle and mortar for grinding spices, &c.

**707.** पिकदान *pikadān* or पिकदानो *pikadānī*, also to the west and south उगलदान *ugaladān*, (in Patna and Gaya) optionally चिरमिचो *chirmichchī*, and (in South Bhagalpur) पिरागदान *piragdan*, a spittoon. To the east and in Patna it is also पिरिकदान *pirikadān*.

**708.** पनदान *panadan* or पनबटा *panabattā*,—for keeping betel.

**709.** लेवा *lewā*, or in Patna and Shahabad लेवन *lewan*, and in the south-west of the district लेव *leo*, is ashes plastered on the cooking-pot to save it from fire.

**710.** The handful of straw, &c., used for cleaning metal vessels is लूँड़ा *lūṇṛā* or लुण्डा *lundā*. In South-East Tirhut it is optionally नूँड़ा *nūṇṛā*. In South Bhagalpur it is नूँडो *nūṇō*, and in South Munger लुण्डा *nundā*.

**711.** Musalmāns generally use the following vessels :—

पतीला *patilā*, a large copper vessel for cooking rice.

पतीली *patīlī*, डेगची *degachi*, or डेगची *degachī*, a similar vessel smaller in size.

डेग *deg* or डेग *deg*, a somewhat larger pot for boiling.

बघना *badhana*, the same as the Hindu लोटा *lotā*, but with a spout.

बघनो *badhānī*, a similar vessel of smaller size.

कटोरा *katorā*, similar to the Hindu vessel, but made of copper.

पियाली *piyālī*, a cup.

पियाला *piyālā*, similar to the last, but larger.

रिकाबी *rikābī*, a saucer.

तबाक *tabāk*, जिम्मा *jibbhā* in Champāran, or तबाख *tabākh* south of the Ganges, a broad flat washing-vessel.

चिमटा *chimatā*, &c., the same as used by Hindus.

खरपोख *sarposā*, ढकना *dhakanā*, or ढपना *dhapanā*, cover for other vessels.

चिलिमची *chilimachi*, &c., the same as for Hindus.

अफताबा *aphatābā*, the same as for Hindus.

तसत *tasat* or (when smaller) तसतरी *tasātari*, a broad flat dish.

सेनी *senī* or (in South-East Tirhut) सैन *sain*, a broad shallow tray.

गगरा *gagarā*, &c., as for Hindus.

लगन *lagan*, a large vessel for storing water.

कराहो *karāhī*, &c., the same as for Hindus.

भारना *jharanā*, हनौटा *chhanautā*, &c., as for Hindus.

पनबटा *panabattā*, &c., as for Hindus. The हुसुनदान *husundān* or (Gaya) कुत्ता *kuttā* or कुत्ती *kuttī* is similar, and contains additional compartments for lime.

खासदान *khasadan*, for keeping *pān* or betel, with a cover.

The खिलवट्टी *khilabattī* is used for keeping ready rolled up betel leaves, with the nut and lime inside ready for use (खिल्ली *khillī*).

पिकदान *pikadān*, &c., as for Hindus.

सोराही *sorahī*, &c., as for Hindus.

Lamp-stands, viz., फटील सोज *phatīl soje*, and in Sāran also पटील सोज *patīl soje*, of brass; चिरागदान *chirāgadān*, of wood; दीवट *dīwat*, &c., (see Hindu articles) of iron; and बद्वान *badawān*, of bamboo slips.

तावा *tāwā*, &c., as for Hindus.

हस्तपनाह *dast panāh* or हस पना *das panā*, tongs.

सिंखचा *sinkhachā* or सीख *sīkh*; also north of the Ganges गज *gaj* a spit.

डब्बू *dabbū*, as amongst Hindus.

## CHAPTER IX.—EARTHEN VESSELS.

**712.** The number of these is very large, and varies in each district. The following list does not profess to be exhaustive. It is in alphabetical order.

**713.** When a new earthen vessel is taken into use, it must first be used by a member of the family and not by one of the servants of the house; otherwise it is considered impure. This is considered as a dedication of the article to family use. To dedicate an article thus is उड़ाहव *urāhab*, or in South Bhagalpur उड़ाएव *urhāeb*, and in Sāran उड़ाओल *urāol* or अंवासल *anwāsah*.

अटैया *arhaiyā*, a vessel containing two and a half *sers*. In North-East Tirhut it is made of brass.

अथरा *atharā*, a pan for making dough. अथरी *athari* is a smaller one used (in Gaya) for holding water, washing clothes, and roasting poppy-flower cakes.

अधकर *adhakar* (east), a vessel used in distilling.

अबखोरा *abakhorā*, a drinking-vessel.

कंटिया *kantiyā* or कटिया *katiyā*, a little vessel with a long neck.

Cows are milked into it.

कत्ती *kattī* (Patna, Gaya, and Sāran), or गत्ती *gattī* (Shahabad), a round potsherd used by boys in playing.

कपटी *kapatī*, a kind of cup.

करई *karai* (South Munger), a water-vessel with a spout.

करना *karānā* (Sāran), an earthen vessel in which milk is boiled, also (North-West Tirhut) used for holding curds.

करवा *karawā* (West Bihār and South Bhagalpur), a water-vessel with a spout.

करहिया *karahiyā*, for boiling milk = कराही *karāhī*.

कराही *karāhī* (north of Ganges) an earthen pan in which clarified butter (घ्यू *ghyū*) is cooked or milk boiled.

कलसा *kalasā*, कलसी *kalsī* = घैला *ghailā*, especially when ornamented with lime and colours at weddings, &c.

कसतरा *kasatarā* (south-east), a saucer for holding curds.

कसतरी *kastari* (south-east) = तसतरी *tasatarī*, q.v.

कूँड़ *kūṇṛ* (west and Patna), a large vessel for holding grain and food.

कूँड़ा *kūṇṛā* (north of Ganges), an earthen vessel in which sweet-meats or balls of rice mixed with sugar (कसार *kasār*) are given to daughters when going to their father-in-law's house. In South Bhagalpur it is कुड़ा *kundā*.

कुटिया *kurhiyā* (South Bhagalpur), a small vessel for milk.

कुड़ा *kundā* (Champāran, Shahabad, and South Bhagalpur), a large flat jar. See also कूँड़ा *kūṇṛā*.

कोह *kohā* or पतुकी *patukī*, a small round wide-mouthed vessel for curds, or for cooking. कोहिया *kohiyā* (Gaya) is a smaller variety.

खपड़ा *khapaṛa*, tiles.

खपड़ी, खपरी *khaparī*, or (North-East Tirhut) खापरि *khapari*, an earthen griddle for making bread or parching grain. When used for parching grain it is made by breaking off the top of a घैला *ghailā*, but that used as a griddle is specially made by the potter. In South Bhagalpur it is also called चड़िया *chariyā*.

खपरोड़ी *khapraurī* (Gaya and West Tirhut), a pot for removing the afterbirth, &c., when a child is born.

खलची *khālchī* (Shahabad), a little platter.

खापरि *khāpari*. See खपड़ी *khaparī*.

खावा *khāwā* (South Munger), an earthen cooking-vessel.

खीखी *khīkhī* (Tirhut), a vessel for holding oil.

खूम *khūm* (Patna), a large flat jar.

खोर *khore*, खोरा *khorā* (Tirhut, Patna, and the south-east), a long round earthen vessel used by saltpetre-makers (नोनिया *noniyā*) for holding the mother liquor; also (to the east and in Gaya) a large jar used for various purposes.

गगरी *gagarī*, a vessel used for drawing water.

गत्ती *gattī*,—see कत्ती *kattī*.

गमला *gamalā*, a flower-pot.

गुड़की *gurakī*, a drinking-vessel, especially for drinking spirits.

घड़ा *gharā*,—see घैला *ghailā*.

घरिल *gharil*,—see घैला *ghailā*.

घरिया *ghariyā* (Shahabad), a drinking-vessel.

घुचौ *ghuchchī* (Sāran), a little dish with a narrow neck.

घुरिली *ghurilī*, a little vessel with a narrow neck.

घैला *ghailā*, घैलो *ghailō*, घड़ा *gharā*, or घरिल *gharil*, a vessel for holding or drawing water. (See बसनौ *basanī*, डाबा *dabā*.)

चटौ *chattī* (Patna and Gaya), an earthen cooking-dish.

चड़िया *chariyā*,—see खपड़ी *khapandī*.

चरुआ *charuā*, चरई *charuī* (south of Ganges), a vessel for holding grain or for cooking = चेरुआ *cheruā*.

चिकनी हाँड़ी *chikanī hāṇṛī*, a vessel for cooking vegetables, pulse &c. After using it for several months it becomes polished and durable owing to the oil and butter cooked in it.

चिराक *chirāk* (South Tirhut and the west), चिराग *chirāg*, a lamp-saucer.

चिलम *chilam*, the bowl of a pipe.

चुकड़ी *chukarī* (south-east), a drinking-vessel.

चुकनौ *chukanī* (Gaya), a small earthen jar.

चुकड़, चुकर *chukkar*, a vessel with straight sides and a very short neck, used for drinking.

चुका *chukkā*, a drinking-vessel.

चेरुआ *cheruā*, चेरई *cheruī* (north of the Ganges and east), an earthen cooking-dish or for holding grain = चरुआ *charuā*.

चाँपो *chanmpī* (Patna and Gaya), an earthen vessel in which milk is boiled.



छनान *chhanān* (Tirhut, Patna, and Gaya), a vessel with cloth at the top for straining toddy.

छौंछ *chhonrh* (to the west), a large earthen jar.

छौंछी *chhonrhī* (north-west), a vessel for keeping water or grain.

जाला *jālā*, a water-jar.

जहज्जर *jhajjhar*, a croft for keeping water.

जबई *habahī*, an earthen vessel into which cows are milked.

जारी *jhāri*, a vessel with a long spout.

तरिया *tariyā* (Champāran and the east), a small oil-pot.

टाड़ *tār*, टाड़ा *tārā* (Gaya), an oil-pot. A smaller variety is टाड़ी *tari*.

टुंया *tunyā*, a drinking-vessel.

टूआँ *cūān*. टूई *tuīn* (Patna and Gaya and South Munger), a drinking-vessel with a spout.

टेहरा *teharā* (Gaya and South Bhagalpur), a kind of pot for milk.

टोंटिया *tontiyā*, tile used as a water-spout at the eave of a house.

ठिलिया *thiliyā*, a vessel used for drawing water.

डबरी *dabarī*,—see डिवरी *dibarī*.

डाबा *dābā*, a vessel used for drawing water smaller than a बसनी *basani* and a घैला *ghailā*. In South-East Tirhut, used for boiling milk.

डिवरी *dibarī*, and also in Shahabad डबरी *dabarī*, same as सगहक *sanahak*, but smaller.

ढकना *dhakanā* or (east) ढाकनि *dhankani*, a cover for other vessels. ढकनी *dhakani* is a smaller one.

धिमका *dhimaka* (South Bhagalpur), a saucer used as a covering for other vessels.

तरकटो *tarakattī*, the vessel in which palm-juice (ताड़ी *tārī*) is collected at the foot of the tree.

तबाक *tabāk* (Patna and Gaya), a little platter (generally of iron).

तसतरी *tasatarī*, a saucer used by Muhammadans. When made of brass, also used by Hindus. Cf. कसतरी *kasatarī*.

ताइ *tāi* (south of Ganges and Champāran), a griddle for making bread; a kind of shallow pan, with an edge for lifting it up by.

तेलहाड़ी *telahārī*, तेलहण्डा *telahandā*, a vessel for holding oil.

तेलाय *telāy*, an earthen vessel for cooking oil or clarified butter घ्यू (*ghyū*).

तौला *taulā* (north of Ganges, Gaya, and the south-east), a large earthen dish for cooking.

थपरौ *thapari* (Patna and East Tirhut), a vessel for measuring milk.

थाल *thāl*, a platter.

दबकन *dabakan* (Gaya), a saucer used as a cover for other vessels.

दवात *dawāt*, an ink-stand.

दहँडी *dahenṛi* or (Patna and Shahabad) दहड़ी *daharī*, for holding tyre (दही *dahī*).

दियरौ *diyari* (north of the Ganges and south-west), दियारौ *diyārī* (North-East Tirhut), a very small lamp-saucer.

दिउरौ *diuri* or दिउली *diulī*, a very small lamp-saucer.

दीप *dīp*, a lamp-saucer.

दीया *dīyā*, a lamp-saucer.

दीरौ *dīri* (south-east and Gaya), a very small-saucer.

देग *deg*, a cauldron.

नदिया *nadiyā*, for keeping tyre (दही *dahī*).

नदौ *naḍoi* (Gaya), an earthen cooking-vessel.

नरिया *nariyā*, a kind of tile (खपड़ा *khaparā*).

नाद *nād* or (east) लाद *lād*, a large earthen basin or bowl used as a feeding-trough and for other purposes.

पतिला *patilā* (Sāran, Patna, and South Munger) or पतौला *patālā* (Sāran and Gaya), an earthen cooking-vessel.

पतुकी *patukī* (west), a small round wide-mouthed vessel for keeping tyre or for cooking.

पनचोरा *panachorā* (south of Ganges), a vessel used in distilling.

परहा *parachhā* (West Tirhut), a large jar for water.

पराह *parāḥ* (South-West Shahabad), a saucer used as a cover for other vessels.

परिया *pariyā* (Patna), a saucer used as a cover for other vessels.

पिटौआ *pitauā* (Patna), a small earthen pan.

पियाला *piyālā*, पेआला *peālā*, a drinking-cup.

फुच्ची *phuchchī* (South-East Tirhut), a vessel for measuring milk.

फूरी *phūrī* (South Bihār), a saucer used by Musalmāns in feasts of the brotherhood.

बघना *badhanā*, a water-vessel with a spout.

बरुका *barukā* (South Tirhut), a drinking-vessel.

बसनी *basanī*, a vessel for holding or drawing water, smaller than a घैला *ghailā* and larger than a डाबा *dābā*.

बहना *bahanā* (Patna and South Munger), a large flat jar.

बिथार *bithār* (Patna), a large dish.

भभका *bhabhakā*, a vessel used in distilling.

भरुका *bharukū* or भरुकी *bharukī*, a drinking-vessel.

भाँड़ा *bhanṛā* or भाँड़ *bhanṛ*, a vessel with a neck for milk or clarified butter (घ्यू *ghyū*).

भुरका *bhurakā*, भुरकी *bhurakī* (in Tirhut), a drinking-cup.

भोजहरी *bhojaharī* (south-east), an earthen dish used by Musalmāns at marriages.

मंगरा *mangarā*, the tiles along the ridge of a roof.

मटका *matakā*, and also (south of the Ganges and in Champāran)

मट का *matukā*, an earthen vessel for holding water or grain.

मटुका *matukā* = मटका *matakā*, q. v.

मरतवान *maratabān*, मरतवान *maratawān* (south of Ganges), मिरतवान *miratawān* (north of Ganges), an earthen vessel with a wide mouth ornamented with lac (लाह *lāh*).

मलवा *malawā* (West Tirhut, Shahabad, and South Munger) or मलिया *maliyā* (North-West, West Tirhut, Patna, and South Bhagalpur), a vessel for holding oil. It is equally often of wood or metal.

माँट *mānt* (Gaya), a large flat jar.

मिरतवान *miratawān* = मरतवान *maratawān*, q. v.

मिटिया *mitiyā* or मेटिया *metiyā*, a round vessel with a short neck for water.

मेटिया *metiyā* = मिटिया *mitiyā*.

मेटा *metā* (South Bhagalpur and to the west) = मिटिया *mitiyā*.

मेट्टी *metī* (South Bhagalpur), for holding tyre.

मौन *maun*, a vessel for holding date-juice.

रमकरवा *ramakarawā* (South-East Tirhut and Champāran), a drinking-vessel.

रकेबी *rakebī* = रेकाबी *rekābī*, *q. v.*

रमचुक्का *ramachukkā* (Patna and Gaya), a drinking-vessel.

राइस *rāis* (East Tirhut), a little vessel with a narrow neck, used for holding milk and similar purposes.

रिकाबी *rikābī*, a saucer.

रिक्की *rikebī* = रेकाबी *rekābī*, *q. v.*

रेकाबी *rekābī* or (Patna and Shahabad) रकेबी *rakebī*, or (south-east) रिक्की *rikebī*, a saucer.

लबना *labanā* (Patna and Champāran), a water-pot in the shape of an ellipsoid.

लबनी *labanī*, the vessel in the shape of an ellipsoid, in which palm-juice (ताड़ी *tārī*) is collected from the trees.

लाद *lād* = नाद *nād*, *q. v.*

सनकी *sanakī* (South Bhagalpur and Gaya), a saucer used by Musalmāns.

सनहक *sanahak*, सनहकी *sanahakī*, a broad flat dish used by Musalmāns for eating boiled rice.

सरबी *sarabī* (South Bhagalpur), a cup for distributing pulse, &c. from the cooking-pot. Used at marriages.

सुराही *surāhī*,—see सोराही *sorāhī*.

सेफाली *sephālī* (Patna, Gaya, and Shahabad), a flat earthen dish.

सेरहा *serahā*, a vessel for drinking spirits.

सोराही *sorāhī* (north of Ganges) or सुराही *surāhī* (south of it), a water-vessel with a long narrow neck.

हंडिया *hanriyā*, diminutive of हॉड़ी *hāṛī*, *q. v.*

हंडोला *hanrolā*, diminutive of हॉड़ी *hāṛī*, *q. v.*

हथौना *hathauṇā*, a vessel for collecting date-juice, larger than a लबनी *labanī*, used when the juice (ताड़ी *tārī*) flows freely.

हॉड़ी *hāṛī* or हंडिया *hanariyā* (small) or हंडोला *hanrolā* (small), a vessel for cooking or holding milk, tyre, &c.

## CHAPTER X.—WOODEN VESSELS.

**714.** The कठौत *kathaut* or कठौती *kathauti* is a large wooden dish for kneading flour. It is also called कठरा *kathra* south of the Ganges and to the west तगाड़ी *tagāri* in Tirhut and Champāran. डगरा *dagra* in Champāran and Gaya is a large flat dish made of wood. The उलड़ी *uldi* in the west, कठुली *kathuli* in Shahabad and South-East Tirhut, कठोली *katholi* in North-East and South-West Tirhut, and कठली *kathli* or अटिया *arhiya* in Shahabad, is a small wooden dish for scraps. In Patna, Gaya, and the south-east it is पैला *paila*.

**715.** The कसकौल *kaskaul* (Patna) किस्ता *kista* (Gaya and the south-east), and कंवण्डल *kanwandat* (generally), is a wooden cup carried by mendicants. In the north-west नरियरी *nariyari* is an oval one. तूमा *tuma*, तुम्मा *tumma*, or तुम्बा *tumba*, is the mendicant's gourd.

**716.** सेवती *sewti* or (North-East Tirhut) सौथी *southi* is a wooden platter used by sailors.

**717.** डोकनी *dokni* (Sāran and Champāran) and टकना *dhakna* (North Tirhut) are small wooden dishes.

**718.** The डोई *doī* or (south of the Ganges) डोया *doa*, or (South-West Shahabad) डोकी *doki* or (south-east) डोउया *doüä*, is a wooden ladle used by Muhammadans in cooking pulse. The corresponding word amongst Hindus is, in North-East Tirhut, दाबि *dābi*, and in Champāran दाबा *dāba*. घटना *ghatna* in Gaya is a machine for stirring pottage as it is being cooked.

## CHAPTER XI.—LEATHER VESSELS.

**719.** South of the Ganges the मलवा *malwa* is used for holding oil. In Champāran it is मलिया *malia*. कुप्पा *kuppa* or कुप्पी *kuppi* is for holding oil or clarified butter (घ्य *ghyu*). नदोड़ *nadoṛ* is used in Gaya for the same purpose. In North-East Tirhut धोकड़ा *dhokra* is a sack used for the same purpose, as in the proverb गुड़क चोट धोकड़ें पुनु जान *gūrak chot dhokreñ punu jān*,—it's only the vessel that knows the pain (or weight) of the molasses, i.e., only he who suffers, knows the pain. गेह्हा *gelha* is a similar smaller vessel.

गेलहा *gelha* or (in South-East Tirhut) चमड़ी *chamri* is also a vessel for carrying molasses.

**720.** मोट *mot* or मोटि *moti* is the large leather bucket for drawing water from a well. डोल *dol* is the smaller one. मसक *masak* is the leather water-skin borne by water-carrier. दस्तौ बरपा *dasti kuppa* is the small leather bag used by torch-bearers (मसालची *masālchi*) for carrying oil.

## CHAPTER XII.—LEAF-PLATTERS.

**721.** The दोना *dona* is a small round leaf-platter. In Patna, Gaya, and the north-west it is also called खोना *khona*, and in Shahabad खदोना *khadona*. The पत्तल *pattal* is a broader and flatter kind, and is also used as a kind of basket at Hindu marriages when a number of guests are to be fed. It is also called पतरौ *patri* in Shahabad, पत्ता *patta* in South Bhagalpur, and पतरौरो *patrauri* or पनमारा *panmāra* in Champāran and North-West Tirhut.

## CHAPTER XIII.—STANDS FOR VESSELS.

**722.** These are made of mud or brick, and known as घिरसिरी *ghirsirhi* in the north-west, east, and Patna, घिसिरी *ghisiri* in Sāran, घिरसिंदी *ghirsindi* in Patna and Gaya, घिरसिर *ghirsir* in Patna and Shahabad, and घिरसंडी *ghirsandi* in South Munger. Other names are गैलसारी *ghailsāri* in South-East Tirhut, गलसारी *ghalsāri* in South Bhagalpur, गलथरी *ghalthari* in North-West Tirhut, गड़ौची *gharsanchi* (South-West Shahabad), and चौतरा *chautra* or ओटा *ota* (Champāran).

## SUBDIVISION III.

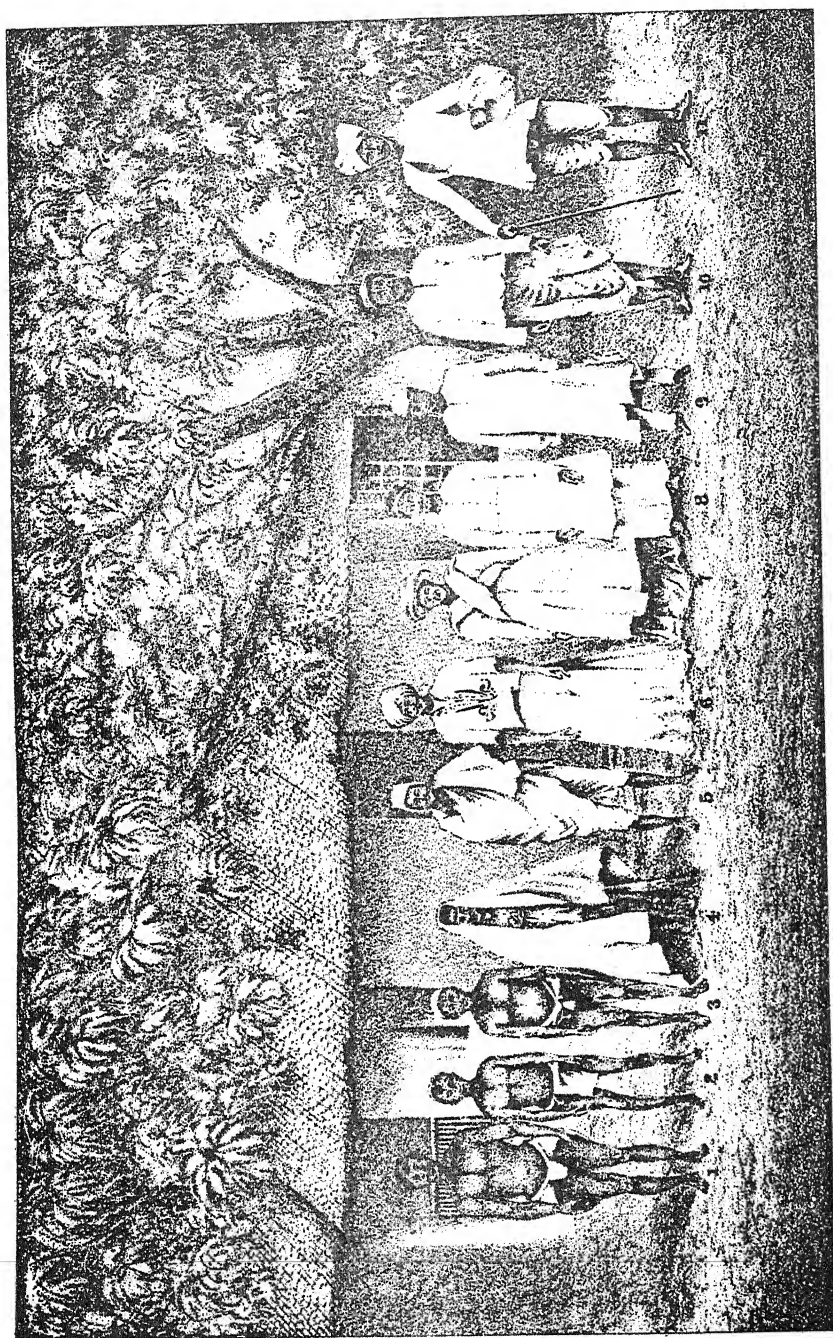
## CLOTHES AND ORNAMENTS, &c.

### CHAPTER I.—CLOTHES.

**723.** The general terms are कपड़ा *kapra*, चीर *chīr*, and लूगा *lūga*. The last has local variants, नूगा *nūga* (South-East Tirhut) and लूगा *lūga*, लुगा *lūga*, नूगा *nūga*, or नूंगा *nūnga* south of the Ganges. Other names, current principally to the west, are पहरावा *pharāwa*, बस्तर *bastar*, or







# *A Bihar Fashion Plate*

CLOTHES WORN.

1. *Chit.*
2. *Kopin.*
3. *Topi Khagwa.*
4. *Tuklund Khondhwa.*
5. *Kanjhappa, dshar, dhoti.*
6. *Marekka, nimastin, kulidar, pajama.*
7. *Payri, chaddar, juma, khaltedär pajama.*
8. *Chaugokha topi, aakka, khaltedär pajama.*
9. *Chaugokha topi, äba, chridär pajama.*
10. *Bubhau topi, marjai, dhoti.*
11. *Marekka, dhätka, kurla, chaddar, dhoti.*

कपड़ा लत्ता *kapra latta*. A suit of clothes is called पाँचो टुक कपड़ा *pancho tūk kapra*, and consists of a turban, loin-cloth, jacket, sheet, and bathing-cloth.

**724.** Amongst men's clothes are—

*The turban.*—पाग *pāg*, पगिया *pagiya*, पगड़ी or पगरी *pagri* is a piece of cloth woven for the purpose. The inner portion of the made-up turban (बूत के पगड़ी *būt k. pagri*) worn by the more respectable people is called फेंटा *phenta*. मुरेठा *muretha* is a piece of ordinary cloth, or even a garment, such as the गमछा *gamchha*, चदर *chaddar*, or दोपट्टा *dopatta*, worn round the head. चौरा *chūra* is a checked turban. A piece of cloth wound under the chin and over the head is छाटा *dhāḍha*; also गलौधी *galaudhi* in Patna and East Tirhut, गलमोछा *gaimochha* in Tirhut and to the east and (optionally) south of the Ganges, and गलजिन *galjin* in North-West Tirhut and Gaya.

**725.** The *cap* is टोपी *topi* or ताखी *tākhi*. The round cap covering the ears worn by Brāhmans is मुखा *munda* in Sāran and North Tirhut, कासीवाल *kāsiwāl* in South Tirhut, ताजे *tāj* in North-East Tirhut, Patna, and the west, and बभनौ *babhnau* in Shahabad and South-East Tirhut. दोपलिया *dopaliya* is a long cap made of two pieces, and the चरपलिय *charpaliya* or चौगोशिया *chaugoshiya* is round and made of four pieces. The कनटोप *kantop*, कनभप्पा *kanjhappa* (both of these also to the west and in Patna), and कानदार टोपी *kāndār topi* (all north of the Ganges), is a piece of cloth worn loose over the head. South of the Ganges it is कुल्ही *kulhi* or कनभप्पो *kanjhappo* (Patna and South Munger), कनभप्पी *kanjhappi* (Gaya), and कनभोपा *kanjhopa* (South Bhagalpur). कुल्हिया *kulhiya* in Gaya is a boy's cap. घोंघा *ghongha* in Gaya is a wide umbrella-shaped hat of *lāl* leaves, worn in rainy weather.

**726.** *The loin-cloth.*—This is धोतौ *dhoti*. North of the Ganges and in Shahabad it is also called मरदानी *marḍāni*, and in Shahabad, Patna, and Gaya लङ्गो *lungi*. The small loin-cloth is लंगोटा *langota* or लंगोटी *langoti*; also in Patna लङ्गोट *langot*. Other names are कोपिन *kopin*, in Champāran कोपौन *kopān*, and in the south-east नंगोट *nangot* or नंगोटा *nangota*. कप्पा *kappa* (east) is a small cloth worn round the waist by the poor. The भगवा *bhagwa*, or in Sāran भगई *bhagāi* and North-East Tirhut धरिया *dhariya*, is a small *dhoti* principally\* worn by

\* It is not always worn by boys. Compare the proverb चोरक भगवा खाही *chorak bhagwa dāhi*,—burn a thief's loin-cloth, i.e., disgrace him as much as possible.

boys. The बिबट्टी *bisti*, or in Gaya बिछट्टी *bichhuti*, is the scrap worn by poor boys. The small tight cloth worn by wrestlers, and also the usual cloth tightened up to allow of free play of the limbs in violent exercise, is काछा *kāchha* or कच्चा *kachchha*. Other names are चरना *charna* (Champāran, Patna, Gaya, and the east), चिट *chit* (Patna), समालो *samāli* (Gaya and the south-west), भरकाछ *bharkachh*\* (North-East Tirhut), and भंडकाछ *bharkāchh* (South-East Tirhut). तहमद *tahmad*, or in Shahabad तहबन्द *tahband*, and Champāran तही *tahi*, is a loin-cloth worn by Musalmān mendicants (*fakīrs*). The tag of the loin-cloth tucked in behind is पिछुआ *pichhuu* or पछुआ *pachhua* to the west. To the east it is ढेंका *dhenka* or ढेंकुआ *dhenkua*. The loose end which hangs down in front is खूंट *khūnt*, साँची *sānchī* (North Tirhut), and पुच्छ *puchchh* (South-East Tirhut). In South Bhagalpur it is कौची *konchi*. The knot in the loin-cloth for holding money, &c., is फाँड़ *phānr*, फाँड़ा *phānra*, or फाँड़ा *phanda*. They are also called चेंट *chent* or टेंट *tent* towards the west and पेच *pench* in North-West Tirhut. Other local names are हड़िड़ा *harira* (North-East Tirhut), रेंड़हा *airha* or मूढ़ी *mārhi* (both South-East Tirhut).

**727. The drawers.**—These are पैजामा *paijāma*, also south of the Ganges इजार *ijār* and खिसकट *khiskat* (apparently a corruption of the Persian *khishtak*). In South Bhagalpur they are also called तमान *tamān*, and in North-West Tirhut सुरवाल *surwāl* (a corruption of the Persian *shalwār*). According to the Kānūni Islām, the *ijār* and *surwāl* are not so wide as the *paijāma*. Tight drawers are चुड़िदार *churidār*, also चुस्त *chust* to the west and in South Bhagalpur. If loose at the ankles, they are मोहरिदार *mohridār*; also खलतेदार *khaltedār* in Patna and to the west, बरकाबर *barkābar* in Gaya, and पेचेदार *painchedār* elsewhere. If loose, with pieces let in along the thigh, they are कलिदार *kalidār*. जंघिया *janghiya* are tight-fitting short drawers, such as those worn by wrestlers.

**728. The jacket.**—This is मिरजई *mirjaī* and also खुटिया अंगरखा *khutiya angarkha*.

**729. The coat.**—This is अङ्गा *anga*, अंगरखा *angarkha*, or चपकन *chapkan*. Those worn by Hindus open on the right breast, and those by Musalmāns on the left. It is tied at the neck by a string, घुखी

\* Compare Manbodh's Haribans, which is a Maithil poem. कदमक तरु चटि भड़कछ मारि *kadamak taru charhī bharkachh mārī*,—(Krishna) mounted the *kadam*-tree and tightened his loin-cloth.

*ghunli* or घून्डी *ghūnri*, and also to the east and south मुण्डी *bhundi* or भून्डी *bhūnri*, and in South Bhagalpur मुण्डो *bhundo*, which runs in a hem तकमा *tukma*, or (in Patna and Gaya) गाली *gāli*. The अचकन *achkan* is a long loose coat buttoning right down the front. The काबा *kāba* or (south of the Ganges) कबा *kaba* is an outer coat open at the chest and sleeves. The निमास्तीन *nimāstīn* (also called नीमा *nīma* south of the Ganges) is a jacket the sleeves of which reach only to the elbows, while the शलुका *shaluka* and सदरी *sadari* leave the arms bare.

**730. The sheet.**—This is चादर *chaddar* or चादर *chādar*. This is of various kinds, viz., the दोहर *dohar* is a doubled sheet hemmed all round. The गिलेफ *guleph*, सलग *salga*, or खोल *khol*, is similar, but is not hemmed all round, and is generally made of coarse cloth (मोटिया *motiya*). The एकपट्टा *ekpatta* or एकलाई *eklāi* is a sheet made of one breadth of cloth. डेढ़पट्टा *derhpatta* or डेढ़पट्टी *derhpatti* is a sheet whose whole breadth is made up by sewing together two cloths, of which the breadth of one is half that of the other. The दोपटा *dopta* or दोपट्टा *dopatta* is a sheet whose breadth is made up sewing together two cloths of equal breadth. उत्तरी *utri* to the east is an outer garment. To the west it is used (a) for the string tied round a corpse's neck, and (b) for the mourning garments worn for ten days by the कर्ता *karta*, or person who lights the funeral pyre.

**731. The stuffed quilt.**—These have various names, according to the amount of cotton-wool in them, viz. लैहाफ *lehāph* (five or six *seers*); रजाइ *rajāi*, नेहाली *nehāli*, or (South Bhagalpur) खैहाली *lehāli*, all of which hold from one to three *seers*; and the दोलाई *dolāi*, सीरक *sirak*, or (in South Bhagalpur) तुराई *turāi* or सीरग *sirag*, which contain less than half a *seer*. The stuffing of the quilt is भरना *bharna* or (to the south) भराव *bharāv* or भराना *bharāna*. Bits of old cotton padding in a quilt are अङ्गा *anga* north of the Ganges. A similar quilt made of patchwork is गुदरा *gudra* or गुदरी *gudri*. When made of rags it is खेंदरा *khendhra*: also optionally in Tirhut, Patna, Gaya, and the east गेंदरा *gendra*, and in Shahabad लेंदरा *lendra* or लेंदरा *ledra*. See also § 637.

**732. The long coat** worn by well-to-do people is आबा *āba*. The kind of court dress consisting principally of flounced petticoats is जामा *jāma*.

**733. The bathing-cloth**, worn round the loins while bathing and used for drying the body afterwards, is named differently by Hindus

and Musalmāns. The former call it अंगौछा *angauchha* or गमछा *gamchha*, a local variant being अंगोछा *angochha* to the west. A smaller kind, or *handkerchief*, is अंगौछो *angauchhi*, गमछी *gamchhi*, साफ़ी *sāphi*, तौनी *tauni* (East Tirhut), or तिउनी *tiuni* (North-West Tirhut). The Muhammadans call the bathing-cloth लुङ्गी *lungi* or लूंगी *lūngi*. The हजुरिया *hajuriya* is a similar bathing-cloth worn by Hindu mendicants (बैरागी *bairāgi*).

**734. The purse.**—This is थैला *thaila*, थैली *thaili*, बटू *battu*, बटुआ *batua*, or बटूई *batui*. The भोरा *jhora* is a larger bag. In Gaya and to the west it is also घोघी *ghoghi* or धोकरी *dhokri*. The बगुली *baguli* or तिलदानी *tildāni* is a tailor's housewife. लोखर *lokhar* is the case in which a barber carries his razors, &c. The last is also called किसमत *kismat* north of the Ganges and किसवत *kisbat* south of it. The *money-belt* is डोंडा *donra* or डोंडहा *donrha*.

**735. The shoes.**—These are जोड़ा *jora*, जूता *juta* (or जुता *jutta*), जूती *juti*, or पनही *panahi*. जेरपाइ *jerpāi*, खरपा *kharpa*, or (south-east) चटका *chatka*, are usually the shoes worn by women. The wooden bathing-patten with a peg to go between the toes is खड़ाखौ *kharañ*, खड़ाउन *kharañ*, or खड़ांव *kharañw* (also to the east खराम *kharañ* or खराखौनि *kharañni*) or चपटा *chaptā*. and clog held on the feet with strings or straps is बाधा *bādha* or बद्धा *badha*. In Sāran and South-West Shahabad लतरौ *latrī* are old shoes.

**736.** The Brahmanical cord is जनेव *janew*, जनेउ *janew*, or (to the south-east) जनेऊआ *janeūa*. The knots in the cord are परवर *parwar* or परवल *parwal*. In Tirhut and South Bhagalpur they are also परवल *parwal*. The सूत सिखा *sūt sikha* is the projecting part beyond the knot. The length of the cord is measured by handbreadths (चौआ *chaua*). A Brāhman's cord is 96 handbreadths long, and so also a Rajpūt's, but the knots are different.

**737. The blanket.**—This is कम्मर *kammar*, कम्मल *kammal*, or कमरा *kamra*. In South-West Shahabad it is also राल *rāl*. A small blanket is कमरी *kamri* or कमरिया *kamariya*. In Champāran and the south-east धूस *dhūs* or धूसा *dhussa* is a thick kind of blanket. पचहत्थी *pachhatthi* is a large blanket five cubits long. and छहत्था *chhakattha* or छहत्थी *chhakatthi* is six cubits long. घोघी *ghoghi* is a peculiar way of tying a blanket over the head to save the wearer from rain. In South-West Shahabad it is also called घोंघी *ghonghi*, and in Patna and North-East Tirhut बुक्की *bukki*. The blanket forms the subject of many

proverbs: thus ज्यों भीजे त्यों कम्मर भारि *jyon bhije, tyon kammar bhāri*,—the more a blanket is allowed to become moist, the heavier it gets, *i.e.* delays are dangerous.

**738.** A *Patch* on the clothes is पेवन *pewan*, local variants being पेवन् *pewand* south of the Ganges and पौना *paura* in South-West Shahabad. It is also called पाटी *pāti* or पटिया *patiya* to the east. Another name is चेफड़ी *chephri* in North-East Tirhut.

**739.** When cloth is doubled, the *outer piece* is अबरा *abra* or (in South Bhagalpur) पल्ला *palla* and the *lining* अस्तर *astar* or (in Champāran and North Tirhut, तह्नी *tahi*.

**740.** Among women's clothes are—

*The sheet.*—This is सारी or साड़ी *sāri* generally, with a variant सरिया *sariya* to the east. To the west and in Patna and Gaya it is also called खिलूआ *khilua*. It is also called लूगा *lūga*, with, in East Tirhut, a variant, नूगा *nūga*. In South Bhagalpur it is called बरहत्थी *barhatthi* (when 12 cubits long), and in South Munger खाँडी *khāndī* or खण्डा *khandā*. An old torn sheet is लूगरी *lugri*, as in the proverb नई धोबिनियाँ आईलि, लूगरिये साबुन लाइलि *naī dhobiniyān āīli lugriye sāhun lāīli*,—the new washerwoman has come and applied soap even when washing rags, *i.e.*, a new broom sweeps clean. A proverb of similar import is नाया नोकर खरगोस पकड़तारे *naya nokar kharjos pakartāre*,—a new servant will catch a hare, or, as they say in Ireland, a sharp fellow won't let a hare catch him. The smaller sheet worn by poorer women is जनानी धोती *janāni dhoti* or लूगरी *lugri*. Over the साड़ी *sāri* is worn another sheet, called चद्दर *chaddar* or चादर *chādar*, or (in Gaya and South Munger) पिछौरा *pichhaura*. This may be दोपटा *dopta* or दोपट्टा *dopatta*, as in the case of a man's sheet. The small sheet worn by little girls is परखण्डा *parkhanda* to the west and in South Bhagalpur and Gaya बरकी *barkī* in Patna and the south-west. It is फलिया *phaliya* in Sāran and North-West Tirhut, गाँती *gāntī* in South Bhagalpur, and फरिया *phariya* in South-West Shahabad. We also find खेरुकी *kheruki* or खरुकी *kharuki*, खेरुका *kheruka* or खरुका *kharuka*, north of the Ganges, and पूतली *putli* in South Tirhut, Patna, and South Munger.

**741.** The hem of the sheet is generally आँचर *anchar*, and also अंचरा *anchra* or अचरा *achra*. This is also the part which covers the bosom. The first of these words is the nominative, and the other are more properly used with postpositions. Thus ई आँचर बड़ नीमन वा *ī ānchar bar nīman bā*,—this border is very beautiful; but अचरा में बानच



देखी *achra men bān̄h delīn*,—I tied it up in the hem of my garment. The end of the sheet gathered up and tied in front is फुफुती *phuphuti*, फुफुनी *phuphuni*, or फुफुन्ही *phuphunhi* to the west, and कोचा *koncha* or कोचो *konchi* to the east. The pocket in front formed by loosening the part tied round the waist is खोईका *khoinchha*, and in the extreme south-east खोरका *khoechha* or खोका *khonchha*, as in the proverb बुढ़वक कने याँ केँ नौ आना खोईका *burbak kaneāñ keñ nau āna khoinchha*,—it's a fool of a bride that only gets nine ānās in her pocket (for wedding presents). The loose fold on the left side is गोमनौटा *gojhnāuta*. In the south-west it is पिछौरा *pichhaura*. When a woman is modest and meets a strange man, she draws her sheet or veil (see below) before her face. This action is called घोघट *ghoghat*, or in Gaya घुग्घा *ghuggha*, in South Bhagalpur घोघो *ghogho*, and to the north-west घूघ *ghūgh* or घोघ *ghogh*; and when a woman wishes to be extra modest, she pulls a great deal over her face. She is then called बड़ घोघट *bar ghoghat*.\*

**742.** चसदार *chasdār* is a dyed cloth with a double-hemmed border worn by women in Shahabad. In the same district मसादा *masārū* is a dyed cloth used by females of the lower orders, and भिमकी *jhimki* is a cloth printed with flower patterns. ककरेजा *kahreja* is a purple, and सालू *sālu* a red cloth, much used everywhere.

**743.** *The petticoat*.—This is generally लंहगा *lanhga*. A looser kind is घंघरा *ghanghra* in Gaya and to the east, घंघर *ghanghar* in the south-east, and घांघर *ghānghar* in Shahabad. The घंघरी *ghanghri* is a girl's petticoat. काछा *kāchha* is a mode of tying it under the leg. The waist-band through which the string is run is नेफा *nepha*, and the string itself is इजार बन्द *ijār band*, or in the case of a bride or bridegroom नारा *nāra*. The hem is also called कमरतोड़ *kamartori*.

**744.** *The bodice*.—This, if it reaches to the waist, is कुरता *kurta*, झूला *jhūla*, or in North-East Tirhut कसनि *kasani*. If it is short, only covering the breasts, it is अङ्गिया *angiya* or चोली *choli*. A similar short bodice, worn chiefly by prostitutes, is called महरम *mahram*. This last in North-East Tirhut is called चोली *choli*.

**745.** The *veil* or cloth worn over the head is ओढ़नी *orhni*. When a veil or a sheet (चादर *chādar*) has a dyed border, it is called चुनरी

\* As in Manbodh's Haribans, where the wife of Akrūr, although very modest still wanted to look at Krishna when he came to the house, बड़ घोघट पुनु तकलो चादिस *bar ghoghat punu takalo chādīs*.



*chunri* चूंदरी *chundri*, and also in Sāran झिम्की *jhimki*. The border is called in North-East Tirhut पाड़ि *pāri* or पड़िया *pariya*.

**746.** The drawers are पैजामा *paijāma* or (in North-West Tirhut) सुरवाल *surwal*.

**747. Toilet requisites.**—The antimony put on the edges of the lower eyelids is सुरमा *surma*, and the lampblack applied to the eyeball is काजर *kājar*, as in the proverb ठाँव गुन काजर, कूँठाँव गुन कारिख *thāmwo gun kājar, khuthāmwo gun kārikh*,—in the right place it is collyrium, and in the wrong place, soot. Lampblack is kept in a box called कजरौटा *kajrauta* or कजरौटी *kajrauti*. The coarser red lead put on the forehead and on the parting of the hair is सेंदुर *sendur* or सेनुर *senur*. The finer kind placed between the eyebrows is ईंगुर *ingur*. The silver spots put on the forehead are called टिकुली *tikuli*, and the round silver spot between the eyebrows is बिन्दो *bindi*. The small silver or gold spots surrounding this are, in North-East Tirhut, बेनी *beni* or बेनीया *beniya*. The comb is ककहा *kakha*, ककही *kakhi*, or कंगही *kangahi*. It is also ककवा *kakwa* in Patna, Gaya, and South Bhaṛpur. The लिखगहनी *likhgaṇi* is a kind of comb used in Gaya. The hair-brush is ठकरी *thakri* or थकरी *thakri*. To the east झरनी *jhurni* is a kind of brush made of the stem of a cocoanut leaf. A tooth-brush is दतुअन *datwan*. It is made by biting one end of a spring of wood till the fibres form a brush. Hindus use a fresh one every day, but Musalmāns keep theirs for a fortnight at a time.

**748. Washing of clothes.**—See §§ 389 and ff.

In *making clothes*, the following terms are used by the tailor or दरजी *darji* :—

पसूज *pasūj* is running, तुरपाई *turpāi* hemming or felling, उरमा *urma* is top-sewing, लङ्गड़ *lāngar* tacking or basting, and चून *chūn* gathering. बखिया *bakhiya* or बखेआ *bakhea* is stitching, चाँपा बखिया *chāmpa bakhiya* is long stitching, and डोरी दे के बखिया *dori de ke bakhiya* stitching-in piping-cord. जवा *jawa* is a long stitch and a short stitch alternately, and काँटा फोड़ी पखिया *kānta phori pakhiya* is a kind of stitching for which there is no English name. सुलतान लोढ़ी *sultān lorhi* is a mantua-maker's hem, सारजी *sārji* is herring-boning, and जाली *jāli* a kind of herring-boning for joining two cloths but not bringing their edges together. दरज *daraj* is a run-and-felled seam. When it is narrow, it is called गोल *gol*; when wide, इमलपत्ती *imalpatti*; and when very wide, चौरा *chaura*. There are false hems of various

kinds. When the edges of the two pieces meet evenly, it is called पट्टी *pattī*; when the edge of the added piece extends beyond the edge of the main piece, the false hem is called, if it is narrow, मगजी *maggi*, which properly means the overlapping portion. If it is wide, it is called सन्जाफ *sanjāph*. When the overlapping portion is very wide, the false hem is called लखनवाला सन्जाफ *lakhanwāla sanjāph*, or in Shahabad लखनौआल सन्जाफ *lakhnauāl sanjāph*. काज *kāj* is button-hole stitch, and हूल *hul* eyelet-holing.

**749.** सिलहरा *silahra* is a kind of embroidery. Two thicknesses of muslin are sewn together. The under one has holes cut out in it which are embroidered, and are visible through the upper one. It is used as an ornamental border. बेल *bel* is similar to सिलहरा *silahra*, except that patterns of various leaves, &c., and not holes, are cut in the lower muslin. सिंघारा *singhāra* is an embroidered scalloped or vandyked edge. सोराही *sorāhi* is a piece of calico cut into an ornamental shape and *appliquéd* on to the shoulder of a coat. उल्टा मण्डा *ulta mundha* is binding an armhole with piping-cord. कण्ठा *kanṭha* is a rounded collar sewn in front of the coat. A sleeve is said to be चुद्दिहार *churidār* when it is gored to fit tight at the wrist. A gore is घोर *ghor*. There is no Bihāri equivalent for "dart," "pleat," or "tuck."

## CHAPTER II.—CARPETS AND MATS.

**750.** A floor-cloth is कालीन *kālīn*<sup>1</sup> south of the Ganges, north of the Ganges जाजिम *jājim*, or (to the west) फरस *pharas*. A carpet is दरी *dari*, or when larger सतरंजी *satranjī*. A गलचा *galaicha* or गलीचा *galicha* is a thread mat चट्टी *chattī* in South Bhagalpur is a canvass mat and चाली *chālī* in Gaya is a coarse kind of mat made of bamboo slips tied together.

**751.** चटाई *chatāī* or चटैनौ *chataini* is mat made of various reeds or bamboo slips. A गोनरी *gonri* or गौंदरी *gondri* is made of the *gond* reed. In Patna, Gaya, and the south-west सफ *saph* is a long *gond* mat used when a number of people are assembled at a marriage, &c. In the north-west it is डाढ़ा *dhārha*, in South-east Tirhut चटान *chatān*, and in North-West Tirhut बरहटथा *barhattha*. A तराय *tarāy* to the east is made of palm leaves, and a तराई *tarāī* in Champāran of reeds. सितलपाटी *sitalpāṭī* is a fine mat for sleeping on in the hot weather. When a number of Musalmāns say prayers together on one carpet, it is called जानिमाज *jānimāj*, or in South Munger जायनेमाज *jaynemāj*; and when on a mat, it is called सफ *saph*.

CHAPTER III.—JEWELRY.

**752.** The following are some of the varieties of jewelry commonly worn :—

*a.—Worn by Men and Boys.*

**753.** *On the ears.*—**बाली** *bāli* or (in Shahabad) **बारी** *bāri*. This is a ring. Also the **कनौसी** *kanausi* (Patna and Gaya, where it is worn by Hindus only). Other ear pendants are **मोती** *moti*, **गोखुला** *gakhula* (and to the west also **गोरखुल** *gorkhul*). (an ornamented ring), **कुण्डल** *kundal* (a large ring), **लोर** *lor* (worn principally by Goālas), and **कनवाला** *kanbāla*. **सोना** *sona* is a plain ear pendent, and **अन्ती** *anti* is a plain stud fixed in the lobe of the ear. **फिरकी** *phirki* is a double gold ring.

**754.** *On the arms.*—The **बाँक** *bānk* and **चौकटा** *chauktha* are worn on the right upper arm. So also the **बिजावट** *bijāwath* or **बिजौटा** *bijautha*, which is, however, more properly a female ornament. The **अनन्त** *anant* and **तावीज** *tāwij* are various kinds of amulets.

**755.** *On the neck.*—The **माला** *māla* is the head necklace. The **उदर्राह** *udrāchh* is one made of the seeds of the **रुद्राह** *rudrāchh* (*Eleo-carpus ganitrus*). The **कण्ठा** *kantha* is a necklace with gold and silver ornaments or sacred relics attached to it. The **मुंगवा** *mungwa* is a coral (**मुंग** *mūnga*) necklace, and the **मोहर माला** *mohar māla* or **मोहन माला** *mohan māla* is a long necklace of gold *mohars* and coral. The **गोप** *gop* is a made of twisted gold wire, and it is also called **घुन्सी** *ghunsi* in Champāran, North Tirhut, and South Munger. The **चिकरी** *sikri* is a long chain going round the neck.

**756.** *On the fingers.*—This is **अंगुठी** *anguthi*, **एँदूआ** *ainthua* (Gaya), or **औंठी** *aunthi*. The **गोरख घन्धारौ** *gorakh dhanhari* or **गोरख घंघारी** *gorakh dhandhāri* is a puzzle-ring which takes to pieces and is difficult to put together again. **मुंदरी** *mundri* is a ring worn on the right little finger. **गोल** *gol* (Shahabad) and **फेरुआ** *pherua* (Patna and Gaya) are kinds of rings.

**757.** *On the wrist.*—These are **बाला** *bāla* or (Patna and Gaya) **बलेआ** *balea*, **पहुंची** *pahunchi*, and also (south of the Ganges) **पहुचारी** *pahunchāri*, **कड़ा** *kara* (south of the Ganges), **बेरा** *bera* in Gaya and to the west, **जिगा** *jigga* in Sāran, **मठिया** *mathiya* in South Bhagalpur, and **तोरा** *tora* in South-West Tirhut. These are worn principally by boys. **तौली** *tainti* is a kind of amulet in South Munger, Gaya, and Shahabad.

**758.** *On the waist.*—The chain hung round the waist is कर्धन *kardhan* or कर्धनी *kardhani*; also हरहरा *harhara* in the east. A kind of belt is लौगरा, and of this जवा *jāwa* or जवारी *jawāri*, लंगड़ा *langra* and जड़े *jaṛi*, are portions of the clasp.

**759.** *On the ankles.*—A boy's anklet is गोड़वा *garānw*, गोड़वा *gorāin*, or कड़ा *kara*. South of the Ganges we also meet गोड़हा *gorha* घुंघुर *ghunghur*, or घुंघुर *ghunghru* (fitted with bells, used also in Tirhut, and चौरासी *chaurāsi* (when it carries 84 beads).

**760.** *On the toes.*—अंगुठा *angutha* is toe-ring.

*b.—Worn by Women.*

**761.** *Ornaments for the head.*—The ornamented hair-pin is चोंटी *chonti*.

**762.** *Ornaments for the forehead.*—The मंगटीका *mangtīka* or बन्नी *banni* is an ornament tied in the centre of the forehead by three strings, one passing round each side and the other over the top of the head. They are fastened in the hair. Of this the ornament is called चौकटा *chauktha*, and the strings सिकरी *sikri*. The spangles or wafers gummed on to the forehead are टिकुली *tikuli*. Another name in South-West Tirhut is सिस्फूल *sispūl* or चाँद *chānd*. In Shahabad सटिया *satiya* is a wafer made of embossed paper and gummed on the forehead.

**763.** *Nose-ornaments.*—The nose-studs fastened on to the outside of one nostril is छूछू *chhuchhhi*, in South Bhagalpur नकचन्दा *nakechanda*, and in Patna and to the south-west लौंग *laung*. It is not an easy thing to steal, hence the proverb कहावे लै सेयइ चोरावे लै कुचू *kuhāwai lai saiyad, chorāwai lai chhuchhhi*,—by name he is a *saiyad*, but he can steal even a nose-stud. The ring passing through the outside side of the nostril is नथ *nath*. A smaller kind is नथिया *nathiya*, and that worn by girls नथुनी *nathuni*. The बुलाक *bulāk* or बेसर *besar*, is a ring hung from the centre cartilage of the nose, and the झूलनी *jhulni* is a similar one worn by women of the *Rauniyār* caste. It swings backwards and forwards, and is ornamented with beads.\*

\* Nose-ornaments are peculiar to females. If a mother loses a first-born son she endeavours to persuade the demon who kills children that any future boys born are only girls, and hence not worth killing. To do this, she often makes the boy wear nose-ornaments, and calls him by some nickname, as *Bulāki* (wearer of a nose-ring), &c. There are other similar customs, such as giving opprobrious names to such sons who are born after the death of a first born, which it would take too much space to mention here.

**764. Ear-ornaments.**—Ear-studs fastened to the lobe of the ear are करनफूल *karanphul* or कनफूल *kanphul* and खोटला *khotla*, or in East Tirhut खटला *khutla* or खट्टी *khutti*, to the north-west खुटली *khutli*, and in Gaya and Shahabad खुटिला *khutila*. The कनेखो *kanaili* is a stud worn on the cartilage just where it leaves the head under the hair. Rings worn in the lobe of the ear बालो *bali*, and those worn in the upper part of the cartilage लतरना *lutrana*. Broad plates worn across the ear are पात *pāt* पत्ता *patta*, and तरकी *tarki*. A smaller kind worn in Gaya is called गोखवा *go'wa*. Amongst pendants are the भूमक *jhūmak* or भूमक *jhummak*, which has two round pendants, and the भिमभिमिया *himhimiya*, which are flat pendants. The मछरिया *machhriya* is a pendant shaped like a fish. In South Munger it is called मछलिया *machhaliya*. The लोर *lor*, and कनौखो *kanauksi* form a set of ear-ornaments. The first are round plates with a square cut out of the inside, forming a kind of ring with a square inside. One of these is hung in the lobe of each ear. The latter is a ring. One is hung in the upper part of the cartilage of the right ear, and two in the upper part of the cartilage of the left ear. When a hole bored in the ear for an ornament is not in use, it may be filled up with a plug, called ठेक *thek*. When the ornaments worn are too heavy for the ear to carry without tearing, a chain is fastened round the ear so as to support the heavier ornaments. This is called सिकरी *sikri*. Other ornaments for the ear are बीड़ *bīr* (Tirhut), कांप *kāmp*, and खुबिया *khubiya* in the south-east, and बिजली *bijli* in Patna and Gaya.

**765. Neck-ornaments.**—The चन्दर हार *chandār hār* is a long chain. A तावौज *tāwīj* is a similar one with an amulet attached. A set of three chains of various lengths is तेलरी *telri*, and also to the north-west तिलरी *tilri*, of five chains पचलरी *pachlari*, and of seven chains सतलरी *satlari*. The सिकरी *sikri* is a long chain, and the बद्धो *baddhi* is a long chain crossing the chest and going behind round the body. हुमेल *humel* is a necklace fitted with bells. Bosses tied to the throat are चम्पा कली *champa kali*, जुगनु *jugnu*, and ढोलना चौकी *dholna chauki*. The last is principally worn by the bride at a marriage, and is the first ornament put on before the marriage ceremony. The हंसुली *hansuli* is the solid necklet open in front which goes round the neck, and the तवक *tawak* is similar with pendants in front (worn by Musalmāns). सूति *sūti* in North-East Tirhut is a kind of neck-ring. जवा गोटा *jawa gota*, जवाचटका

*galsatka*, गरद्वानी *gardawāni*, and गरखी *garsī*, are various neck-ornaments used in Gaya. Other neck-ornaments are वितला (South-East Tirhut), कटेसर *katesar* (Champāran, Patna, and South Bhagalpur) or कटसर *katsar* (Tirhut and South Bhagalpur), and खंभिया *khambhiya* (South Bhagalpur). हार *hār* or हरवा *harwa* is the general term for a necklace, and मोती माला *moti māla* is a pearl necklace, or one made with beads of the shape of pearls. ललरी *lalri* and दरपन *darpan* are two ornaments worn on the breast in Gaya and South Bhagalpur. A हैकल *haikal*, or in Champāran हैलक *hailak*, is a long necklace composed of flat pieces, generally nine in number. When a man marries a second wife, an ornament is made representing the first wife, which the second wife wears. On the first occasion on which the second wife applies vermilion to her hair, she first puts some on the ornament before applying it to herself. This ornament is called सौतिन *sautin*, or in South Munger सौत *saut*.

**766.** *On the clothes.*—मनोरी *manori* are ornaments on the veil (सारी *sāri*), and अंचरी *anchri* on the hem of the sheet.

**767.** *Arm-ornaments.*—The following are worn by all classes. Highest up on the arm is the बाजू *bāju*, or बाजू बन्द *bāju band*, which is a wide armlet. Below it the बिजावठ *bijāwath*, बिजाएठ *bijāetha*, or बिजौठा *bijautha*, which are five ornaments strung together ; below that the बिरखी *birkhī*, which is smaller. Another name is बिरेंटी *birenti*. Below this comes the बाँक *bānk*, made of one piece. It is worn by Hindu women on the right arm, but by Musalmāns on both. Lowest down comes the बहूँटा *bāhūntā*, or to the west बहुटा *bahūta*, of five pieces and round. Arm-ornaments worn principally by Hindu women are अनन्त *anant* and टार *tār* or टरिया *tariya*. Similar to the last is also another ornament called बहुटा *bahūta*. सिकरी *sikri* is a chain worn on the upper part of the arm. झबिया *jhabiya* is a kind of inverted cup hanging from the arm, and to which bells (बचवा *bachwa*) are attached ; and घुंड़ी *ghundi* little ball pendants hanging from the बाजू *bāju* or from an अनन्त *anant*. मुन्दी *mundi* is a clasp. बरेखी *barekhi* in South-West Shahabad is an arm-ornament worn by women of the *Goāla* caste. Arm-ornaments worn principally by Musalmān women are,—on the upper arm, जौसन *jāsan*, पात *pāt* (a flat piece tied on), and बजुला *bajulla*, or in Sāran बिजुलि *bijuli* (worn immediately below the बाजू *bāju* ; and on the forearm नौगना *nānag* or (in North-East Tirhut) नवग्रह *nabgrah* of (nine stones). An



ornament worn on the back between the shoulders is called by Hindus पान *pān* or पनवा *panwa*, and by Musalmāns बलमटार *balamtār*.

**768.** *Wrist-ornaments* are कंकना *kankna*, कंकनौ *kankni*, or कंगना *kangna*, or in Champāran ककना *kakna*, कचरा *kachra* (Gaya and the south-east), कतवा *katwa* (Gaya and the south-east), कतरौ *katri*, कंसौठी *kansauthi* (Gaya and the south-east), खसिया *khasiya*, गोसवा *golwa* (Gaya and the south-east), चूर *chūr*, चूरी *chūri* (bangles), छन *chhan* or छन्द *chhand*, जड़े *jaṛ*, जिगा *jigga*, ठोड़ा *tōṛa*, तिनखण्डी *tinckhandi*, तिननगा *tinnga*, तिसौयौटा *tisiauta* (Gaya and the south-east), नघुरौ *naghuri* or निगिहरी *nigihri*, or (in Gaya and the south-east) लघुरौ *laghuri*, पचखण्डी *pachckhandi*, पछेला *pachhala* or पछेलिया *pachheliya*, पटरौ *patri* पटवा *patwa*, पहुँची *pahunchi*, बंगुरौ *banguri*, बड़हड़ा *barhara*, or in Gaya बड़हर *barkar*, and in Champāran बेलहरा *belahra*, बाला *bāla*, बाँहू *banhu*, बेरा *bera*, बौखा *baunkha* (Gaya) (made of thread), मठिया *mathiya*, रूपौठी *rupauthi* (Gaya and the south-east), and लघुरौ *laghuri* (see नघुरौ *naghuri*). The समसेबन्द *samsebānd* is a keeper worn on the wrist to prevent the चूर *chūr* falling off.

**769.** *On the fingers.*—A ring is अंगुठी *anguthi*. A round solid ring is छल्ला *chhalla*. Other names are औठी *aunthi* and अँठुआ *ainthua*. The गोरख घन्धारी *gorakh dhanhāri*, &c., is the same as that worn by men; so also the गोल *gol* and फेरुआ *pherua*. Other rings are तिनछलिया *tinckhaliya*, बहलोली *bahloli*, अंगुस्ताना *angustāna*, आरसी *ārsi* (which has a small mirror attached), मुँदरी *mundri*, लोभेरुआ *lobharua* (south-east), दरयाबादी *daryābādi* (*ib.*), पथरौटी *pathrauti* (*ib.*), चिरौगिया *chairaungiya* (*ib.*), अँखुआ *ankhua* (South Bhagalpur), मथानी *mathāni* (South-East Tirhut), बढामी *badāmi* (Tirhut), पोर *por* (*ib.*).

**770.** *On the waist.*—Waist-chains and bands are कारघनी *kardhani*, कमरकस *kamarkas*, झब्बा *jhabba*, or झबिया *jhabiya*, गठौरा *gathaura*, अँवरा *amwara*, कोचबन *kochban* कमरजेब *kmārjaeb*, सौपी *sēpi* जाफरी *japhri*. The कोथली *kothli* is a kind of pocket to the waist.

**771.** *On the feet.*—The ornament fitting on the ankle and covering and fitting on to the upper part of the foot is पाँवजेब *pānw jeb*. Like it are पावठ *pāwat* पैरौ *pairi*, and पाँव सङ्कर *pānw sankar*. Over this comes the छड़ड़ा *charra*, or छड़ *chhara* a number of fine rings like the चूरी *chūri* on the arm; over this again the कड़ा *kara*; and at the top the चूर *chūr*. The पँजनी *painjni* are anklets with bells; so also कंकनी *kinkini* and घुघुर *ghughuru* or घुघुर *ghuaghura* in Gaya and North-East Tirhut.



**772.** *On the toes*—are अंगुठा *angutha* and छल्ला *chhalla*, which are rings. An ornament fitting over all the toes is बिकिया *bichhiya*. In Gaya and the south-east बटुरी *baturi* is a toe-ring to which bells are fastened.

#### SUBDIVISION IV.

### APPLIANCES USED IN WORSHIP.

**773.** The appliances of a Hindu temple are as follows:—The आसनी *āsni* is a sort of mat made of *kus* grass, wool, &c., for sitting on.

**774.** A spoon for throwing water on the *lingam* is known as आचमनी *āchmani*; also अचमनी *achmani* in South-West Shahabad, अंचौना *anchauna* in Gaya, अंचौनी *anchauni* in Sāran, and कलह्नी *kalehhi* in South Tirhut.

**775.** The जलपातर *jalpātār* is a vessel in which water is kept, and a smaller kind is पाँचपातर *pañcāpātār*. The अर्घा *argha* is the saucer made of stone or metal in which the stone representing the *lingam* is placed. The पौंडी *pīnri* or पौण्ड्री *pīndi* is the platform on which the *lingam* is placed. Other names are सराइ *sarāi* (optional) in South-East Tirhut, चौरा *chaura* in South-West Shahabad, and जखार *jakhār* in the rest of that district.

**776.** घण्टा *ghanta* or घड़ी *ghari*, also south of the Ganges घण्ट *ghant*, are gongs or bells, and the बिजघण्ट *bijghant* is a kind of gong with erect edges. घण्टा *ghanta* specially means a bell; झंझ *jhānjh* (small) or झाल *jhāl* (large) are the cymbals. सङ्ग *sankh* is the conch.

**777.** The idol is मूर्त *murt*, also मूर्ती *murti* in South Bhagalpur, and पारखत *pārkhāt* optionally in South-East Tirhut. Its throne is सिंहासन *singāsan* or (in Patna and Gaya) सिंघासन *singhāsan*.

**778.** होरा *horsa*, or in the south-east हुरसा *hursa*, is the round stone for grinding sandal-wood (चन्दन *chandān*). Another name is चंदौटा *chandāuta*. The vessel in which the ground sandal-wood is placed is कटोरी *katori*.

**779.** The censer is north of the Ganges धूपदान *dhupdān*, in Patna and Shahabad धूपदानी *d updāni*, in Gaya धूपअहरा *dhupahara*, and in the south-east धूपेडी *dhuperi*.

**780.** The दीपदान *dīpdān*, दीपदानी *dīpdāni*, is the lampstand holding only one lamp or wick. One with four or five wicks is called आरती *ārti*.

**781.** The सुमिरनी *sumirni* north of the Ganges and बमरनी *sumarni* south of it is the rosary of nineteen beads. In Champāraṇ and Gaya it is also सुमेर *sumer*. माला *māla*, or in Sāraṇ and Tirhut करमाला *karmāla*, is a similar rosary of one hundred and eight beads. सुमरनी *sumarni*, &c., are also used for the large bead at the end of a माला *māla*. A जापमाला *jāpmāla* is a large rosary containing as many as a thousand beads. The अष्टोत्तरी *ashtotari* or अठोत्तरी *athotri* is a rosary which is kept in a small bag called भोरा *jhora*. Into this bag the worshipper puts his hand and turns the beads. The रुद्राक्ष *rudrāchh* or उद्राक्ष *udrāchh* is a rosary used by worshippers of Shiva, as in the proverb बापक गरे मोंगरी, पूतक गरे रुद्राक्ष *bāpak gare mungri, pūtak gare rudrāchh*,—the father has a club on his neck, and the son a rosary, i.e., the father is a scoundrel and the son a devotee.

**782.** The तूमा *tūma*, तुम्मा *tumma*, or तुम्बा *tumba* is the hollow gourd carried by religious mendicants (साधू *sādhū* or जोगी *jogi*). It is also called कठारी *kathāri* or सागर *sāgar* in Sāraṇ and Tirhut. The तूमड़ी *tumri* is a small gourd. The कमण्डल *kamandal* is a similar vessel used for drawing water in a temple. A डण्ड कमण्डल *dand kamandal* is a similar vessel made of metal (brass, copper, gold, &c.)



## DIVISION III.

### SOILS.

#### CHAPTER I.—CLASSIFICATION OF SOILS.

##### 783. Soils may be classified—

- (a) According to their distance from the village site.
- (b) According to their constituent elements.
- (c) According to the crops for which they are prepared, or which they usually produce.

#### CHAPTER II.—SOILS CLASSIFIED ACCORDING TO THEIR DISTANCE FROM THE VILLAGE SITE.

784. The concentric circles (हलका *halka*) are generally, but not always, three in number. The nomenclature and division differ according to locality.

- (a) The belt near the homestead, which is better manured, more carefully cultivated, and adapted for superior kinds of crops. The homestead is called अबादी *abādi*, डीह *dih*, बस्ती *basti*; and the belt of land गोएँड़ा *goënr*, गोएँड़ा *goenra*, गौँड़ा *gourha*, or गौँड़ा *gaunrha* or बाध *bādh*; also कोरार *korār* in Patna and to the west, डिहॉस *dihāns* (Shahabad, Patna, and Gaya), घरबारी *gharbari* in Patna and South Munger, and बाड़ी *bārī* in South Bhagalpur. The land actually in the homestead is specially called डीह *dih*, डिहॉस *dihāns*, or (in Tirhut) भौठा *bhitha*, and in Champaran भौठा *bhithā*. डीह *dih* is properly an old village site or mound. If there are two clusters of dwellings of the same name some distance apart, the older one will be called डीह *dih*. अबादी *abādi* is properly settled or cultivated land. The land near the village which receives the drainage of the houses is गोहान *gohān* in Shahabad. 'A homestead is also called डौँड़ा *diñra* or डौँड़ी *diñro* in south Bhagalpur'.

- (b) The next furthest belt from the village site is बहरसी *bahārsī* to the west and in Patna and South Munger. This belt is also called सरेह *sareh* to the south-west as long as crops are standing on it. It is also called तद्धी *tādhī* (Champāran), बहरभूम *baharbhūm* (Sāran and Tirhut), टाल *tāl* (South-East Tirhut), बहियार *bahiyār* (North-East Tirhut), and बैहार *baihār* (South Bhagalpur). In Hazaribagh it is called सिङ्घा *singha*.
- (c) The belt furthest from the village site is also called सरेह *sareh* to the west, also बहरभूम *baharbhūm* in South Munger. So that the second and third belts are only considered as one. There are also, however, separate names for the third belt, viz. टाड़ *tār*, टाँड़ *tānr*, or टाँड़ी *tānrī*, which is used to mean high extensive wastes of infertile or gravelly soil, or of hillocks and ridges such as are found in Gaya, and चौर *chaunr*, which means low open marshy country. In South Bhagalpur भौठो *bhītho* is the land far from the village site which only produces bhadoi crops with much labour, and a still futher circle is बरन *baran*, which bears no produce. In Sāran and Tirhut दीयर *dīyar* are the fields situated on the futher side of a river, or islands formed by rivers.

### CHAPTER III.—SOILS CLASSIFIED ACCORDING TO THEIR CONSTITUENT ELEMENTS.

**785. Sandy soils.**—बाला *bāla* or बालवा *balwa*, बलथर *balthar* (North-West and in Patna and in Gaya), बलवाहा *balwāh* (South Bhagalpur), and बलधूस *baldhūs* (Champāran), are soils principally composed of sand. Sandy loams are बलसुन्दर *balsundar* or बलसुन्दरी *balsundri*, with local variants बलसुन *balsun* or बलसुन्ही *balsumhi* in South Tirhut बलसी *balāsī* in South-East Tirhut, and बलसुम *balsum* in North-East Tirhut. They are also called बलुचट *ba'nat* to the west, and बलिमत *balimat* in Shahabad. North of the Ganges and in South Munger बलवा *balwa* is land with sand on the surface and clay at some distance below. In Champāran and South-West Tirhut धूस *dhūs* or धूसी *dhūsi* is an arid and sterile soil consisting of an admixture of sand and clay. A loose sandy subsoil, in which a clay well will not work, is बेंगा *benga* बेंगवा *bengwa*. In South-East Tirhut it is also

भुसुनी *bhusni*. In Shahabad भीस *bhis* is fine compact sand, and बाला *bāla* loose coarse sand.

**786. Clayey soils.**—The principal is मटियार *matiyār*, or in Gaya मटिगर *matigar*, which is a brown clay soil, well adapted for rice. It contains about 60 or 70 per cent of clay. A stronger kind, containing about 85 per cent, is called केवाल *kewāl*. This is also called करार *karār* in the south-east केवाल *kewāl* in South Munger is of three kinds, viz. करका *karka*, which is black; गोरियाडा *goriatta* or in South Bhagalpur गोरराटी *goranti* which is yellowish; and चनकी *chanki* or गगरी केवाल *gagri kewāl*, which is mixed with fine gravel. This last is also called पथरटिया *pathratiya* in South Bhagalpur or (when it is of a reddish colour) गोरेंटिया पथरौटी *gorentiya pathrauti*. In South-East Tirhut केवाल *kewāl* is of two kinds, viz., गोरी केवाल *gori kewāl*, which is light-coloured, and तेलिया केवाल *teiya kewāl*, which is dark. करैल *karail* to the west is a bluish-black soil, which contains more organic matter than मटियार *matiyār*. In Shahabad it is divided into two kinds, viz. बांगर करैल *bāngar karail*, which is apt to crack on drying, and डोमा करैल *doma karail*, which is of more bluish colour than the other. A clay which feels greasy when rubbed in the hand is called दूधी *dūdhī* or चिकन मिट्टी *chikhan mitti* or चिकनी मिट्टी *chikni mitti*; and भुसुरी *bhusuri* (west) and कच्चास *kachaus* (east) are clay soils which soon dry on the surface. रखौर *rakhaur* is a similar soil mixed with ashes, which is called in South Munger भसुराही *bhasurāhi*. चनकी *chanki*, or to the west सिगता *sigta*, are hard soils, which split and crack when dry. In Patna and Gaya कच्छुया *kachhuiya* is a loose clay met in digging wells. ललकी मिट्टी *lalki mitti* north of the Ganges, गेरू *geru* south of it, and काबिस *kābis* in South-West Shahabad, is a red clay. नरम *naram*, and also to the east लरम *laram*, mean soft when applied to clay. North of the Ganges, to the west, and in South-Munger, अकराह *akrah* is a hard clay soil mixed with fine gravel. In South-East Tirhut it is छराही *chharāhi*. रोरियाह *roriyāh* or रोरहा *rorha* is land which goes into hard lumps the size of eggs after preparation. कुमरौटी *kumrauti*, or in Saran कुमरौटी *kumrauti*, and in Tirhut कारी माटी *kāri māti*, is potter's clay.

**787. Loamy soils.**—The चहल *chahal* or कदोइ *kadoi* is that which is never drier than mud, and in which crops are planted without ploughing. धबरी *dhabri* or धाब *dhāb* is land which is part of the year

under water and part of it dry. दोरस *doras*, or (in Patna and Gaya) दोरसाही *dorsāhi*, and (in South Bhagalpur) परसोती *parsoṭi*, and also पंचकटेल *panchkatail* in Tirhut, is a clayey loam; while बलसुन्दर *balsundar* (see sandy soils for other names) is a fine sandy loam. In Champaran बभनौ *babhni* is a light red soil.

#### CHAPTER IV.—SOILS AND WATER ACTION.

**788.** Land thrown up by fluvial action is गङ्ग बरार *gang barār* (also spelt बड़ार *baṛār*), and that cut away गङ्ग सिकस्त *gang sikast*. छारन *chhāran* is land left by the retrocession of a river. टाँड *tanr* in South-West Shahabad, and पटपर *patpar* in South-East Bihar, is newly-formed land so situated as to receive an annual accretion of alluvial deposit; but in Sāran and South Tirhut पटपर *patpar* is barren alluviated land. In Sāran मामस *māmas* is rich alluviated land. In Tirhut, Patna, Gaya, and the south-east तरौ *tari* means moist soil in hollows and at the foot of slopes. It also even means water. Thus they say, 'Are you going तरौ *tari* (by water) or खुसकी *khuski* (by land)?' In Sāran तरयानी *taryāni* is similarly used. तरौ *tari* is also applied to lands recovered by retrocession of a river. In Shahabad they are भागर *bhāgar*, and in the south-west of that district छिछलहिया *chhichhlahiya*. They are also called छारन *chhāran*. दीयर *diyar* or दियारा *digāra* is fresh land thrown up by the shifting of the course of a river. In Patna, and also in Champāran, it is called दिअरा *diara*, in South-West Shahabad डौला *dila* in South Munger दीरा *dīra*, and in South Bhagalpur दीरा *dīra*. The alluvial deposit left by rivers while still wet is called कदई *kadaī*, कदोइ *kadoī*, or पाँक *pānk* or पङ्क *pank* (see § 789). Land rendered useless by deposits of sand is called कोरा बाल *koru bāl* (in Sāran) and बलान *balān* (North-West Tirhut.)

#### CHAPTER V.—MUDDY AND WATER-LOGGED SOILS.

**789.** Land in the bed of a tank is in Patna and Gaya तारी *tari*. In Shahabad is it कौंच *kinch*, and to the west generally कानो किचड़ *kano kichchur*. Marshy or muddy soils and quagmires are भास *bhas* and दलकी *dalki* to the west and in Patna, and the latter also in Gaya and South Munger. In Tirhut, Sāran, and Patna they are दलदल *daldal*, in Patna and Shahabad पंकड़ा *pankḍā*, and in the south-west of the last district खँचड़ा *hanchra*. Lands usually saturated with



water are पनमार *panmar* north of the Ganges, सुगरा *sugra* in South-West Shahabad, सिंहाह *siñrah* in the rest of the district, सिंहाहा *siñaha* in Patna and South Munger, सीड़ा *sira* in South Bhagalpur and सेऊत *seūt* in Gaya. धसना *dhasna* is land liable to be submerged. In is called गौजी *gaunchi* in Gaya and जलकी *jalaki* in South-West Shahabad; in South Munger it is गौह्री *gaunchhi*. The old dry bed of a river is छारन *chhāran* or (in North Tirhut) मरन *maran*. Other names are बाँड़ *bānr* in Patna and Shahabad and भोर *jhor* in the south-west of the last district. पाँक *pank*, पाँकी *pānki*, or पङ्क *pank* is earth wet and soft so as to yield to the tread, adhesive and rotting. Nothing will grow in it. कादो *kādo*, कदोइ *kadoi*, or कदई *kadai*, is mud in which crops will grow.

## CHAPTER VI.—HIGHLANDS AND LOWLANDS.

**790.** Highlands, as contrasted with river valleys, are उपरवार *uparwār* in Patna and to the north-west, बहरम *baharhūm* in South Tirhut, and उपरार *uprār* in East Tithut, South of the Ganges दिहंस *dihāns* is used in Patna, टाँड़ *tānr* in Gaya and South Munger, डील *dil* in Shahabad, and दीह *dih* in South Bhagalpur. In Hazāribāgh other names are उचास *uchās* and टीवर *dhībar*. In South Munger गाढ़ *gāḍ* is the corresponding word for a lowland. भील *ihil* or चौर *chauñr*, or in Sāran काछ *kāchh*, is low marshy land. In Patna, Gaya, and South Munger it is जाह *jāh*. मन *man* is a large sheet of water of considerable depth, and in Tirhut जान *jān* is similar but something smaller. खाल *khāl*, खलवा *khālwa*, or in the north-west खलार *khālār* or खलहर *khālhar*, is a hollow with or without water.

## CHAPTER VII.—RAVINES AND MOUNDS, &c.

**791.** Land cut by ravines and broken ground is बिहड़ *bihar* or (in Gaya) बीहड़ *bīhanr*. In South Bhagalpur it is अरियान *arian*. The elevated soil in the midst of ravines is दूह *dhūh* or दूही *dhūhi* in South-West Shahabad, डील *dil* in the rest of the district, टिखा *tilka* in Patna, Gaya, and South Munger, and टिकार *tikkar* in South Bhagalpur.

**792.** In Patna, Gaya, and South Munger टेंडूआ *tañrua* or नाला *nāla* is a ravine. The latter word is also current to the west, and is only used when the ravine is also a water-course. In the south-east the word is दाँड़ *danr*. देरु कौआ *derh kaua* is also used in Patna.

Uneven ground is उभर खाबर *ubhar khābar* to the north-west and in South-East Tirhut, and मटहा *matha* or डार *dābar* (also in Champaran), in North-East Tirhut. South of the Ganges we have ऊबर खाबर *ubar khābar* in Patna, Gaya, and South Munger (also noted in Saran), उंच खाल *ūch khāl* in Patna and to the west, ऊखर खाबर *ūkhar khābar* in Shahabad, and उचली *uchli* in South Bhagalpur. A high river bluff is करारा *karāra*, अररा *aria*, अरार *arār*, अरारि *arāri* or कछाड़ *kachhār* or कछाड़ा *kachāra*. Other names are ढाह *dhāh* (north generally) and कंगनिया *kanganiya* (North-East Tirhut). The sloping bank of a river is in Shahabad तरसिवाड़ *tarsiwāḍ*, and in South Munger तरी *tari*.

**793.** A mound generally is टिलहा *tilha*, or in South Munger टिलहा टाकर *tilha tākar*. In South-West Shahabad it is ढूह *dhūh*, ढूही *dhūhi* (also Saran), डील *dīl*, or डीला *dilla*, in the rest of that district टिपर *tipur*, and in South Bhagalpur टिकोर *tikor* or टिकर *tikkar*. In South-West Shahabad पटपरी *patpari* is a hill with a flat top. The sites of ruined villages are डीह *dih*; also भौटा *bhūṭha* in South Munger. The sites of old villages are often covered with potsherds, hence such sites are also called ठिकराहू *thikrahu* in Patna, ठिकरौल *thikraul* in Saran, ठिकरीया *thikariya* to the east, भौकटौर *bhiktour* in Patna, Gaya, and Champaran, सिकरौर *sikraur* or भिकरौर *bhikraur* in Shahabad, and भिकटिया *bhiktiya* in South Bhagalpur, the words for potsherds being भिकटा *bhikta*, भिकटी *bhikti*, or ठीकर *thōkar* or ठिकड़ा *thikra*, also सिकड़ा *sikra* in Shahabad and भिकड़ा *bhikra* to the west.

#### CHAPTER VIII.—STONY SOILS.

**794.** Gravelly soils are कंकराही *kankrāhi* in Saran and Patna, अंकड़ेल *ankrail* in Saran, and अंकड़ौर *ankraur* to the west. Gravel generally is in Patna and to the west अंकड़ *ānkar*, and to the east गङ्गाट *gangat*; also everywhere कंकड़ *kankar*. In Champaran and Tirhut it is इंकड़ी *inkri*, and in Champaran and Gaya भिकटी *bhikti* or गरंगट *garāngat*. Coarse gravel is in Shahabad अंकड़ा *ankra*, and fine अंकड़ी *ankri*. To the south-east it is गंगटा *gangta* and गंगटी *gangti*. Soil mixed with coarse gravel is गंगटियाहा *gangtiyāha* in Patna, Gaya, and South Bhagalpur, and गंगटाहा *gangtāha* in Patna and South Munger. चटान *chatān* is a hard rocky soil. Other names are दोहर *dohar* in South-West Shahabad, and पथरेहर *pathrehar* in South Munger. Soil mixed with coarse gravel is also कंकरोटिया *kankrotiya*, and hard rocky soil पथरौटी *pathrauti* in South Bhagalpur.

# CHAPTER IX.—CULTIVATED AND WASTE.

**795.** Classifying soils according to cultivation, we have cultivated land known as *अबाद* *abād* or *अबादी* *abādi*. It is also known in the south-east and Gaya as *पह* *pah*, in Patna as *खील वेठाओल* *khil baithāöl*, and Shahabad as *खिलमार* *khilmār*.

**796.** An inhabited village is *बसगित* *basgit* or *बसती* *basti*, and a deserted village *बे छप्पर* *be chhappar* (unroofed), and also in South Munger *निचिराकी* *nichirāki* (without a light) and in Gaya *दमका* *dumka*. Other names for the latter are *उजड़* *ujar*, *उजरल* *ujral*, *उजाड़* *ujār*, *उजड़ा* *ujra* or (optionally in Tirhut) *डीह* *dih*.

**797.** Waste land is *परीत* *parīt* (Patna, Gaya, and South Munger) or *परती* *parti*. Land which has accidentally gone out of cultivation is specially *परात* *parit* in Sāran, *पराता* *parāta* to the north-west, and *परांत* *parānt* or *परता* *parta* in North Tirhut. Waste land broken up for the first time is *खील* *khil*, or in the south-east *कुराव* *kurao*, *खिलकट* *khilkat* or *खिलकटो* *khilkatti*. In Tirhut it is also called *खिलमार* *khilmār*. The second year after it is broken up it is *खील* *khil* to the north-west, *पह* *pah* in Tirhut, Shahabad, and the south-east, *कनिल* *kanil* in South Bhagalpur and *पौह* *pauh* in Patna and South Munger. The third year it is called *खेत* *khet* or (in Champāran) *पही* *pahi*, and North-East Tirhut *पह* *pah*.

## CHAPTER X.—FALLOW.

**798.** Land left fallow for sugar-cane from the previous spring harvest till the season for sowing the cane is called *मघार* *maghār*, &c., see § 805. Land left uncropped in the autumn harvest and ploughed during the rains for the cereals of the spring harvest following is *चौमास* *chaumās*, and to the west also *पलिहर* *palihar*. Those lands on which a spring crop is sown without any interval after the autumn crop is cut are called *नारी* *nāri* in Patna and South Munger, and *जरी* *jari* or *जरी खेत* *jari khet* elsewhere south of the Ganges and in Sāran. Waste lands which are ploughed up during the rains and cold weather and sown in rice at the commencement of the next rainy season are called *दोतरा चौमास* *dotra chaumās* in North-West Tirhut, *गजौड़* *gajānr* in South-East Tirhut, *बिड़ार* *birār* in South-East Bihar, and *कुलहर* *kulhar* in the south-west.

**799.** Lands left fallow for a time to recover their strength are *परती* *parti* generally. Other names are *परता* *parta* in North-Tirhut

and चौच *chānch* or पक्ष परतो *pah parti* in South Bhagalpur. Land which never lies fallow is अबाद *abād* or अबादी *abadī*. Another name is उठती *uthṭi* in Champāran. North of the Ganges रुल्ली *rulli* or (to the east) रन्नी *runni* is poor light land which requires to be left fallow for a year or two. It also means land which has lost its fertility. Other words in use are झूस *jhūs* and हलुक *haluk* to the north-west and in Patna, झूसी *jhūsi* in North-East Tirhut, कोटी *korhi* in Patna, छौह *chhānchh* in Gaya, बंगराह *bangrah* to the south-west of that district, तिलिया कोटी *tiliya korhi* in South Munger, and अलगौ *algi* in South Bhagalpur.

#### CHAPTER XI.—RICHNESS AND POORNESS OF SOIL.

**800.** बरियार *bariyār* or गहरा *gahra*, or in South Munger जेयद *jaiyad*, is the general term used for rich soils. Others are जीगर *jīgar* (Patna) and चोखा *chokha* (North-West, Gaya, and South Munger). Poor soils are हलुक *haluk* (North-West Bihar), रन्नी *runni* (see § 799), तपनाह *tapnāh* (North-East Tirhut), and ठस *thas*, अब्बर *abbar* (also in Champāran), or उसठ *usath* south of the Ganges.

#### CHAPTER XII.—IRRIGATED AND DRY LANDS.

**801.** Land artificially irrigated is पटौआ *patāua* or पटौई *patāuī* to the west. Other local names are पटौना *patāuna* South-East Tirhut, and पटाओल *patāōl* North-East Tirhut and पटहुआँ *patahuāñ* in Shahabad. In Gaya it is हथघिसेट *hathghiset*, and in South-West Shahabad भरैया *bharaiya*. Land irrigated from tanks or ponds is छानन *chhānan* in Saran and Patna, फोर *phor* in South-West Shahabad, and elsewhere south of the Ganges मेलवानी *melwāni* or (South Bhagalpur) मेलानी *melāni* or छिटा *chitta*—Irrigation from walls is कुँड़िया चास *kunriya chās* in South Bhagalpur. When irrigated from wells it is मोटवाही *motwāhi* to the west. Un-irrigated land, or land which does not require irrigation, owing to its being, or its capability of being, flooded is अपटा *apta*. If watered after ploughing, it is छिरिकनी *chhirikni* to the west, पचौआँ *pachauān* in South-West Shahabad, and पनौला *panaula* in the rest of that district. निपनिवाँ *nipaniyān* are in Patna unirrigated crops. In South Munger lands which require irrigation are रूना *rūna*, and there and in Saran those which produce crops without irrigation are हलकी *halaki*.

### CHAPTER XIII.—LANDS WHICH RETAIN AND WHICH DO NOT RETAIN MOISTURE.

**802.** This is the division most common amongst natives themselves. The moisture in land is *हाल* *hāl*. Land which does not retain it is बांगर *bāngar*, and that which does is भौट *bhith*, or in North Saran भाट *bhāth*. Under these divisions come other subdivisions, such as बलुआ बांगर *balua bangar* (which is sandy), मटियार बांगर *matiyār bāngar* (which is clayey), and so on, and बलुआ भौट *balua bhith*, मटियार भौट *matiyār bhith*, and so on. Crops on *bāngar* lands cannot be cultivated without irrigation, and the expense of cultivation is therefore greater, but the yield more than compensates the outlay, being a third, and sometimes double the amount of *bhith* produce. The latter lands are sometimes irrigated and sometimes not.

### CHAPTER XIV.—LANDS BEARING A SINGLE AND A DOUBLE CROP.

**803.** Lands which produce only one crop in the year are एकफसलिया *ekphasila* or एकफसिली *ekphasila*. In Champaran they are called एकसलिया *eksaliya*. चौमास *chumās* lands (also called पलिहार *palihar* to the west) are kept free from crop during the rains, and tilled for the cold weather crop. Lands bearing two crops in the year are दोफसलिया *dophasila* or दोफसिली *dophasili*, or in Champaran दोसलिया *dosaliya*. In South Bhagalpur they are दोसाल *dosāl*. Land on which crops are grown all the year round is तिनफसलिया *tinphasila*.

### CHAPTER XV.—TERMS USED IN CONNECTION WITH DIFFERENT CROPS.

**804.** The following terms are used in connection with different crops.

**805. Sugar cane.**—Land prepared for this crop is उखाव *ukhanw* or उखाव *ukhāo*. Land constantly ploughed for cane or any other crop from Asārh to Māgh are मघात *maghāt* in South-East Tirhut, मघाह *maghāh* or मघार *maghār* in Saran, Patna, and South Munger, मघड़ा *mughra* in Gaya and the south-west, and मघुआ *maghua* in South Bhagalpur. Land under cane is उखारी *ukhāri* in Shahabad. जठहन *iathahan* in South Munger is land cropped in the previous year with cane.

**806. Cereals.**—हरजिन्या *harjinsa* are those lands which grow all crops except transplanted rice.

**807. Garden crops.**—Land suited for growing garden crops is **कोरार** *korar* in Patna and to the west and **कोरियार** *koriyār* in Patna and Gaya. Other names are **कोरांट** *korant* (South Tirhut), **कैरियार** *kairiyār* (Shahabad, **बारी** *bāri* in Tirhut, and **लतिहानी** *latihāni* in South Munger. These names apply rather to the use to which the land is put than to the kind of soil, most of them being connected with the word **कोइरी** *koīri*, which is the name of a well-known caste of garden cultivators.

**808. Cotton.**—In Shahabad the following kinds of land are suited for the various kinds of cotton :—

Cotton.		Land.
(1) <b>रड़िया</b> <i>rarhiya</i>	... ..	<b>करैल</b> <i>karail</i> .
(2) <b>बंडूका</b> <i>banrchha</i>	... ..	<b>कोडार</b> <i>korār</i> .
(3) <b>हेंवती</b> <i>henwti</i>	... ..	<b>बरियार</b> <i>bariyār</i> .
(4) <b>मनवाँ</b> <i>manwan</i>	... ..	<b>नदवाँसी</b> <i>nadwansi</i> .

**809. Pulses.**—Land under gram is called **चैता** *chaita* in South Bhagalpur.

**810. Maizes, millets, &c.**—Land under these crops is **दोबुरा** *dotura* north of the Ganges. The word means properly land in which both a rainy season and a cold weather crop can be sown.

**811. Spring crops.**—Light friable soil suitable for these crops is called **भौट** *bhāth* or **भौटा** *bhātha*, also in Gaya **भितारा** *bhithāra*. See, however, § 802.

**812. Rice.**—Rice land is **धनहर** *dhankhar*. In Gaya it is called **धन-कियारी** *dhankiyāri*, and in South-West Shahabad **धनखर** *dhankhar*.

**813. Land under trees, brushwood, &c.**—Forest are **बन** *ban* or **जङ्गल** *jāngal*. A grove is **बगैचा** *bagaicha* or **गाछी** *gachhi*. **बाग** *bāg* is a garden, and **बगिया** *bagiya* an orchard. **फुलवारी** *phulwār* is an orchard, enclosed, irrigated, and stocked with fruit-trees. A **खाने बाग** *khāne bāg* in Champāran and Patna or **नजर बाग** *najar bāg* in Gaya and Shahabad is a grove attached to a shrine or other building, and growing flowers as well as fruit.

**814.** A mango grove is **आम के बगैचा** *ām ke bagaicha*, or in Tirhut **गाछी** *gāchhi*; a clump of bamboos is **बांस के कोठी** *bāns ke kothī* in the north-west, **बंसवारी** *banswāri* north of the Ganges generally, and **बांसक बीट** *bānsak bith* in North-East Tirhut. In Patna it is **बसेड़** *baser*, in South-West Shahabad **बंसवार** *banswār*, and elsewhere south of the Ganges **बसाड़** *basār*. In South Bhagalpur it is also called **बीटो** *bīto* or



बेरो *bero* and in Tirhut ओध *odh*. A young grove of fruit-trees is गच्छुली *gachhuli* north of the Ganges, also नौराही *naurāhi* in Champāran, नरोड़ *narōḍ* in Champāran and Tirhut, and लब गच्छुली *lab gachhuli* or नव गच्छुली *naw gachhuli* in Tirhut. Another name is नव पेड़ा *naw pera*. South of the Ganges it is लौगाछी *laugāchhi* or नौगाछी *naugāchhi* to the south-east, केडवारौ *kerwari* in Shahabad, नरोड़ *narōḍ* in Patna and South Munger, and नौकैडा बगैचा *naukera bagaicha* in Gaya. A belt of trees on either side of a road is पाँती *pānti* or पंतिघारौ *pantigāri*, and also लखराँव *lakhrānw* to the west and पाँता *pānta* in Tirhut.

**815.** Land producing brushwood is झारा *jhāra* (Sāran and Patna) or बन छिड़ुली *ban chhikuli* (South-West Shahabad). Brushwood is झार *jhār*, झरहा *zharha*, or to the north-west and in Patna and South Munger झर *zhār*. Small stunted brushwood is झखुली *jhakhuli* or झखुरौ *jhakhuri* north of the Ganges and in Patna, रौंजी *raunji* in Patna, and झरकण्टी *zharkanti* in South-West Shahabad. Land producing tall thatching-grass is खटौर *kharhaw* or खटौल *kharhaul*, or south of the Ganges खरहुर *kharāhur*. Other names are मुजवानौ *mujwāni*, कैंडवानौ *kānrwāni* in the north-west, and मुजवान *munjwan* in Shahabad. In South Munger it is खरेठा *kharaittha*. The principal of these grasses are पटेर *pater*, खर *khar* or खरई *kharai* रारी *rari*, डभी *dābhi*, इक्कर *ikkar* or इकरी *ikri*, मूज *munj* or झलास *zhalās*. Of the last, मूज *munj* is properly the bark used for making string, झलास *zhalās* the leaves used for making rough thatches, कैंडा *kāṇra* the stout lower part of the stalk used for roof-thatching, and सिरकी *sirki* the upper or reed part used for making sieves and mats. Reeds are नरकट *narkat*, and the land producing them is नरकान *narkān* in Champāran. Land producing brushwood is झण्टी *jhānti* in South Bhagalpur.

#### CHAPTER XVI.—LAND IMPREGNATED WITH SALT, &c.

**816.** Land impregnated with impure carbonate of soda रेह *reh* is ऊसर *ūsar* or उसर *ussar*. Other names are रेहाह *rehāh* or रेहाड *rehār* (East Tirhut) and रेहडा *rehra* (Patna, Gaya, and South Munger). खारौ *khāi* or (South Bhagalpur) खरवा *kharwa* is land impregnated with sulphate of soda. नोनी *noni* south of the Ganges is land impregnated with common salt. Other names are नोनियाह *noniyah*, नोनियारौ *noniyāri* and नोनकुराह *nonchhorāh*. In South-West Shahabad चाँप *chāmp*, and in the rest of the district चाँदिल *chāndil*, is ऊसर *ūsar* land, in which spots of good ground are scattered.





## DIVISION IV.

# GENERAL AGRICULTURAL OPERATIONS.

## SUBDIVISION I.

### PLOUGHING AND HARROWING.

#### CHAPTER I.—PLOUGHING AND HARROWING.

817. To plough is हर जोतब *har jotab*, हर बहब *har bahab*, or हर चलायब *har chaldēb*. हर नाघब *har nādhab* is properly to yoke the oxen to the plough (also called लरनी *larni* in Champaran and South-East Tirhut). Other expressions for ploughing are सिराउर के धरल *sirāur ke dharal* or सरिया के जोतल *sariya ke jotal* in Champaran, पैस धरब *pais dharab* (or पुइस धरब *puīs dharab* in North-East Tirhut) in Champaran and Tirhut, and दहिन धरेआव *dakin dhareāo* in Champaran and South-East Tirhut. One ploughing is चास *chās*, and in Gaya and to the west also बाँह *bāñh*: thus, एक बाँह *ek bāñh* the first ploughing, दो बाँह *do bāñh* the second ploughing, and so on.

818. The first ploughing is called पहिल चास *pahil chas* or फरनी *pharni*. In Gaya and Champaran it is फारन *phāran* and in South Bhagalpur हर समौध *har samaudh*. Lands sown after a single ploughing are भोकौआ *bhokāua* in the north-west and जोता बावग *jota bāwag* in Champaran and Tirhut. मघाड़ जोतब *maghār jotab* is north of the Ganges and in Patna and Gaya the ploughing in the month of Māgh (January-February) of lands intended to be sown at the next rainy season. In East Tirhut and Champaran this is also called चौमाँस जोतब *chaumāns jotab*. In Gaya and Champaran it is also मघड़ा चास *maghṛa chās*, in Shahabad मघवट *maghwat*, and in the south-west of that district कुलहर *kulhar*. In South Bhagalpur it is माघी चास *maghi chās*, and in South Munger मघाड़ *maghār*. The field which is thus ploughed is बिड़ार *birār* to the west and south and पक्ष *pakh* also south of the Ganges and in Champaran. North of the Ganges it is called चौमाँस *chaumāns*.

**819.** The second ploughing is दोखार or दोखाड *dokhār*. In Gaya and Champāran it is also called पुरवे *purwe*. Other names are सोमर *s.mra* to the north-west and समार *samār* in North-East Tirhut, दोहार *dohār* in Champāran and North-West Tirhut, and दोहरावन, *dohrāwan* in South-West Shahabad; and the same names are also applied to the field so ploughed. In the south-east the second ploughing is called चास *chās*, दोखार *dokhār* being the third ploughing.

**820.** The third ploughing is तेखार *tekhār* and also (in Champāran) तेखरा *tekhra*. To the west it is also तेहरावन *tehrāwan*. In the south-east it is दोखार *dokhār*. The same terms are used for the land so ploughed.

**821.** The fourth ploughing is in East Tirhut and Gaya चौखार *chaukhār*, and in Shahabad, Gaya, and South Bhagalpur चरचखी *charchasi*. Elsewhere it is चार चास *chār chās*; so also the land so ploughed.

**822.** The fifth ploughing is पानचास *pānchās*.

**823.** The phrase used for successive ploughing is एक चास *ek chās*, दू चास *du chās*, and so on. Theoretically there is no limit to the number of ploughings required for some crops, as is shown in the following rhyme current in Gaya :—

सौ चास गण्डा,  
पचास चास मण्डा,  
तेकर आधा मोरी  
तेकर आधा तोरी

*Sau chās gonda,  
Pachās chās manda,  
Tekar ādha mori,  
Tekar ādha tori.*

—A hundred ploughings for cane, fifty for wheat, half that (25) for rice, and half that (12½) for oilseeds.

**824.** The ploughing of millets, when they are about a foot high, is बिदाह *bidāh*, a local variant being बिदहनी *bidahni* in Champāran, West Tirhut, Patna, and the south-east. In Gaya and Champāran it is कोडन *koran*, and in South Munger, when hoeing is substituted for ploughing, it is कोडनी *korni*. When a rice-field is flooded and then ploughed to kill the weeds, the process is called लेव *leo* in the north-west, लेवा *lewa* in Gaya and कादो *kado* or कदवा *kadwa* to the north-west and in Tirhut. In North-West Tirhut it is called मसाह *masāh*.

**825.** In Sāran and Champāran ploughing with a plough of which the block is new and full-sized is नवठा के जोत *nawtha ke jot*, and

with one which has a small worn block खिनौरी के जोत *khinauri ke jot*. In Tirhut and also in Champāran the corresponding words are respectively लवठा के जोत *lawtha ke jot* and ठेंठा के जोत *thentha ke jot*, and in Shahabad नवहरा *nawahra* and खुंटेहरा *khuntehra*.

**826.** In rice cultivation, after sowing, the field is lightly reploughed to clear the weeds and cover the seed. This is called उनाह *unāh* to the north-west and in North-West Tirhut, गजर *gajar* in the North-East Tirhut, and समार *samār* in Champāran and South-East Tirhut. In Patna it is समाह *samāh*, in Gaya विराह *birāh*, to the west and in Patna and Gaya बिदाह *bidāh*, and in Champāran and to the south-east बिदहनी *bidahni*.

**827.** The small pieces of the field which the plough has not touched are पैस *pais* in Champāran and South-West Tirhut and पुरस *puris* in North-East Tirhut. In North-West and South-East Tirhut and in Champāran they are दहिना *dahina* and in South Bhagalpur उखड़ हाल *ukhar hāl*, and in Sāran and Champāran छूटल खेत *chhutal khet*.

**828.** Cross-ploughing is आरा *āra*, or in Champāran and South Bhagalpur आर *ār*, and in South-East Tirhut समार *samār*. When a field is ploughed round and round in constantly diminishing circuits it is called चौकेठा *chauketha* or (in Patna) चौएठा *chauetha*, आरी चास *āri chās* in Gaya, चौगली *chaubagli* in Champāran and Gaya, and चौगठिया *chaugathiya* or चौक *chauk* to the west. In Sāran and Champāran it is चौगेठ *chaugeth*, in South Munger भौरिया *bhaunriya*, and in North-West Tirhut चौकेर *chauker*. The centre plot in the middle, round which the bullocks have no room to turn, is called बद्दहार *badhār* and this is furrowed by taking the plough across it diagonally from corner to corner. Ploughing from corner to corner is कोनिया जोत *koniya jot* or कोन *kon*, also कोनबी *konsi* in South Munger, कोनसिया *konasiya* in Champāran and South-West Tirhut, कोनी *koni* in Gaya, and कोना कोनी *kona koni* to the west. When a crookedly-shaped field has to be ploughed, it is called जना डोढ़ी जोत *ūna dyorhi jot* in Sāran and Patna and जना डेढ़ी जोत *ūna derhi jot* in Champāran. When a rectangular field is ploughed straight along its length or breadth, the ploughing is called सोभौआ जोत *sojhaua jot*. Other names current are लमती *lamti* in South Bhagalpur ठरही *tharhāi* in Patna and Champāran and ठरिया *tharhiya* to the west. Ploughing breadth-ways is फानी *phāni* in Sāran and North-West Tirhut, फटकी *phatki* in Champāran and the south-east,

जना पानी *ūna phāni* in Patna, फंदिया *phandiya* in South-West Shahabad and in South Bhagalpur मण्डो चीन *mando jot* or चौमण्डी *cham-mandi*.

**829.** The following rule is current in North-East Bihār as to ploughing and harrowing :—

थोर जोतिहः बहुत हेंगइहः, ऊंच के बंधिहः आर ।

उपजे तः उपजे नाहीं तः घाघे दाहः गार ॥

*Thor jotika bahut hengaïha, unch ke bandhika ār,*

*Upje ta upje nahīn, ta Ghaghe dāha gar.*

—Plough little, harrow much, and have your field boundaries high. If what should come does not then do so, you can abuse Ghāgh (who gives you this advice).

**830.** A harrow is हेंगा *henga*, &c., as described in § 30 and ff. To harrow is हेंगाएव *hengaēb*, हेंगा चलाएव *henga chalāēb*, or चौकौ घुमाएव *chauki ghumāēb*. The act of harrowing is in Gaya पालट *pālat*.

**831.** The oxen attached to a harrow have various names. The one on the left-hand side is called पंचौट *panchaut* or कुड़दहिना *kurdahina*, and the one next to him हथौआ *hathaua*. The right-hand ox is फेरा *phera*, or in South Munger भसनी *bhasni*.

## CHAPTER II.—FIELDS.

**832.** A field is खेत *khet*. Other names also current are टोपरी *topri* and पारी *pāri* south of the Ganges, टोपरा *topra* to the west, and डाबर *dābar* in Champāran and Gaya. In South Bhagalpur the words बारो *bāri* and बहियार *bahiyār* are used. Beds made in a field to facilitate irrigation and for other purposes are क्रियारी *kiyāri*, and also in Champāran घड़ारी *gharari*, in Patna and to the south-east गेंदारी *ganrāri*, and in Gaya गेंदारी *ganrāri*. Similar beds in a sugar-cane field are called हाता बाला *hāta wāla* to the north-west and in Gaya and North-West Tirhut, and झोर *jhor* or झोरा *jhora* south of the Ganges. In the north-west झोरा *jhora* is the large bed, and so also are पट्टा *paṭṭa* in Gaya, Sāran, and Champāran, परिया *pariya* in South-West Tirhut, दवान *dawan* in Champāran and North-West Tirhut, and क्रियारा *kiyāra* or मेर *bher* in East Tirhut. The raised banks between the irrigation beds are मेंड़ *menr* in the north-west and आर *ar* in Tirhut. In Shahabad, Patna, and Gaya they are करड़ा *karḍa*, and in Patna and Gaya पंगरा *panrga*, in South Bhagalpur पलङ्गा *palanga*,

and in South Munger दौंग *daug*. North of the Ganges a plot marked off by a boundary is हाता वाला *hāta wāla* in the north-west and South Munger and छरकी वाला *chharki bāla* in East Tirhut. The small patch of ground adjoining a house is कोला *kola*, कोली *koli*, or कोलवाड़ *kolwaī* to the north-west, and बारी *bari* in Champāran and Tirhut. कोला *kola* also obtains in Shahabad and the south-east. In Sāran and Patna it is खण्ड *khand* or खंड *khanr* (which properly means a ruined house), and in Gaya चेवारी *ghewāri*. Other optional names are गल्ली *galli* in South Bhagalpur and कोनासी *konāsi* in Shahabad. When the fields of one proprietor's share are scattered over a village, each is called तख्ता *takhta* or कित्ता *kitta*. The whole cultivation of such a proprietor is called खेतो बारी *kheti bari* to the west and in Tirhut; also खेत बघार *khet badhār* in Shahabad and Patna, and खेत पथार *khet pathār* in Champāran and South Munger. In Patna and Gaya खन्ध *khandh*, खन्धा *khandha*, कित्ता *kitta* or किता *kita*, is a large area of cultivated land. A division of this is खंडौट *khandhaut*, which is again divided into fields.

### CHAPTER III.—BOUNDARIES.

**833.** The low ridge which forms the boundary of a field is everywhere आर *ār*, आरि or आरौ *āri*, as in the proverb आरि जाई तू कपार लाटौ, बीच बङ्गा चरवाही, *ari jar ta kapar lathi, bīch banga charwahi*,—if you go on a field boundary have a stick (to protect) your head, (and then) you may graze your cattle in the midst of a cotton-field. North of the Ganges it is also called डंडेड़ *danrer*. Other names are अहरी *ahri* (see § 919), अलङ्ग *alang*, or पराँठ *parānth* in Patna, Gaya, and the south-west; पंगगा *panrga*, गंझारी *ganrari*, आइल *āl*, or आल *āl* in Gaya and South Munger, and डॉड़ *dānr* in South-West Shahabad. A ditch boundary is खई *khaī*, खार *khāī*, खत्ता *khatta*, or खवाँ *khāwān*. Another name is खन्ता *khanta* in South Bhagalpur. In Gaya district दोभरा *dobhra* is a small ditch. An embankment used as a boundary is अहरा *ahra* (see § 919) or बाँध *bandh*. Other names are भरबन *bharban* (Champāran), धूर *dhūr* (North Tirhut), and छरकी *chharki* (South-East Tirhut). A place where three boundaries meet is तिनकोनिया *tinkoniya*, and where four meet चौमुख *chaumukh*, चौबटिया *chaubatiga*, or चौराहा *chaurāha*. In Champāran and South-East Tirhut it is also चौपड़ *chāupar*.

**834.** The rural Bihāri lays great stress on the importance of keeping these boundary embankments in order. Thus, there is a

proverb ठारिक चुकल बानर; आरि क चुकल किसान *thārik chukal bānar, ārik chukal kisān*,—a cultivator who neglects to look after his boundary embankments becomes like a monkey fallen from a branch. Another proverb which may be noted here is खेत भासे, आरि कोड़ी *khet bhase ari kori*,—the field is flooded, out the boundary embankments, i.e., passion must have its vent.

#### CHAPTER IV.—FURROWS.

**835.** A furrow is हराई *harāi* to the west. In Champāran and Tirhut it is सिराउर *siraur*, in Patna सिरोर *siror*, and elsewhere सिरौर *siraur*. In Gaya another name is सेवात *sewat*. भँझिया *jhanjiya* or धारी *dhari* in Gaya and Sāran, and घई *ghai* in Patna and South-East Tirhut, are the deep furrows in a field in which extra crops are grown, especially those at the edge of the field, or running from corner to corner.

**836.** The deep furrow used as an irrigation channel is आरा *āra* in the north-west, पैन *pain* or पैनि *paini* generally, दौंगर *daungar* in South Tirhut, Patna, and Gaya, नारी *nari* or करहा *karha* to the west and in Patna and Gaya, भौता *bhōla* in East Tirhut, and दौंग *daug* in Patna and to the south-east.

#### CHAPTER V.—MISCELLANEOUS TERMS USED IN CONNECTION WITH PLOUGHING.

**837.** To the west सँभले *sānjhle*, सँझिया *sanjhiya*, and सँजहरिया *sanjhariya* means 'up to evening' or 'at evening' and hence are used as adjectives with the word जोत *jot* to signify as much land as can be ploughed in a day. In Champāran and South Munger this is सगरदिना *sagardina*, and in Patna ठकहरिया *thakhariya*. The area ploughed in half a day is called दोपहरिया *dopahariya*.

**838.** The portion of land included in a plough circuit is आँतर *āntar*, and also to the north-west and in North-East Tirhut हट्टा *hattha* and to commence another circuit is दोसर आँतर धरब *dosar āntar dharab*. The place where ploughing is going on is हरवाही *harwāhi* in Patna and north of the Ganges. In Shahabad it is हरवाँही *harwāhhi*. In Patna it is टोपरा *topra*, and generally हराठा *haratha*.

**839.** The first ploughing of the season is हरमहुतर<sup>1</sup> *harmahutar* in Sāran and हर्मोहतर *harmohtar* in Patna and Gaya. It is also समहुत *samhut*, and to the north सिरपंचमी *sirpanchmi* or सिरपचई

1. Derived from the Sanskrit "हर (स) मङ्गल" i.e., the auspicious moment



*sirpachāṭ*, both the last two terms being derived from the festival of the *srī panchamī*. In South Munger it is हर महन्तर *har mahantar* or हर समत<sup>1</sup> *har samat*, and in South Bhagalpur सोमाता *somata* or हर समौध *har samaudh*. Another name current in Sāran is हरवत *harwat*.

**840.** The bringing home the plough on the back of a bullock or with the share over the shoulder is हरखुली *harkhuli*, हरखोलिया *harkholiya*, or हरखूजल *harkhūjal*, and in South-East Tirhut (optionally) हरखुगानी *harkhugāni*. In South-West Shahabad it is हरकुटाव *harchhutāo*, and in the rest of the district and in Gaya हरकुटान *harchkhuttan*. In Patna it is हरबिनार *harbinār* or हरजोआर *harjoār*, in South Munger and Champāran हरखोलानी *harkholāni*, and in Gaya, Champāran, and the South-East हरखोली *harkho i*.

**841.** The bullocks which draw a plough or harrow are called बरद *barad*, and to the west also बैल *bail*. When it is wished to distinguish them specially from cart-bullocks, they are called in Champāran and Tirhut हट्ठा बरद *hattha barad*, and to the north-west and in Gaya हरेआ बैल *harea bail*. A lazy fat plough bullock, which sits down rather than work, is called कोटि *korhi* or पख्या *parua*, as in the proverb कोटि बरद केँ फेफरि बहुत *korhi barad keñ phephari bahut*,—it's the lazy bullock that puffs and blows.

## CHAPTER VI.—PLOUGHMEN AND AGRICULTURAL LABOURERS GENERALLY.

**842.** A ploughman is हरवाहा *harwāha*, and to the west also हरवाह *harwāh*. In East Tirhut he is also called हरौरी *harauri*. His wages are called हरवाही *harwāhi*. An agricultural servant in general is मजूरा *majūra* or बनिहार *banihār*. An Agricultural servant engaged for the whole year is हड़वर *harwar* in Sāran and भरसलिया *bharsaliya* in North-East Tirhut, and one for the whole day is भरहीना *bhardīna*. A ploughman who works for half a day is डुपहरिया *dupahariya* or दोपहरिया *dopahariya*, or in North-West Tirhut पहरवार *paharwar*. One who works on advances is अगवड़ or अगवड़ जन *agwar* (or *agwarh*) *jan* to the north-west, साओख *saonkh* in South Bhagalpur कामाई *kamāi* to the west, कमियई *kamiyāi* or कमियाँ *kamiyān* in Patna, Gaya, and South Munger, and लगुआ जन *lagua jan* generally. The last is usually the man who binds himself to work off a debt incurred. When a ploughman receives the use of a plough for one day in three instead of wages in cash or kind, he is called अंगवरिया *angwariya*

<sup>1</sup> "Har-Samat" is derived from the Sanskrit हर (स) सम्बत् "Har-Sambat" i.e., the (commencement of) the ploughing year or season.

or अगवरिया *agwariya*, and to the west अंगवार *angwar*. In Sāran and Champāran he is also called टैपटा *tepta* (so also in North-East Tirhut), or तिसरी *tisri* or तिसरिया *tisariya*. In East Tirhut a ploughman who works without advances is called उट्टा *uttha*, as distinguished from हरवाहा *harwāha* or हरौरी *harauri*, who does take them. A ploughman who works for advances is सांख *saonkh* in South Bhagalpur.

**843.** In North-East Tirhut पट *put* or साटी पाटी *sāti pāti* is the custom of a plough-owner employing two ploughmen for each plough each ploughman relieving the other at intervals of eight days. In Shahabad and Patna हराइ *harai* is the custom under which every tenant lends his plough and bullocks to the landlord for two days in the year.

**844.** An agricultural labourer paid in kind is जन *jan*, also in Gaya and Champāran उफंगिया *uphangiya*, and in South-West Shahabad बनी *bani*. One who receives money is नोकर *nokar*, or in the north-west जाना *jāna*. One paid solely in cash is called कोरंजा *koranja* to the north-west. In Patna, Gaya, and South Munger the prædial slaves who are attached to an estate, and cannot leave it, or marry, or in fact do anything without the consent of their landlords, are called नफर *naphar* or कमियाँ *kamiyān*; and food given to such is खैहन *khaihan*. A labourer who by custom works a certain number of days for nothing for Government (formerly, and for the landlord nowadays) is called बेगार *begār*. Payments made in kind to agricultural labourers are called बन *ban*, or in East Tirhut बोन *bon*. Advances to ploughmen are अगवड़ *agwar* in the west and अगौरी *agauri* in South-West Tirhut. Elsewhere in Tirhut and to the north-west they are called हड़ौड़ी *harauri*, and generally लगुआ *lagua*.

**845.** When there are spare bullocks in a field where ploughing is going on to relieve those that get tired, the boy who looks after them is called अनवाह *anwah* in East Tirhut; elsewhere he is चरवाहा *chrāwāha* or मोरखिया *gorkhiya*.

## CHAPTER VII.—RECIPROCAL ASSISTANCE IN CULTIVATION.

**846.** बदलैया *badlaiya* and पलटा *palta* or पलटी *palti* are terms for exchange of labour for labour by agriculturists. To the west it is also called पंच *painch*, in Gaya बदौ *badli*, and to the south

generally पायठ *pāēth*. In East Tirhut another name is जनपंचा *janpaincha*. The practice of two or more cultivators joining their ploughs and ploughing together, first the field of one and then the field of another, is called generally भाँज *bhānj*. Other names are भजहरिया *bhanjhariya* and हर सज्जा *har sajjha* to the west generally भजौतो *bhanjauti* in North-East Tirhut, हर भंजा *har bhanja* in Patna and to the north, हर पट्टा *har pahta* in Champāran and Gaya, भंजैठ *bhanjeth* in South-East Bihār, and भाँजो *bhanjo* in South Bhagalpur. The cultivator in this case is भाँजा वाला *bhanjo wāla*, or in Tirhut भंजैत *bhanjait*. Another name current to the west is अंगवारा *angwāra*, though this properly refers to the custom of paying ploughmen (अंगवरिया *angwariya*, see last chapter) by lending them a plough and cattle one day in three.

847. The work which one cultivator does for another in this way is called to the west सापट *sāpat*.

## SUBDIVISION II.

### MANURING.

#### CHAPTER I.—KINDS OF MANURE.

848. Manure is north of the Ganges खादर *khādar*, खदौड़, *khadaur*, खड्डो *khaddhi*, or गोंदौरा *gondaura* to the west, and गोब्रा *goa*, or करसी *karsi* to the east. South of the Ganges, to the west, it is घूर *ghur*, and to the east (also in Sāran) गनौरा *ganaura* or गंदौरा *gandaura* कूड़ा *kura*, कूड़ा कुरकुट *kura kurkut*, बहारन *bahāran*, or (in South-East Tirhut) गोनरौर *gonraur*, is rubbish or road-sweepings. Cowdung is गोबर *go-bar*. When dried it is called south of the Ganges डमारा *damāra*, of which a variant in East Tirhut is डमार *damār*, also in Shahabad and Patna कण्डा *kanda*, and to the west कंदरा *kanrra*. The latter term is also used in Sāran. In North-East Tirhut it is गौठ *gauthi*, and in Champāran गौठी *gauthi*. In Gaya फेंटी *phenti* are pieces of dried cowdung. चोट *chot* to the west is the quantity that falls from an animal at one evacuation. Cattle urine is गौत *gaunt* or गौत *gaut*, and to the west also मूत *mūt*. लोद *līd* लिद्दी *liddi*, or लोदी *līdi* is the dung of horses, elephants, &c., and that of sheep or goats is भेंडाड़ी *bhenrāri*, भेनाड़ी *bhenāri*, or (to the west) लेंडी *lenri*. Other filth of various kinds is मैला *maīla*, or in South Bhagalpur घिना *ghina*. The refuse of indigo after maceration used as manure is सीठ *sīth*. Manure is also called कूरा *kura* in South Bhagalpur.

**849.** A manure heap near a house is **ढेरो** *dheri*, or (in East Tirhut) **गोनर** *gonar*.\* North of the Ganges generally it is also **मान** *man*. A manure-pit is **घूर** *ghūr*; **खाद** *khād*, or **खादर के गड़हा** *khādar ke garha*. A heap of dried grass, sweepings, dung, &c., is in North-East Tirhut and Shahabad **कूर** *kūr*. Ashes are **राख** *rākh* or **झाडर** *chhāūr*, and in South Bhagalpur **छौरो** *chhaurō*. In Patna and Gaya they are **बानी** *bani*. An ash-heap is in North-East Tirhut **छौराठ** *chhaurāth*.

## CHAPTER II.—MODES OF MANURING.

**850.** Heavily-manured land is north of the Ganges **खदौड़ खेत** *khadaur khet*, or it is called **गोबराखल** *gobrāēl*, or in South-East Tirhut **भरख** *bharal*. South of the Ganges it is **खदौर** *khadaur*, **खदगौर** *khadgaur*, or **खरित** *khurit* in Shahabad. Heavily-manured land is also said to be **पटाखल** *patāēl* north of the Ganges.

**851.** The custom of allowing cattle to stand in a field for the purpose of manuring it is called north of the Ganges **भैंड़ी बसाओल** *bhenri baisāōl* or **भैंड़ी हिराओल** *bhenri hiraol*; south of the Ganges it is **जिवगर होए ला घूर बैसाओल** *jivgar hoē la dhūr baisāōl*, and in South Munger they say **खेत गोबराबे हैं** *khet gobrābe hēn*.

## CHAPTER III.—MANURE USED AS FUEL.

**852.** Manure collected in the forests and grazing-grounds and dried for fuel is called north of the Ganges **कंड़ड़ा** *kanrra* or **कड़ड़ा** *karra*. South of the Ganges it is **डमारा** *damāra* or **कण्डा** *kanda*. In East Tirhut it is **डमार** *damār*, and to the west it is also called **बिनुआ गोइठा** *binua goītha*. Another general name is **बन गोइठा** *ban goītha*. When made up into cakes with chaff and other refuse, the large oblong block are called **गोहरा** *gohra* to the west and **गोरहा** *gorha* in Champāran and to the east. The next sized round cakes which are stuck on the wall to dry are **गोईंठा** *goīntha* or **गोइठा** *goītha*. The smallest cakes are **चिपरी** *chipri*. The largest-sized slabs made with both hands are **दोहथा** *dohtha*, or **सोहथी** *sohthi*. **करसी** *karsi*, or in Gaya and South Munger **अमारी** *amāri*.

\* Compare for an example of this word the proverb **गोआरक गोनर दुहु दिस चिकन** *goarak gonar duhu dis chikkan*,—a gowāla's dunghill is neat on both sides.

are unmanufactured lumps of dry cowdung dried and stored.

**853.** The pile of cowdung fuel is called to the west गोहरौर *gohraur* or गोहरौरा *gohraura*. In North-East Tirhut it is गोठौर *gothaur*, in Champāran गोठौला *gothāula*, and there and in Tirhut टाल *tāl*. It is कूआ *chkūa* optionally to the west, कूहा *chkūha* or कूही *chkūhi* in Patna and Gaya कूआ छनना *chkūa chhanna* in South Munger, and छानी *chhāni* in South Bhagalpur. The pile of the large oblong blocks is also called गोहरा *gohra* or गोरहा *gorha* as above. The house in which the fuel is stored is गोठौर *gothaur*, गोठौरा *gothaura*, or गोठौल *gothaul* generally; also गोठुल *gothul* in North-East Tirhut, गोठहुल *gothāhul* in Shahabad, and गोठठा घर *goṭṭha ghar* in Gaya. The operation of making the cakes is पाथव *pāthab* or पाथल *pāthal*, according to locality, or else ठोकव *thokab* or ठोकल *thokal*. The place where they are made is north of the Ganges generally पथारौ *pathāri*. South of the Ganges it is पथरौर *pathraur* in the west, आड़ा *āra* in Gaya, and पाँड़र *pānrrar* in Patna.

**854.** In selling cowdung fuel a पन *pan* equals 20, 22, or 23 गण्डा *ganda* (i.e. fours), according to locality. In buying the article in Patna the seller gives two cakes extra (called a पनकौ *panki*) for every पन *pan* bought.

### SUBDIVISION III.

## SOWING AND TRANSPLANTING.

### CHAPTER I—SOWING.

**855.** *Sowing* is to the west बोअनी *boāni*, and to the east बावग *bāwag*, बाओग *bāōg*, or बाउग *bāūg*. South of the Ganges, and also in Champāran, it is also बोआइ *boāi*, or in Patna and South Munger बोनी *boni*. In South Bhagalpur (and also in Champāran) the word is बोअनी *boani*. To sow is north of the Ganges, बोअल *boāl*, बावग करव *bāwag karab*, बूनव *būnav*, or बूनल *būnal*, according to locality. To scatter the seed is generally छिटव *chhitab* or छींटव *chhīntab*. In Patna चुलाएव *chulāēb* is also used in connection with *Bhadoi* or autumn crops.

**856.** *Seed* is बेया *bēya* or बीहन *bīhan*. In Gaya it is बिहनाइ *bīhnāi* (also used in Champāran), बिच्चा *bichcha*, or गोटा *gota*, and in South Bhagalpur बिनहाइ *bīnhāi*. A grain of seed is दाना *dāna*

Barren seeds are अबबी *abbi* (or in Shahabad) अवई *awaī*, and fertile seeds are सुगी *suggi*. Barren seeds are called कुब्बी *kubbi* in South Bhagalpur.

## CHAPTER II.—MODES OF SOWING.

**857.** The following are the modes of sowing :—

- (a) *Furrow sowing*.—धारी *dhāri* or धरिया *dhariya*. To plough in this way is धारी लगाएब *dhārī lagāēb* [or धरियाएब *dhariyāēb*. South of the Ganges this method is called चुटकी *chutki*. In this method a plough goes in advance of the sower, who carries the seed in a basket. He drops it into the furrow as soon as the latter becomes visible. By this method the seed is sown deep, the stalk is stronger and not so liable to be laid by high winds. भटारब *bhathāēb*, दोधरिया *dōdharīya*, दोहार *dohār*, or समार *samār* is the practice of filling up with soil the furrow in which the seed has been sown, by ploughing a separate furrow beside it. This is generally done in the case of *Bhadoī* crops. Sugar-cane is not covered in this way in Bihār, but by hand. The long straight lines of seed across a field are known as धारी *dhāri* or पाँती *panti*. When the ploughing is done round a field, and not across, it is called चौकेठा *chauketha*, &c. (See § 828).
- (b) *Sowing by drill*.—This is टार *tār*, टारी *tāri*, टोर *tor*, टोरी *tori*, often spelt टॉर, टॉड़ *tānr*, टॉर, टॉड़ *tonr*, &c. To sow in this way is टारब *tārab* or टोर लगाएब *tor lagāēb*. The man who works the drill-plough is टरवाह *tarwāh* or टोरवाह *torwāh*.
- (c) *Broadcast sowing*.—This is generally बावग *bāwag* or its variants,—see above. Other names are छिड़ा *chhitta* or छिट्ठा *chhitua* north of the Ganges, and छैंटा *chhīnta* south of it. Maize and similar crops are sometimes sown broadcast on land left soft after an inundation, and are then pressed into the mud by hand. This method of sowing is called डोसा *dobha*, and to sow thus is डोसब *dobhab*.



**858.** If the seed is sown on lands which have not been ploughed, it is called **छिटा** *chhitta*, **छिटुआ** *chhitur*, or south of the Ganges **जंगली बावग** *jangli bāwag*, **पैरा** *paira* (Gaya, also in Champāran), or **पायर** *pāēr* or **समार** *samar* (Patna and South Munger). **झोंटा** *chhānta* or **छिटा** *chhitta* is also used to signify lands in which the seed has been scattered after a single ploughing. It is also specially used for sowing the spring (रबी *rabī*) crops on the **दोफसिला** *dophasila* lands, i.e., those from which the autumn crop has just been cut, as contrasted with the **पलिहर** *palihar* or **चौमास** *chamās*, which are carefully-prepared fallow lands for wheat and similar crops. The sowing of the early rice in dry lands is **खरहर बावग** *kharhar bāwag*. North of the Ganges it is also **धुरिया बावग** *dhuriya bāwag*. South of the Ganges it is in Shahabad and Patna **ठररा** *tharra*, in the rest of the district **खरवाह** *kharwāh*, in Gaya **खरवेह** *kharweh* or **खरवे** *kharwe*, in Patna **बौघा** *baughā*, and in South Munger **धुरघुस्सा** *dhurghussa*. In Patna and Gaya sowing in a wet field is called **लेवा** *lewa*. Sowing wide apart is generally **पातर** *pātar*. Other names are (north of the Ganges) **फकाह** *phakāh* or **फाँफर** *phānphar* to the west and **छेहर** *chhehar* or **पेरमार** *permār* generally. South of the Ganges we find **पाथर** *pāthar* in Gaya, **पतला** *patla* in South Munger, and **पतोल** *patil* in South Bhagalpur, the last two being also met with in Champāran. Sowing thick is generally **घन** *ghan*, **गाढ़** *gārh*, or **गाढ़ा** *lgārha*, North of the Ganges **सजोर** *sajor* is used in the same sense.

**859.** Grain that fails to germinate is **अबबी** *abbi*, **निरबीज** *nirbij* **बिजमार** *bijmār*, or **बीयामार** *bīya mār*. In South-West Shahabad it is **बरुआ** *barua* and in South Bhagalpur **कुब्बी** *kubbi*. If a man wishes to say that his seeds have not come up, he says **हमर बिहनाइ मारल गेल** *hammar bihnāi mārāl gel*.

**860.** When from excess of rain followed by heat a crust is formed on the surface, which prevents the young plant from coming up, it is called to the west **सपट जाइल** *sapat jāil* or **सपटा जाइल** *sapta jāil*. In East Tirhut and Shahabad it is called **पपरी** *papri*. South of the Ganges it is **तावा** *tāwa* to the south-west of Shahabad, or **सेवठा** *sewtha* in the rest of the district and in Patna. Elsewhere it is **सेवठा** *sewta* or **मुन्दा** *munda*.

**861. Self-grown seed.**—Seed which falls on the ground in the field at harvest time, and which germinates next year, is called **लमेरा** *lamera* in the west, **नम्हेरी** *namhero* in South Bhagalpur, and **नम्हेर** *namher*, **लम्हेर** *lamher*, or **लाम** *lām* in South Munger.



## CHAPTER III.—SEED-BEDS AND NURSERIES.

**862.** A nursery for rice is बिड़ार *birār* or बियार *biyār*. To the west it is also बेंगा *benga* and in South Bhagalpur बिचरा *bichra* or बिहन्तर *bihantar*. The young plants which are transplanted from the nursery are generally बीया *biya* or गाछी *gāchhi*. They are also called बीहन *bīhan* or बिहनाइ *bihnāi*. South of the Ganges and to the north-west (when of rice) they are also called मोरी *mōrī*, and in Champāran जरई *jarai*. The bundles of rice seedlings ready for transplanting are आंटी *anti* or अंटिया *antiya*.

## CHAPTER IV.—SOWING TIME.

**863.** The sowing season is बोअनी *boani* north of the Ganges and बोगहा *bogha* south of it. It is also generally called बावग *bawag*.

## CHAPTER V.—TRANSPLANTING.

**864.** To transplant is रोपव *ropab*. In Gaya when a man has finished transplanting he says हम्मर बनूसार भेल *hammar banusār bhel*,—‘I have finished transplanting,’ the quantity of rice seedlings transplanted at one place being called everywhere except in the south-east बान *bān*. A bundle of seedlings is आंटी *anti*, and the man who plants them is called डोभा *dobha* or रोपनिहार *ropnihār*. The bundles are tied in pairs and set astride over a long bamboo when carried about. This bamboo is called to the west बिहन्ढोआ *bihandhoa* or कनाठ *kanāth*. The man who roots up the seedlings from the seed-bed is called कबरिया *kabariya*, or in Sāran कबरिहा *kabariha*. In South Munger he is also called मोरबरा *morkabra*. Seedlings which have been re-transplanted, i.e., transplanted more than once, are called north of the Ganges खार *khār* or खरहन *kharhan*. The bamboo on which the seedlings are carried is called धरङ्गी *dharangi* in South Bhagalpur.

## SUBDIVISION IV.

## DIGGING, HOING, AND WEEDING.

## CHAPTER I.—DIGGING.

**865.** To dig is कोड़व *kōrab*. In Champāran and Tirhut it is also तामब *tāmab* or पारब *pārab*. In South-West Shahabad it is केवल

*chhejal*. Digging is कोड़नी *korni*, also in Champāran and Tirhut तमनी *tamni*, in Patna, Gaya, and South Munger निकौनी *nikauni*, and in South-West Shahabad छेजनी *chhejni*. In South Bhagalpur it is कोड़न *koran* or खंड *khanr*. In Sāran and Champāran गोहट *gohat* is digging or hoeing the edges of fields. In Tirhut this is called आरि छांटब *ar chhāntab*.

## CHAPTER II.—HOEING.

**866.** Hoeing is खुरपियाना *khurpiyāna* to the north-west. In Champaran and in Tirhut generally it is करौनी *karāuni* or कमैनी *kamaini*. South of the Ganges it is कोड़नी *korni*, or in South-West Shahaba छेजनी *chhejni*. In the month of *Asārḥ* (June-July) sugar-cane gets a special hoeing, which is called असाढ़ी कोर *asārhi kor*, and in Champāran and North-East Tirhut टोकब *tokab*. In Gaya it is called पासा *pāsa*, and in Patna असाढ़ी कोड़न *asārhi koran*. In Champaran and the south-east it is अदरा कोरन *adra koran*, and elsewhere it has no special name. The first hoeing of the sugar-cane crop, which generally takes place in Māgh (January-February), is called अंधेरी कोरन *andheri koran* in Patna, चालन *chālan* or उभलन *ujhlan* in Gaya and to the west, अंधेरी *andheri* or भाड़नी *jhārni* in Sāran and South Munger, and भूरनी *jhurni* in South Bhagalpur. North of the Ganges it has no special name. Hoeing is called केलौनी *kelauni* or कमौनी *kamauni* in South Bhagalpur.

## CHAPTER III.—WEEDING.

**867.** Weeding is करौनी *kerāuni* or कमैनी *kamaini* north of the Ganges. In the west generally it is सोहनी *sohni*. Elsewhere it is generally कोड़नी *korni*, and also हरखी *harkhi* in Patna and उभलन *ujhlan* in Gaya and Shahabad. In South Bhagalpur it is optionally केलौनी *kelauni*, or कमौनी *kamauni* and करौनी *kerāuni* reappears again in South Munger. To weed deep is भर खुरपी सोहब *bhar khurpi sohab*; also कोड़ देब *kor deb* to the north-west and in North-West Tirhut, and खाभल *khābhal* in Sāran and Champaran. In Patna the operation is called बिसमादी *bismādi*, and elsewhere it has no special name. Superficial weeding is खुरपियान *khurpiyāna* in the north-west and निकावन *nikāwan* in the south-east. In Champaran and Tirhut it is called टिपनी *tipni*. The digging up a field to clear it of weeds before ploughing is तामब *tāmab*, also in North-East Tirhut टोकब *tokan*. The operation is called तमनी *tamni*, or in North-East Tirhut

टोकनी *tokni*. Weeding by hand is चिखुरनी *chikhurni* in the north-west and उच्छतनी *uchhṭani* in Champaran and Tirhut. In Patna, Gaya, and South Munger it is हाँथ सेँ निकाएव *hānth señ nikāēb*, and in South Bhagalpur थकुरई *thakurai*. In Shahabad it has no special name.

**868.** Weeds are घास *ghās* or घास पात *ghāspāt*. In the north-west they are also दूधदंडर *dūbh dāndar*, and in Tirhut धू *dhū*. When collected and burnt as manure, they are खादर *khādar* in the north-west, and गोआ *goa* there and in Tirhut. In Patna and Gaya these are अलाह *alāh* or डाही *dāhi*, हूरा *hūra* in South Munger, and छारो *chhāro* in South Bhagalpur.

**869.** Wages for weeding are सोहाइ *sohāi* or चिखुराई *chikhurāi* in north-west, and in the east generally simply बन *ban*. In Patna and Gaya they are निकौनी *nikauni*, in South-West Shahabad बनी *bani*, and to the west generally बनिहारौ *banihārī*.

#### SUBDIVISION V.

### WATCHING CROPS.

**870.** Watching of crops is generally रखवारौ *rakhwārī*, अगोरौ *agorī*, or अगोरिया *agoriya*. Other terms are रखवाही *rakhwāhī* or बलरक्खी *balrakkhī* in Patna, जगवारौ *jagwārī* or बधवाहा *badhwāha* in Gaya, बधवार *badhwār* in East Tirhut, and जोगाएव *jogāēb* in Champaran and South Bhagalpur. In Champaran and the south-east हाँकी *hānki* is to drive crows off a field. Elsewhere it is कौआ हाँकव *kaua hānkab*, &c. A field-watchman is रखवार *rakhwār*, अगोरिया *agoriya*, or अगोरनिहार *agornihār*; also बलरक्खा *balrakkha* in Patna, अगोरा *agora* there and in Champaran and South Munger, जगवरिया *jagwariya* in Gaya, and जोगनियाँ *joganīyān* in South Bhagalpur. The बधवार *badhwār* or बधवाहा *badhwāha* is generally a man appointed to watch the fields of a number of cultivators and paid by the landlord.

**871.** In the north-west छेंकनिहार *chhenknihār*, and in North-East Tirhut चकलेदार *chakledār*, is a man appointed to watch on behalf of the landlord to see that none of the crops is carried away before the demand is paid. Elsewhere he is simply called पियाइ *piyādu* or बराहिल *barāhil*, but to the south-east he is सिरमान *sirmān* or बलरक्खा *balrakkha*. To attach the crops thus is called रोकव *rokaḥ*: hence the

Anglo-Indian phrase "to roke crops." The act of "roking" is called in the north-west छापा *chhāpa*.

**872.** When cultivators club together to watch their crops in turn, it is called north of the Ganges पारी *pāri*, भांज *bhānj*, or भांजा *bhānja*. It is also पल्टी *palti* in Patna, Gaya, and the west; also परिहर *parihar* in Patna and Gaya, पेठी *pethi* in South-West Shahabad, and पाएठ *pāēth* in South Munger.

## SUBDIVISION VI.

### REAPING AND GLEANING.

#### CHAPTER I.—REAPING.

**873.** Reaping is कटनी *katni*, or to the north-west कटिया *katiya*. In South-West Shahabad it is लौनी *launi*. To reap is काटव *kātab*, or in South-West Shahabad लौनी करल *launi karal*. To cut cane is छोलल *chholal* in the north-west, गेंडा करल *genra karal* to the west, पारव *pārab* in Champāran and Patna and Gaya and South Munger, and घूर काटव *ghūr kātab* in South Bhagalpur. Cane cutting is पतौर पारव *pataur parab* in South Bhagalpur.

**874.** The man who cuts the cane is described in section 292. A reaper is कटनिहार *katnihār* north of the Ganges and in Patna and to the south-west. He is also दिनिहार *dinihar* in Patna, Gaya and South Munger लेवनिहार *leonihār* or कटनियौ *katniyān* to the west. Elsewhere he is simply जन *jan*, बनिहार *banihār*, &c. Harvest time is कटनी *katni*. The wages of harvesting are दिनौरा *dinaura* in Patna and Gaya, and दौनी *dūnī* in Champāran, Gaya, and the south-east. Another name is in Gaya गुदारा *gudara*, or in Sāran गूदर *gudar*. Elsewhere they are बन *ban*, or in South-West Shahabad बनी *bani*.

**875.** Cutting the ears without the stalks is बलकट *balakat* generally. Other names are टुंगनी *tungni* north of the Ganges and to the west अगला *agla* in Champāran and Gaya, कटुई *katuī* in South-West Shahabad, पांगल *pāngal* to the west, and नन्हकटनी *nanhkatni* in South Munger. So also in East Tirhut it is ननकटनी *nankatni* or (also in Champaran) सिसकटनी *siskatni*, and in South-East Tirhut छिपकट्टा *chhipkatta*. It is अगड़ा *agra* or अलगा *ulga* in South Bhagalpur. Cutting crops at the root is जरखोरनी *jarchhorni*, (in South-East Tirhut जरकट्टा *jarkatta*, or (in South Munger) जरखोरा *jarchhōra*.

**876.** To shake the fruit off a tree is *भारभराएल jharjharāēl* in the north-west. In Champāran and West Tirhut it is *भारखाएब jharkhāēb*, and in East Tirhut *भक्काएब jhakāēb*. To the west it is *भोरल jhorāl*, and also, generally, *दोलब dolab* or *दोलाय देब dolāy deb*. *भटाहब jhatāhab* is to knock down fruit from a tree by throwing up sticks into it (see § 41).

## CHAPTER II.—CUTTING OF UNRIPE CROPS.

**877.** Unripe crops are sometimes cut for food. North of the Ganges this is known as *गदरा gadra* or *कच्चा kachcha*. Other names are *गादा gāda* and *गद्दा gadḍa*. In South Munger it is *गादर gādar*, and in South Bhagalpur *अंकुरी ankuri*. The last two are also met with in Champāran. A word used to the east generally is *कचरी kachri*. In the north-west *समहुत samahut* is a little grain cut first, and this is *सुमुत sumut* in North-West Tirhut, *नेवान newān* in Saran, and *नेवान nebān* in Champāran and Tirhut. *होरहा horha* is unripe grain cut for parching. It is also called *ओरहा orha* in Tirhut and the south-east, and optionally *होलहा holha* in Champāran and South Munger. The green ears of *Eleusine coracana* (*मड़ूआ marua*) treated in this way are called *उम्मौ ummi* or *ऊमौ ūmi* to the west and in Tirhut and *ऊनौ uni* in Champāran. *आलो alo* in Gaya is the part of the crop which is reaped by a cultivator for present eating before the whole is ripe. Sometimes unripe pulses and barley are rooted up and given as fodder to cattle. This is called in Saran *रखाँत rakhānt*.

## CHAPTER III.—GLEANING.

**878.** A gleaner is *बिननिहार binnihār* or *बिनियाँ biniyan* to the west. He is also generally *लोहनिहार lorhnihar*, with variants *लोहताहर lorhtahar* in Patna, Gaya, and South Munger, and *लोहरा lohra* in South Bhagalpur. Gleanings left on the field for the lower orders are *भारंगा jhargā* or *भारंग jhārang* to the west, and *लोढ़ी lorhi* or *लोढ़िया lorhiya* to the east and in Champāran. Other names are *भारुआ jharua* (Patna and North-West Tirhut), *भार jhar* (South-East Tirhut), and *छुटल पटल chhūtal patal* (Champāran and Tirhut). Gleaning is called in Gaya and South Munger *लोढ़ा बिच्चा lorha bichcha*, and gleanings are *लोढ़ा lorha*.

SUBDIVISION VII.

THRESHING AND WINNOWING.

CHAPTER I.—THE THRESHING-FLOOR.

**879.** A threshing-floor is everywhere खरिहान *kharihān*, with an optional variant खरिहानी *kharihāni* in Patna. The shed erected on the threshing-floor is मड़ई *marāi*, खोंपड़ो *khompri*, or भोंपड़ी *jhompri*. In Patna it is मरुका *maruka* or भोंपड़ा *jhompra*, in Gaya कुरहा *kurha*, and in the south-east खोंपड़ा *khompra*.

CHAPTER II.—SHEAVES AND BUNDLES.

**880.** The cut crop is डाँट *dānth* to the north-west, or दाँट *dānt* in North-West Tirhut. In East Tirhut it is लार *lār*. In Shahabad it is लेहनी *lehni*, in Champāran लेहन *lehan*, in Gaya पतौर *pataur*, in Patna पतौड़ी *patauri* or पतनी *patni*, in South Munger पातन *pātan*, and in South Bhagalpur पत्तन *pattan*. In Shahabad it is called पलहारौ *palhāri*, when it is left a day in the field without being gathered.

**881.** In considering the nomenclature of the sheaves it will be convenient to take North and South Bihār separately.

NORTH BIHAR.

**882.** The smallest sheaf, about a handful, is called मूठा *mūtha*, मुठा *muttha*, or पूला *pūla*; the next largest is the अ'वाँसा *anwānsa* (north-west), औलहा *aulha* (North Tirhut), and आहुल *āhul* or अहुला *ahula* (East Tirhut); the next largest is the अ'टिया *antiya* or (Champaran and North-West Tirhut) पसही *pasahi*; the next largest is an armful or पाँजा *pānja*; the next largest is a बोभा *bojha*; and the largest of all that carried on a bullock, लदना *ladna*. The relative scale of some of the above is generally as follows :—

4 मूठा *mūtha* = 1 अ'वाँसा *anwānsa* or औलहा *aulha*.

8 औलहा *aulha* = 1 पाँजा *pānja*.

4 पाँजा *pānja* = 1 बोभा *bojha*.

16 बोभा *bojha* = 1 सोरही *sorhi*.

In East Tirhut the following scale obtains :—

4 आहुल *āhul* = 1 केहुनी *kehuni*.

4 केहुनी *kehuni* = 1 पाँजा *panja*.

4 पाँजा *pānja* = 1 बोम्हा *bojha*.

16 बोम्हा *bojha* = 1 सोरही *sorhi*.

16 सोरही *sorhi* = 1 सोरहा *sorha*.

**883.** The word सोरही *sorhi* is a common unit for measuring produce. Thus, a *raiyat* will say that such and such a field gives so many सोरही *sorhi* to the *bīgha*.

### SOUTH BIHAR.

**884.** The proportions vary in different places, as follows :—

#### SOUTH-WEST SHAHABAD.

2 अवाँसी *anwānsi* = 1 अंटिया *antiya* or दोमड़ा *domra*.

10 ditto = 1 पाँजा *pānja*, पूरी *pūri*, or आँटी *ānti*.

3 पाँजा *pānja*, पूरी *pūri*, or आँटी *ānti* = 1 बोम्हा *bojha*.

30 ditto ditto = 1 तिसौर *tisaur*.

#### SHAHABAD.

10 अवाँसी *anwānsi* = 1 अंटिया *antiya* or पनपिआ *panpīaua*.

4 अंटिया *antiya* = 1 बोम्हा *bojha*.

Or 10 आँसी *ānsi* = 1 पाँजा *pānja*.

4 पाँजा *pānja* = 1 बोम्हा *bojha*.

21 बोम्हा *bojha* = 1 एकैसिया *ekaisiya*.

#### PATNA.

4 अरपा *arpa* = 1 आँटी *anti*.

5 आँटी *ānti* = 1 गाही *gahi*.

5 गाही *gāhi* = 1 बोम्हा *bojha*.

Or 5 अरपा *arpa* = 1 पाँजा *pānja*.

5 पाँजा *pānja* = 1 बोम्हा *bojha*.

21 बोम्हा *bojha* = 1 एकैसी *ekaisi*.



## GAYA.

- 3 अरपा *arpa* = 1 आंटी *ānti*.  
 5 आंटी *ānti* = 1 गाही *gāhi*.  
 10 गाही *gāhi* = 1 बोझा *bojha*.  
 Or 9 अरपा *arpa* = 1 पांजा *pānja*.  
 3 पांजा *panja* = 1 बोझा *bojha*.  
 21 बोझा *bojha* = 1 एकैसी *ekaisi*.

## SOUTH MUNGER.

The same as Gaya, except that 4 पांजा *panja* = 1 बोझा *bojha*.

## SOUTH BHAGALPUR.

- 4 गौंती *gaunti* = 1 आंटी *ānti*.  
 4 आंटी *ānti* = 1 पांजा *pānjau*.  
 16 आंटी *ānti* = 1 बोझा *bojha*.  
 16 बोझा *bojha* = 1 सोरही *sorhi*.

**885.** The word एकैसी *ekaisi* south of the Ganges is used in much the same way that सोरही *sorhi* is used; so also तिसौर *bisaur*. It will be seen that the above scales are not always consistent amongst themselves. This is the fact, and is due to a difference in the size of the unit according to locality. The बोझा *bojha* is about the same everywhere.

**886.** An अक्वार *akwār* or अक्वार *ankwār* (optionally), or in Patna and South East Tirhut केहुनी *kehuni*, is as much grain as can be carried between the arms, and मथबोझा *mathbojha* is a load carried on the head. Out of each बोझा *bojha* one आंटी *ānti* is given to the labourer, who cuts and carries away the crop, and the remainder is in Shahabad called गुदर *gudar*.<sup>\*</sup> गुण्ड *gund* in Patna or गुंडा *gūra* in Gaya is a bundle of cut pulse.

## CHAPTER III.—TREADING OUT GRAIN.

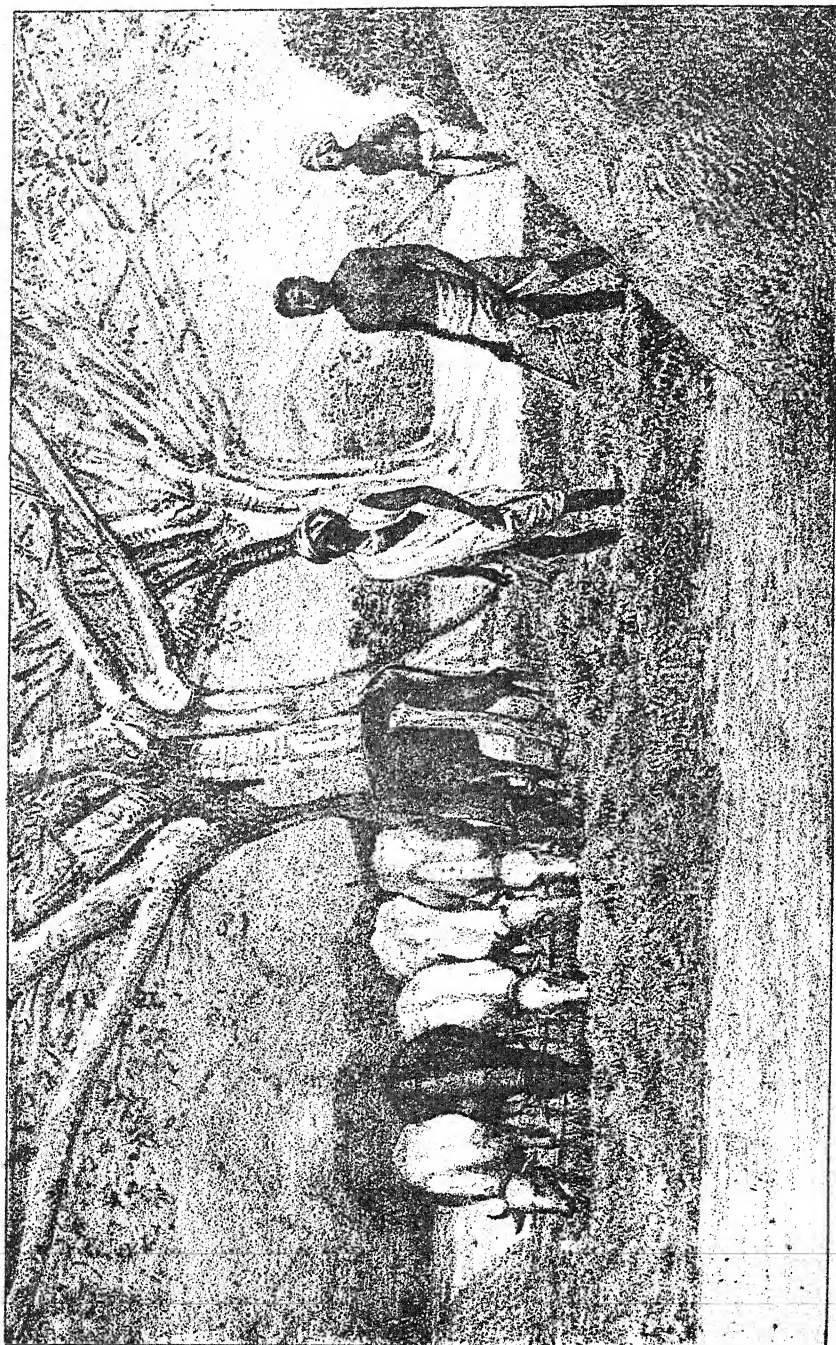
**887.** Treading out grain is दौनी *dauni* north of the Ganges. To the west and in Patna it is also दौरी *daunri* or मिंजनी *minjni*. The latter word is principally used when the grain is trodden out by men and not

<sup>\*</sup> The आंटी *ānti* given to, or rather taken by, the reaper varies in size, as is witnessed by the proverb कोढ़ि कटनिहार के सुझर सन आंटी *korhi katnihar keṁ mungar san ānti*,—the lazy reaper gets a bundle as thick as a club.

by bullocks. In Shahabad it is दौरी *dauri*, and so also in the south-east. In Champāran, Patna, Gaya, and South Munger it is दवाँही *dawānhi*, and in Patna also (when trodden by men) मैँजनी *mainjni*. In South Bhagalpur सहरी *sahri* is a thorough threshing of corn. The beating out of the heads against the ground or bed to disengage any grains that remain is पौटब *pōtab*, झारब *jhārab*, or झान्टब *jhāntab* north of the Ganges. It is also पेटारी *petāri* to the west, डंगौनी *dangauni* in Patna, पिटनी *pitni* in Champāran and Gaya, डंगौनी *dengauni* in East Tirhut and South Munger, and झान्टनी *jhantni* in South Bhagalpur. Treading grain is दमाही *damahi* in South Bhagalpur.

**888.** The first treading out of the grain is called पौर *paur*; the second treading is डण्टी दाँब *danti dānwab* north of the Ganges and in Shahabad, or तोडाब *torāēb* in North-East Tirhut. To the west it is झाँटब *chhāntab*, in Champāran and Patna it is खुरदौनी *khurdāuni*, in Gaya खुरदौती *khurdōti*, and in South-East Tirhut and South Munger खुरदाँ *khurdāin*. The first treading out of the grain is also called खुआ *khua* or खोआ *khoa* and the second तरझार *tarjhar* in South Bhagalpur.

**889.** The stake to which the bullocks are tied in treading out the grain is मैँह *meñh*, with local variants मैँहा *meñha* (to the north-west and in South-East Tirhut), मैँहटा *mehta* (Patna), and मौँहौ *miñhou* (South Bhagalpur). In South-West Shahabad no centre stake is used. A bullock stands in the centre, who is called मैँहियाँ बैल *menhiyan bail*. In other places the inner bullock next the post, which is the slowest and weakest of the team, is called मैँहियाँ *menhiyān* generally; also मैँहा *menrha* in Champāran and South-East Tirhut, and मैँहटा *mehta* or मैँहटा *menhta* in Gaya and South Munger. In South Munger he is also मेहा *meha*, and in South Bhagalpur मौँहाँ *mihān*. Another name for him is in Gaya कुड़दहिना *kurdahina*. The outer bullock, which is the smartest of the team, is called पाट *pāth* or पटिया *pathiya* to the west, to the north-west and in North-West Tirhut पटिया *patiya*, and in East Tirhut पाट वाला *pāt walā*. In South-East Tirhut it is अगदाँ *agdān*, and variants of this are अगदाँ *agdāin* in Patna and South Munger, अगदाँन *agdān* or अगदैयाँ *agdañyān* in Gaya, and एगदाँ *egdāin* in South Bhagalpur. In South-West Tirhut he is फेरा *phera*. The rope which goes round a bullock's neck is गरदाँब *gardānw* in the west and in South Munger, गरदनौ *gardani* in Champāran and West Tirhut, and गरौँधा *garaundha* in Patna. The main rope to which all the bullocks are tied is मज्झा *manjha*, also दौरी *dauri* to the west, दौरड़ *dannrar* or दोगड़ा *dogāka* in West Tirhut, and कराम *karām* in East Tirhut. In Patna, Gaya, and South Munger it is दवाँही *dawānhi*, and in South Bhagalpur दामर *dāmmar*. In



*A threshing floor (sharikān) The man standing on the right of the picture holds in his right hand  
a threshing-rod (akhina)*



Champāran and Gaya, it is also called काँड़ *kānr* or काँड़ा *kānra*. The rope by which the main rope is tied to the stake is घूरी *ghūri* or मेहौटी *meñhauti* in Patna and Gaya, and डोंडा *donra* in South Bhagalpur.

#### CHAPTER IV.—CROPS ON THE THRESHING-FLOOR.

**890. The pile of sheaves.**—When the crop is piled in bundles on the threshing-floor it is known as गाँज *gānj*. Other names are टाल *tāl* (north of the Ganges and Shahabad), गल्ला *galla* (North-West Bihār), ढेरी *dheri* in Gaya, and काँड़ *kānr* or काँड़ा *kanra* in Champāran and to the east; also खम्हार *khamhār* in South-East Tirhut. When the cut crop is piled like a stack in England, with the grain heads inside to save them from rain, it is called कोठियौ *kothiyau* in Saran, and पूँज *pūñi* or पूँजौर *punjaur* to the north-west and in Patna, Gaya, and the south-east. When *rahar* (*cytiscus cajan*) is piled on end to ripen before threshing, it is called खड़ा टाल *khara tāl* north of the Ganges. Stacks are rarely raised on platforms in Bihār, but when it is done the platform is called मचान *machān*.

**891. The spread-out crop.**—When the crop is spread out flat on the threshing-floor, ready to be trodden out by the bullocks, it is पैर *pair* north of the Ganges and in Shahabad. Other names are पौर *paur* or पौरी *panri* in East Tirhut, खोह *khoh* in Champāran and South East Tirhut, बडहोरा *barhora* in Patna and Gaya, बडहरा *barkhara* in South Munger, and खूआ *khua* or खोआ *khoe* or पौर *paur* in South Bhagalpur.

**892. The crop after it is trodden.**—After the crop is trodden out the pile of chaff and grain ready for winnowing is सिल्ली *silli* north of the Ganges, in Patna, and the south-west. Other names are कुठाँव *kutānw* (Patna and North-West Bihar), ढेरी *dheri* in Champaran, Tirhut, and South Munger, पैर *pair* in Champāran and Gaya, and धार *dhār* in South Bhagalpur. In South-East Tirhut it is also उकाम *ukām* (also in Patna) or उकुम *ukum*, and in Shahabad उकाँव *ukāñw*.

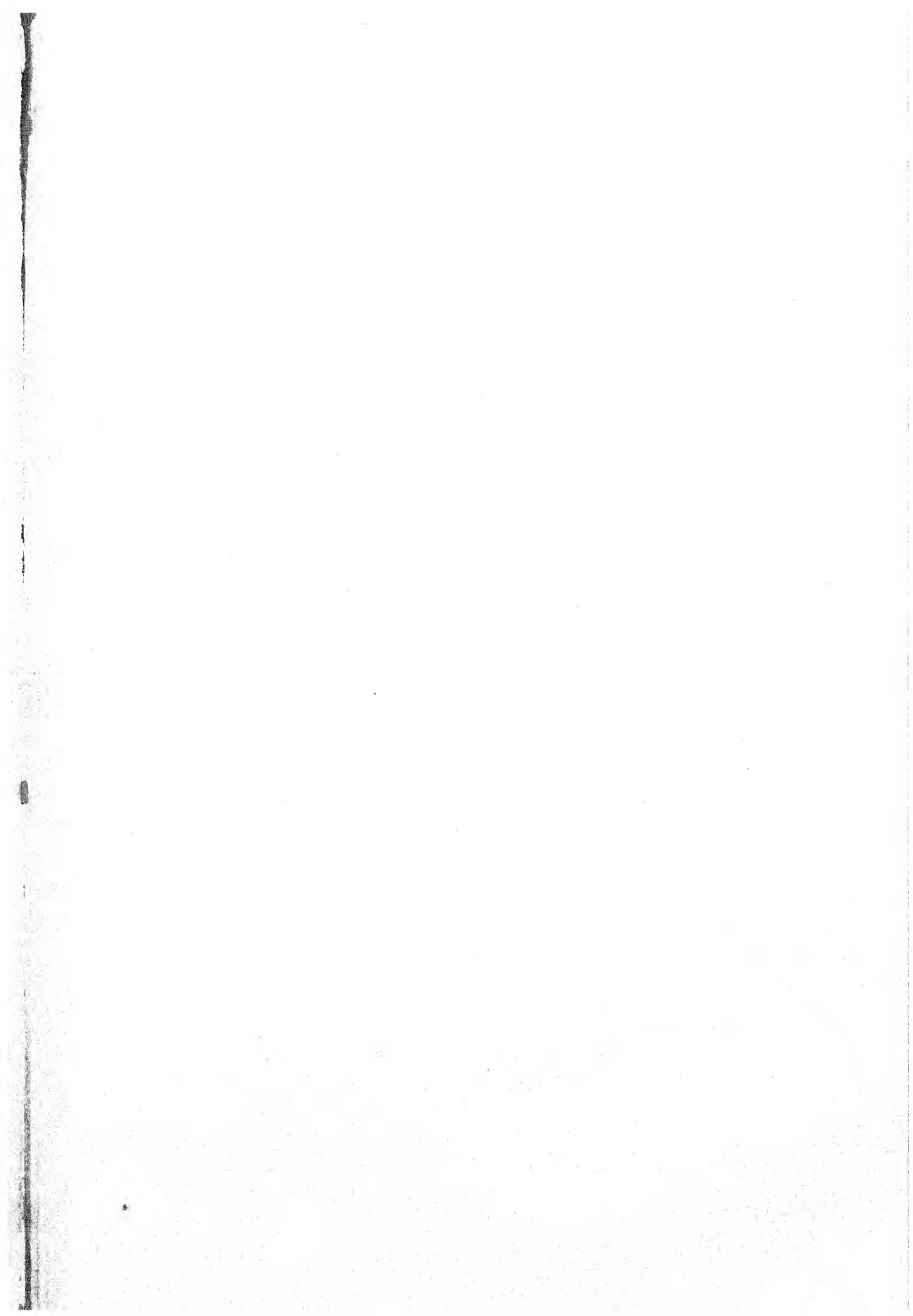
**893. The heaped grain.**—This is रास *rās* or ढेरी *dheri*, also in North-East Tirhut खोर *khōr*. Over this is placed a cake of cowdung to avert the evil eye. This is बटाँव *barkānw* (Patna and West Bihār) and बडहावन *barhāwan* in Gaya and the west; but बटाँव *barhānw* is more properly the dung deposited by the bullocks while treading. Other names for the cake are महादे *mahāde* or महादेव *mahādeb*. A

piece of moist earth stamped is sometimes used in the same way, and is called चाकल *chākal* to the west and छप्पा *chhappa* generally. In South-East Tirhut a piece of wood so used is called जाक *jak*.

**894. The heaped straw and chaff.**—Straw in bundles is पूला *pūla* in Patna and north of the Ganges, except in North-East Tirhur, where it is झटुआ *jhatua*. South of the Ganges, and optionally in Saran, it is आंटी *ānti* or अंटीया *antiya*, except in the south-east, where it is पुला *pulla* or बिंडा *bindra*. Loose straw that has been threshed is पूवरा *puara* (to the west) or पुवार *puār* (to the east). Local variants are पोरा *pōra* (also in West Tirhut) or पोवार *poār* in Patna and South Munger. When it has not been threshed, but has been left standing in the field after the ears are cut off and then itself cut, it is called नार *nār*, and also (to the east) लार *lār*. Its stalks are whole, and are not crushed like threshed straw. नवारी *newāri* or in South Bhagalpur गभौरी *gabhauri* is straw which is cut with the ear, but is not trodden by bullocks. It is tied up in bundles, and the heads are beaten against the ground. The husks of the grains are भूसा *bhūsa* or सुखा *bhussa*. South of the Ganges a nasal is generally inserted—thus, भूसा *bhūṣa*. Other names are कटुआ *katua* in Patna and Gaya, गुण्डो *gundo* in Champaran and South Bhagalpur, and खखरा *khakhra* or छला *dhulla* in South Munger. Bran is चोकर *chokar*, also in Patna and the west भूखी *bhūnsi*. Other names are चलोँसी *chulaunsi* (Patna and the west), कोराइ *korāi* (Patna, Tirhut, and the west), चोकर *chonkar* in Champaran and Patna, and चोकरा *chokra* in South Munger. The heaped straw on the threshing-floor, or a stack of straw anywhere, is गौज *gānj* or टाल *tāl*. सिल्ली *silli* is also specially used for the heap of straw on the floor. Loose straw that has been threshed is मौड़ा *mira* in South Bhagalpur.

**895.** An enclosure for stacking straw or fuel is घेरान *gherān*, in West Tirhut, Saran, and Champaran, घोरान *ghorān* in Shahabad, and घेरा *ghera* or छठ *dhāth* in Champaran and Tirhut, the latter specially to the east. To the west it is परवट *purvat*. A house for holding chaff is भुसौल घर *bhusaul ghar* in the north-west and West Tirhut, and भुसकार *bhuskār*, भुसभलवा *bhussbhulba*,\* or (also in Champaran) भुसखार *bhuskhār* to the east. In South-West Shahabad it is भुसौर *bhunsaur*, and to the west generally of that district भुसाहुल *bhūsāhul*. In Champaran and Patna it is भौसौला

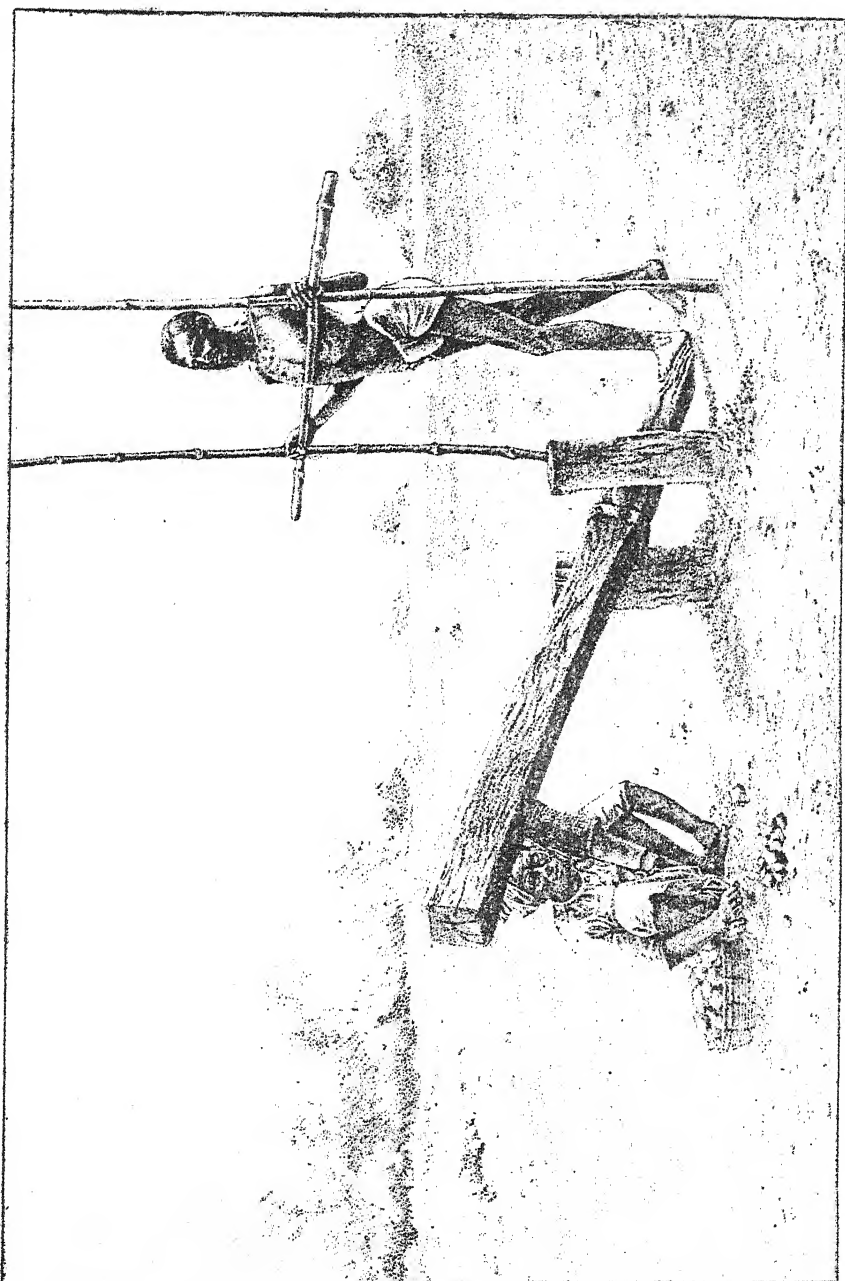
\* As in the proverb कुठल घोड भुसभलवहिं टाठ *khuttal ghor bhussbhul-bahin tharh*,—a horse, when he gets loose, stays in the chaff-house.



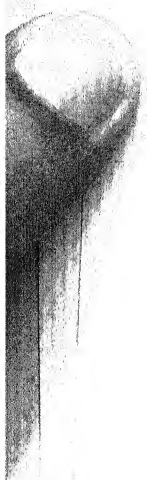




WINNOWING (OSAUNI)



BRICK-CRUSHING MACHINE (*DHENKI*).



*bhoṣsauba*, and there and in Gaya भूषा घर *bhūṣa ghar*. In Champaran and South Munger it is भुसघर *bhusghar*, and in South Bhagalpur भुसकारी *bhuskāri*. खोंप *khomp* or खोंपी *khompi* north of the Ganges is a small shed for chaff. The round thatch covering a खोंप *khomp* to save it from the weather is खोंप के मथनी *khomp ke mathni*, झावनी *chhāoni*, or टोपड़ *topar*. In South-East Tirhut चाँग *chāng* is a large basket for holding chaff equalling four ठोकड़ी *tokri*. टंगौर *tangaur* in the same place is a similar one, but is rougher and made of *rahar* (*cytissus cajan*). चोरान *ghoran* is also used in South Bhagalpur.

**896. The refuse straw and fodder.**—This is in the north-west गोघार *gothār*, to the west and in North-West Tirhut it is लथेर *lather*, in Champaran and North-East Tirhut निघास *nighās*, and South-East Tirhut निघेस *nighes*. South of the Ganges and in Champaran it is डाँटी *dānti*. The refuse straw of the *rabi* or spring-crop, and specially of the *rahar* (*cytissus cajan*), is ररेठा *raretha* generally south of the Ganges, local variants being लरेठा *laretha* in South Bhagalpur and in Champaran रहैठा *rahetha*. In Patna it is also called खरई *kharaī*. The refuse straw of the autumn crop is डाँठ *dānth* or डंडुका *dāntuka* or कुटका *kutka* north of the Ganges. It is also to the west and in Patna डडा *dhattha*, and elsewhere डाँट *dānt*, डाँटा *dānta*, or डाँटी *dānti*. In South Bhagalpur and Patna, however, it is ठठेरो *thathero*. When applied to *janera* (*holcus sorghum*). The dry stalks of mustard (सरिसो *sariso*) are सखो *santhi* in the north-west, तिलठी *tilthi* to the west and in North-West Tirhut, तोरियाठी *toriyāthi* in South-West Tirhut, तोरियठ *toriyath* in Shahabad, and तिलाठी *tilāthi* generally. The stalks of cereals without the ear are झंगरा *jhengra* to the west and in South-West Tirhut, झंगटा *jhegta* in Champaran, डाँठ *dānt* in the rest of Tirhut, झङ्गा *jhanga* in Champaran, and झाँग *jhāng* also in South-East Tirhut.

## CHAPTER V.—WINNOWING.

**897.** Winnowing grain is ओसौनी *osauni*. To winnow is ओसाएब *osāēb*.

**898.** The fine chaff which is blown away by the wind in winnowing is पम्भी *pambhi* generally ; also पाँकी *pānki* or पाँभी *pāmbhi*; to the west, गूँडी *gūnri* in Champaran and South-East Bihār, and भौठा *bhaunta* in Patna. South of the Ganges these words are confined to the winter (*aghani*) crop. The words for the autumn (*Bhador*).

crop are पुरेसी *puresi* or पुरसी *puarsi* to the west, and पखनी *pakhni* in Patna and Gaya. In South Munger अधभरी *adhbhari* is rice not fully developed, in which the ear is only half full, the rest being all chaff.

## CHAPTER VI.—MISCELLANEOUS.

**899.** The gathering or collecting grain at one place in the time of harvest is बटोरन *batoran* or लोहन *lorhan*.

**900.** When grain is being weighed, an extra handful is thrown to make up for dust, &c. This is called पक्खूया *pachhuu* generally, but also कसर *kāsar* to the west and फाव *phāo* in the south-east. It is also called लाम *lābh* in Champāran and South Munger.

**901.** The grain left on the threshing-floor after removing the bulk of the crop is अगवार *agwār* generally north of the Ganges, and भाठ *bhāth* in South-East Tirhut. South of the Ganges and in Sāran it is तरी *tari*. The gleanings and refuse grain on the threshing-floor are पटपर *patpar* in the north-west and खखरा *khakhra* to the west and north. The grain which is blown away with the chaff at the time of winnowing is अगवार *agwār* or अगवारी *agwāri* to the west, अगाड़ *agār* in Champāran, Patna, and Gaya, and अगवर *agbar* in the south east.

## SUBDIVISION VIII.

## DIVISION OF CROPS.

### CHAPTER I.—DIVISION AND VALUATION.

**902.** The division of crops on the *metayer* system between landlord and tenant is called बटाई *batai* or बटैया *bataiya*. Local variants are बाँट *bānt* in Champāran and Gaya, बाँटी *bānti* in Champaran and South Bhagalpur, and बाँटनू *bāntnu* in South-West Shahabad. Land so held is called भावली *bhāoli* or बटैया *bataiya*, as opposed to नगदी *nagdi*, of which the rent is paid in cash. In South Bhagalpur the division of the crops is called कुरताली *kurtāli* when between tenant and sub-tenant.

**903.** In बटाई *batai* a certain fixed proportion of the crop is given to the landlord as rent, as described in the following chapter. When

instead of a *proportion*, a certain fixed *quantity* of the crop per bigha is paid to the landlord, it is called मनखप *mankhap*, मनटोका *manthika*, हुडा *hunda*, or मन हुडा *manhunda*. This is especially adopted in the case of जिरात *jirat* or home-farm lands when let to a cultivator. In Patna it is called मनी बन्दोबस्त *mani bandobast*.

## CHAPTER II.—THE SHARES INTO WHICH THE CROP IS DIVIDED.

**904. Half to landlord and half to tenant.**—This is called अधिया *adhiya* north of the Ganges and in the south-west, in Patna and Gaya अधवटैया *adhvataiya* or पछ *pah*, in Champaran and the south-east अधवटिया *adhvatiya*. In South-West Shahabad they say दू दाना में से एक दाना जमिंदार लेहला, आउर एक दाना असामी के देहला *dū dāna men se ek dāna jamidār lehala, āūr ek dāna asāmī ke dehala*,—of two grains, the landlord takes one and gives one to the cultivator. The turn of the sentence which makes the landlord *give* the cultivator his share is worth noting.

**905. Seven-sixteenths to landlord and nine-sixteenths to the tenant.**—This is नौसत *nausat* or नौसत्ता *nausatta*. The practice has only been noted in the west, Patna, Gaya, and South Munger. In South-East Tirhut the custom is only observed in respect to mangoes and jack-fruit.

**906. Nine-sixteenths to the landlord and seven-sixteenths to the tenant.**—This is नौसत्ता *nausatta*. The practice has only been noted to the west and in Patna, Gaya, and South Munger; also (सिरी नौसत्ता *seri nausatta*) in West Tirhut.

**907. One-third to the landlord and two-thirds to the tenant.**—This is तेकुरी *tekuri* or तिहैया *tihaiya* in Shahabad, Patna, and Gaya तेकुरा *tekura* in South-West Shahabad, तेखुरी *tekhuri* in South Bhagalpur, तेकुली *tekuli* in Champaran, तिसरी *tisri* in Saran and Champaran, and तेसरी *tesri* in South Munger. Not noted elsewhere.

**908. Two-fifths to the landlord and three-fifths to the tenant.**—This is पचद् *pachdu* to the west and in West Tirhut, पचा दूआ *pachā dūa* in Patna, Gaya, and the south-east, and पंचद् *panchdu* to the west. Not noted elsewhere.

**909. Three-fifths to the landlord and two-fifths to the tenant.**—This is पचद् *pachdu* to the north-west, and पाँच दूआ *pāncha dūa* in South Munger and Tirhut. Not noted elsewhere.

**910. Landlotd one-fourth, tenant three-fourths.**—This is चौथैया *chauthaiya* in Champaran and South-East Tirhut and चौठैया *chauthaiya* to the west and in Patna and Gaya. Not noted elsewhere.

**911.** The following remarks as to custom south of the Ganges may be of use. The division into equal shares is rare, and is confined to the cases of high-caste tenant's, or where a tenant has obtained a decree of the Civil Court restricting the landlord's share to one-half. Nine-sixteenths to the landlord and seven-sixteenths to the tenant is the customary rate, the two-sixteenths in excess which are claimed by the landlord being supposed to represent the cost of collection, irrigation, and watching the crops. When the landlord takes less than a half-share of the crop, as in §§ 905, 907, 908 and 910, it is only in exceptional cases, as in time of drought, or when a jungle or waste land has to be brought under cultivation, or when land requires much labour on the part of the tenant. In these cases the settlement is always for a limited period, say one, two, or three years, and is often on a progressive scale, *i.e.*, in the first year the landlord takes one-fourth, in the second year one-third, in the third year two-fifths, and thereafter half of the gross produce. When the landlord takes three-fifths and the tenant two-fifths (§ 909), it is a case of special agreement with a landlord, who lets his private (खुदकाशत *khudkasht*) lands. In calculating all these shares (except in the case of division by bundles, see § 913) only the net grain produce after threshing is divided. The tenant in addition takes all the straw.

### CHAPTER III.—DEDUCTIONS AND REMISSIONS.

**912.** A deduction of one *ser* in the maund from the amount received by the tenant is called सुपही *supahi* to the west, and also सेरही *serhi* in Shahabad. A similar deduction of  $1\frac{1}{2}$  *sers* per maund is called in South Bhagalpur नेग *neg*, or perquisite. In the case of division by appraisement (see next chapter) an allowance is made for deficient produce. This is called to the west and in Tirhut कूट *chhut*. South of the Ganges and in Champaran it is called गरकी *garki*, also नाबुद *nabud* in Patna, कूटती *chhutti* in Gaya, गरकी परती *garki parti* in South Munger, and मरकी गरकी *marki garki* in South Bhagalpur. A similar deduction of  $1\frac{1}{2}$  *sers* in the maund is called in Champaran, Patna, and Gayu डेट सेरी *derkseri*; and when of two *sers*, दुसरी *duseri*. To the west दहार महार *dahār mahār* is the loss to both landlord and



tenant when the produce is deficient through inundation. A remission to a high-caste tenant is called पगड़ी *pagri* or माफी *māphi*. North of the Ganges पक्क्या *pachhua* is an allowance made by the tenant for dust in the landlord's share of the grain. In Saran and Patna अजुरी *anjuri*, and in Shahabad आंजुर *ānjur*, is an allowance of one or two *ser*s per plough taken by the tenant. खलिहानी *khaliḥāni* in Patna is an allowance claimed by the tenant, and so also is भांवर *bhāmwar* in Shahabad and मंगनी *mangni* or मांगन *mangan* ( $\frac{1}{2}$  a *ser* in the maund) in East Munger.

#### CHAPTER IV.—MODE OF DIVISION.

**913.** This may be considered under two heads,—division on the field and division on the threshing-floor.

**Division on the field.**—This may be done either by actual division of the bundles (बोझा *bojha*) or by appraising (कनब *kanab*) the value of the crop. When the bundles of the cut crop are divided, this is called बोझबटाई *bojhbatai* or (in Champāran and South-East Tirhut) खरबटाई *kharbatāi*. To the north-west it is जजाती बटाई *jojāti batāi*. The rough appraisement of the crops for the purpose of division is called कन *kan* or कूत *kūt*, or कनकूत *kankūt* or कनकुत्ती *kankutti*. When the valuation is done by appraisement it is called कनकुत्ती बटाई *kankutti batāi*. It is also called दानाबन्दी *dānābandi* generally, भौकट्टा *bhaukatta* in Shahabad and the south-east, दमाव *damāo* or दमकट्टी *damkatti* in Shahabad, Patna, and Gaya. When the crops are ripe for harvesting the landlord deputed an assessor (अमीन *amīn*) and an arbitrator (सालिस *sāli*) to the field. They are met there by the tenant and the village officials. The village measurer (कटाधर *kathādhār*) then measures the field with the local pole, and the arbitrator goes round it, and after a consultation with the assessor and the village officials estimates the quantity of grain in the field. If the tenant accepts the estimate, the quantity is entered in the *patwārī*'s field-book (खसरा *khāsra*) and the matter is at an end. If the tenant objects, his fellow tenants are called in as mediators, and if they fail to convince either party a test (परतार *partār*) takes place. On behalf of the landlord a portion of the best part of the crop is reaped, and an equal portion of the worst part is reaped on behalf of the tenant. The two portions so reaped are threshed and the grain weighed. On the quantity thus ascertained, the whole produce of the field is calculated and entered in the field-book. The tenant is

then at liberty to reap the crop and take it home whenever it suits his convenience. In calculating the amount due to the landlord from the whole estimated quantity a deduction in favour of the tenant of generally two *ser*s per maund, called कुट्टी *chhutti*, &c., (see § 912), is made to allow for deficient produce and for the cost of reaping, gathering, and threshing, which in this system of division is borne by the tenant. The remainder, thus calculated, is then divided into the respective shares of the landlord and the tenant, and the latter is debited with the landlord's share in the accounts. If he pays this amount within the year, it is paid in kind; but if he does not do so, its value in money is written against him as an arrear in next year's accounts.

**914. Division on the threshing-floor.**—This is बटाई खरिहानी *batāi kharihāni*, अगोर बटाई *agor batāi* (because it is watched or guarded till division), or बटाई *batāi* simply. The man who weighs the grain is called हटवा *ha'wa* north of the Ganges. He is also हटवे *katwe* in Champāran, Patna, and Gaya, बाया *bāya* or बया *baya* to the west, सोनार *sonār* in Patna, and केआल *keāl* or बनिया *baniyān* in Patna and the south-east. His fees are called हटवाई *hatwāi* or हटवाई *hatwāi* north of the Ganges, and also पक्कूआ *pachhua* in Champāran and Tirhut. In Champāran and East Tirhut they are also मनपई *manpāi* or मनपौआ *manpaua*. To the west they are बेयाई *beyāi* or पवही *pawahi* ( $\frac{1}{4}$  *ser* per maund), in Gaya and South Munger चालसा *chālśa*, in Patna and Champāran धुरिया *dhuriya* ( $\frac{1}{4}$  *ser* per maund), and in the south-east केआली *keālī* or तौलाई *taulāi* (one *ser* per maund). When grain is measured instead of being weighed, 16 cups (पैसा *paila*) of grain make one आढ़ा *ārha*. In this system the crops are reaped under the supervision of both parties, and are gathered on a common threshing-floor (see § 879), and strictly watched by both parties. Threshing does not take place until all the crops of the village have been thus gathered. Neither party is allowed the use of the crop till the grain is threshed out, weighed, and divided. During the reaping period the tenant at the end of each day gets the gleanings of the field लोढ़ा *lorha*, &c., see § 878), and a fixed proportion of the gross produce (दिनौरा *dinaura*, &c., see § 874), which go as wages to the reaper. From the joint crop the village artisans and officials (carpenter, blacksmith, shoemaker, accountant, &c., see §§ 1193 and ff.), who have worked all the year round for both tenants and landlords, receive their perquisites. When the heap of grain is ready for division, the grain

which is blown away with the chaff (अगाड़ *agār* &c., see § 901) is not divided, but is all the property of the tenant. Out of the common heap are then set aside the dues given for religious purposes (बिसुन पिरित *bisun pirit*, &c., see § 1203), and out of the grain thus left the landlord takes his share, but the refuse grain mixed with dust left after removing the bulk of the crop (तरी *tari*, &c., see § 901) is all taken by the tenant. In this system, too, the tenant gets all the straw, chaff, &c.

## SUBDIVISION IX. IRRIGATION.

### CHAPTER I.—IRRIGATION GENERALLY.

**915.** To irrigate is पटारब *patāēb*, or to the west भरल *bharal*. Irrigation is पटावन *patāwan* or पटौनी *patānni*. In South Munger it is पटान *patān*. The flooding of a field preparatory to planting rice is लेव *leb*, लेव *leo*, or लेवा *lewa*, and in South Bhagalpur अन्हाव *anhāo*. Such a flooded field is called पनियाएल *paniyāēl*. A water-drawer is पनिहारा *panihāra* or पनभरा *panbhara*. In the north-west he is also पनभारा *panbhāra*. A man irrigating has various names. To the north-west he is पनछन्ना *panchhanna*, and in Gaya पनछन्दा *panchhanda*; in Saran and Champaran he is पनमोरवाह *panmorwāh*; in South-West Tirhut he is खरवाहा *khawwāha* and in South-West Shahabad he is कन्हैया *kanhaiya*. The man who distributes the water in the field with the हत्था *hattha* or wooden shovel (see section 64) is called हथवाहा *hathwāha* or छिरकना *chhirkana* to the north-west. In Shahabad he is बरवाहा *barwāha*; to the west generally पनिवाह *paniwāh*; in Patna and Gaya, खंडमोड़ा *khanmora* or छिचनियां *chhichaniyan*; in Patna, सिंचवाह *sinchwāha* or खंडवाहा *khanrwāha*; in Champaran and South Bhagalpur, खडकट्टा *kharkatta*; and in South Munger, गंडरकट्टा *ganrarkatta*. The wages for irrigation with a lever are लठवाही *lothwāhi*. Sometimes cultivators combine to assist one another in irrigating. This is called जाना *jāna* in Saran and Champaran, पैंठि *painthi* or पलटो *palti* to the west, and the latter also in Patna and Gaya, परिहर *parihar* in Patna, पटिहर *patihar* in Champaran and South Munger, and पाएट *paet* in Champaran and South Bhagalpur. A man irrigating in South Bhagalpur is लरवाहा *larwāha*.

## CHAPTER II.—KINDS OF IRRIGATION.

916. There are three main kinds of irrigation :—

- (a) *From canals.*—A canal is नहर *nahar* (which is generally used only for the Son and similar Government canals), पैन *pain*, or पैनि *paini*, and नद्दी *naddi* or (South Bhagalpur) लद्दी *laddi*. In South-West Shahabad a canal is ताल *tāl*.
- (b) *From wells* (कूआं *kūān*, &c.)
- (c) *From tanks, or ponds.*—A tank is पोखर *pokhar*, पोखरा *pokhra*, or तलाव *talāo*.\* A small pond is तलाइ *talāi*. In Patna, Gaya, and South Munger a reservoir of which the water is higher than the level of the surrounding country and is kept in by embankments is called खाजाना *khājāna* or खजाना *khajāna*.

917. The embankment round all these tanks and ponds is called भौड़ *bhinr* or भिन्डा *bhinda*. Local names are पौड़ *pūr* in Patna and Gaya, and खावां *khanwan* or खावा *khawa* to the west. The post erected in the centre of a tank is जाट *jat*, जाटि *jāti*, जाठ *jāth*, or जाठि *jāthi*. In South Munger it is लाठ *lāth*.

\* In North-East Tirhut पोखरी *pokhari* is a large tank, as is instanced by the proverbial saying—

पोखरि रजोखरि,      और सभ पोखरा ।  
राजा सिव सिद्ध,      और सभ ढोकरा ॥

*Pokhari Rajokhari, aur sabh pokhra,  
Rāja Sib Singh, aur sabh chhokra.*

—“The tank at Rajokhari is indeed a tank ; all the rest are puddles. Raja Sib Singh was indeed a king ; all others were princelets.”

Another version of this is—

ताल ता भोपाल ताल,      और सभ तलैया ।  
राजा ता सिव सिद्ध,      और सभ राजैया ॥

*Tāl ta Bhopāl tāl, aur sabh talaiya,  
Rāja ta Sib Singh, aur sabh rajaiya.*

Rajokhari and Bhopāl are the names of two villages in the Darbhanga district, where there are very large tanks, said to have been dug by king Sib Singh.

## CHAPTER III.—IRRIGATION FROM CANALS.

**918.** Flush irrigation, when the water is at a higher level than the field and the cultivator has only to cut the bank of the water channel and allow the water to flow into the field, is called अपटा *apta* in the north-west, and अगर्पाट *agarpāt* in Champāran and North-West Tirhut. To the west it is टोड़ *tor* or मोहर *mohar*. In Patna and Gaya it is छानन *chhānan*, in South Munger मेलान *melān*, and in South Bhagalpur धुरका *dhurka* or उपटा *upta*.

**919.** Irrigation by lift, when the water has to be raised from a lower level, is called उदह के पानी ले जायब *udah ke pāni le jāēb* to the west, and in the south-east उखेवा *ukheva*. A dam is sometimes built across the stream to raise the water. This is बाँध *bāndh* or बान्ह *bānh* generally; also खाँड़ *khāñr*, गड़नी *garni*, and घेरा *ghera* to the north-west, गराँड़ी *garāñri* in the north-west, Patna, and Gaya, फाँड़ी *phāñri* in Champāran and Patna, गरखी *garandi* in South Munger, and खाँड़ो *khāñro* in South Bhagalpur. A gang of men employed in making such an embankment is called in Patna and Gaya गोआम *goām*. A long embankment thrown round a plain of high land in which rice is cultivated, and in which there is a flow of surface waters is डंडेड़ी *danreri* to the north-west and in Patna. South of the Ganges and to the north-west खजाना *khajāna*, आहर *āhar* अहरा *ahra* and अहरी *ahri* mean the plain itself including the embankment. The embankment as distinguished from the plain is पिछ *pind* or अलङ्ग *alang*. A cutting in the embankment is called in Gaya खंडूहू *khankhu*.

## CHAPTER IV.—IRRIGATION FROM WELLS.

**920.** Wells may be divided into three classes.—

- (a) *Those lined with masonry.*—These are called पक्का *pakka*. In the north-west बावली *bāoli* is a large well, sometimes with a *ghāt* or flight of steps running down to the water. इनारा *ināra*, इंदारा *indāra*, इनार *inār*, इंदरा *indra* is a large masonry well. In South Bhagalpur राहत *rahat* is a masonry well.
- (b) *A well without masonry lining* is called कच्चा *kachcha*; also कूआँ *kūān* or कुइयाँ *kuiyān* or कूप *kūp*. In South Bhagalpur भंडूकी *bhanruki*, and generally भंडूकई *bharkūñ* is a small well. In Patna and Gaya कंदरी *kandri* is

a well dug on a river-bank into which the river-water filtrates and is thereby rendered pure.

- (c) *Surface depressions containing water.*—These are चूड़ *chūin* north of the Ganges, चुअरी *ch'uari* to the west and in Patna, and चूआँ *chūān* elsewhere. A clay well which has fallen in is called भसल *bhasal* North of the Ganges, and भरन *bharan* in Champāran and north-East Tirhut. In Champaran, Patna, and Gaya it is भट्ठा *bhattha*, and to the west भगाड़ *bhagār*. All the above are adjectives agreeing with कूआँ *kuan*. Another expression used in Shahabad is भथकूआँ *bhathkuan*. The space formed inside a well by the collapse of the sides is खाँखर *khānkhar* in the north-west and धोघर *dhodhar* in Champāran and South-West Tirhut. To the west it is पाल *pāl* and in Patna and Gaya चौर *chaunr*.

## CHAPTER V.—CONSTRUCTION OF WELLS.

**921.** The large circular excavation made before a masonry well is built is दवड़ *dawr* to the west and in Patna and South Tirhut, and खाँखर *khānkhar* to the north. In South-West Shahabad it is गोल *gol* and in the rest of that district गोल गाल *gol gal*. In Gaya it is गोलम्मर *golammar* or खभार *khabhār*.

**922.** The spring is सोता *sota* north of the Ganges, and also in North-East Tirhut मोका *moka*. In Shahabad it is सोत *sot* or सुत्तो *sutti*, in Patna, Gaya, and South Munger सोइ *soi*, and in South Bhagalpur सोत *sot* or संगरा *sangra*. The side spring in a well is तरसोआ *tarsoa* in north-west and in West Tirhut. Spring-water is बरियार पानी *bariyār pāni*, or in South Bhagalpur संगरा *sangra*, and in South Munger जिवगर *jiugar*, the two latter words being adjectives. When the spring is tapped the phrase used is, north of the Ganges, तावा दूट गेल *tāwa tūt gel*, and south of it बरियार or जिवगर) पानी आबि गेल *bariyār (or jiugar) pāni ābi gel*. The hole through which the water rises when the spring is reached is भूड़ *bhūnr* or भूर *bhūr*. In Patna and South Munger it is भुरहा *bhurha*. An optional word in South Bhagalpur is बम *bam*. When the spring is copious, it is called धुरफुट *bhurphut*. When the spring is not reached, the well is called सुन्न *sunni*; and a well, when the spring has risen, is पनिहार *panihar*. The spring is in South-Bhagalpur also भूर *bhur* or सोआ *soa*.

**923.** A well supplied from a spring and not from surface drainage is *सुत्तिहा* *suttiha* to the west, and *सोतही* *sothi* in the rest of that district. In Patna, Gaya, and South Munger it is *सोइया* *soiya*, and in South Bhagalpur *जलधर* *jaldhar*. The place where the earth begins to become moist as a well is being sunk is *पनसेल* *pansel* or *पनसचा* *pansacha* in the north-west. In the south-west it is *पसोइ* *pasoi*, and to the south-east *पसेवा* *pasewa*. In some cases there is a stratum of sand so fine that it falls in at once and chokes the well. This is known in the north-west as *भास* *bhās*. The depth to which a well is dug is measured by the height of a man (*पूरिस* *pūris* or *पोरसा* *porṣa*). Thus a well is said to be four, five, six, or seven *पूरिस* *pūris* deep.

**924.** The masonry cylinder of a well is *खनजीर* *khanjēr*. When a well is made up with circular hoops of kiln-burnt earthenware for sides, these hoops are called *खपड़ा* or *खपरा* *khapra*. Other names are (north-west) *नाद* *nad*, (south-West Shahabad) *मोखड़ा* *mokhra*, (Patna) *गिरदा* *girḍa* (Patna and South Munger) *गँड़ुआ* *ganrua*, and *पाट* *pāt* in South Bhagalpur. Sometimes a coil of twigs is used for the same purpose, which is known as *कोठी* *kothi*, *डोल* *dol*, or *बीड़* *bīr* in the north-west—the last also in Patna and Shahabad, *डोल* *dol* in the south-east and *बिगडी* *bindi* elsewhere in the south. Wells protected in this way are *कोठिला* *kothila* to the west and *गड़ौआ* *garauān* in Patna. Wells are sometimes lined with a wooden cylinder, and are then called *कठकुआँ* *kathkūān*. When the cylinder of a well fails to sink, a second smaller cylinder is sometimes sunk inside. This second cylinder is called *परचूँई* *parchūn*.

**925.** The wooden base of the cylinder is made of *jāmun* wood, and is called *जमवट* *jamvat* [or *जमोट* *jamot*]. In South Bhagalpur it is called *जमकाठ* *jamkāth*.

**926.** A well so large that two buckets can work it is called *दोखट्टी* *dalatthi*. In Patna and the south-east it is *दुजात* *dujāt*, and in South Munger also *दुजन्ता* *dujanta*. One for three buckets is *तिनखट्टी* *tinlatthi* or *तेखट्टी* *telatthi*; in South Munger it is *तेजसा* *tejatta*, and in South Bhagalpur *तिनजाँस* *tinjānt*.

**927.** The well-dredger and well-spear are described in § 89 and ff.



## CHAPTER VI.—THE LEVER USED IN RAISING WATER.

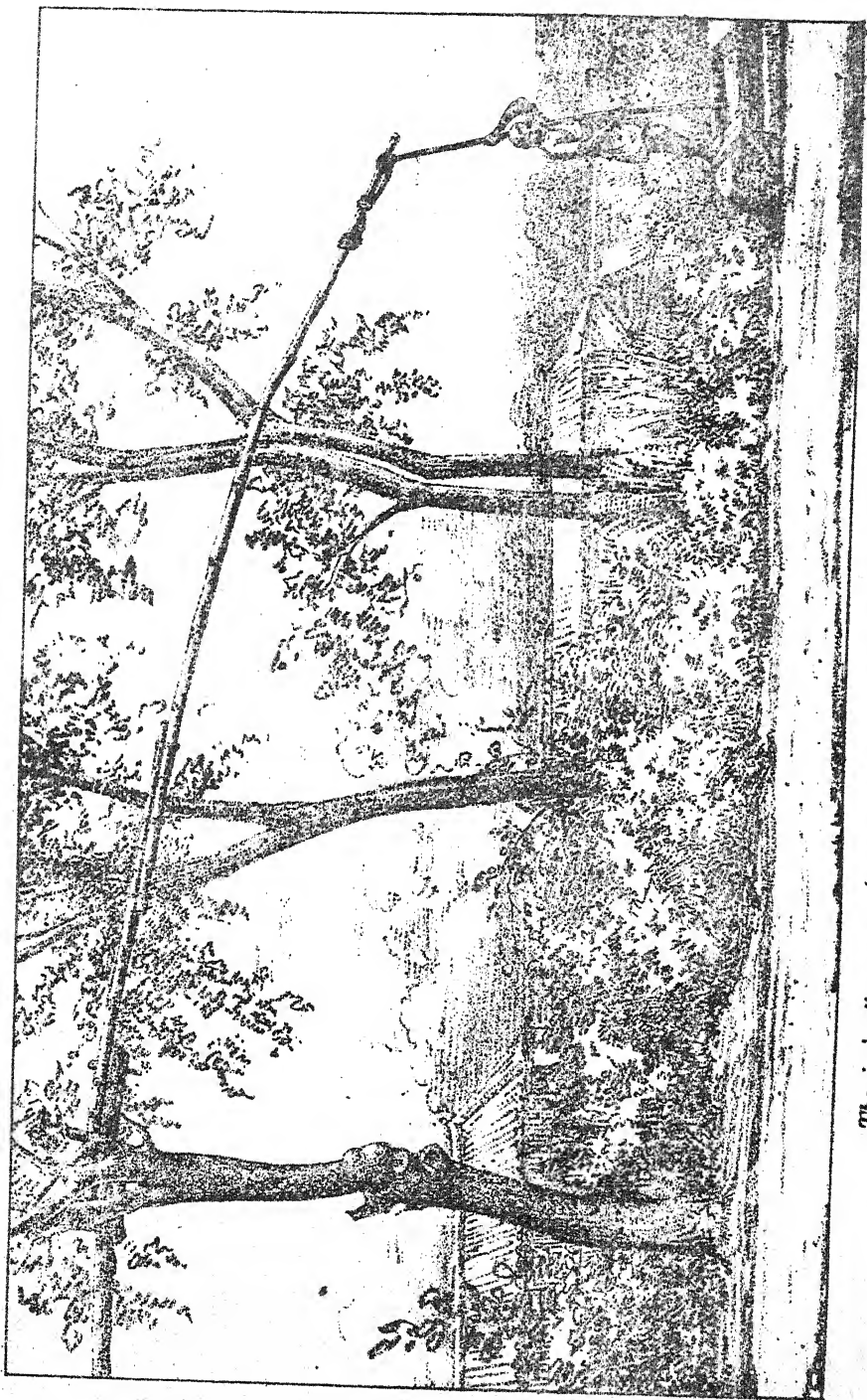
**928.** This is *ढेंकुल dhenkul*, *ढेंकुला dhenkula*, or *ढेंकी dhenki*. It is also called *लाठ lath*, *लट्ठा lattha*, or *लाठा latha* south of the Ganges, and *जांत jānt* in South Bhagalpur.

**929.** The *pot* (whether earthen or of iron) is *कूँड़ kūnr*, *कूँड़ी kunri*, or *कुण्डो kundi*. A smaller iron vessel used for drawing water by hand, and not by means of a lever, is *डोल dol*, other names being *लोहड़ा lohanra* in Shahabad and *दोल dol* in South Bhagalpur. In North-East Tirhut, however, *डोल dol* is also used for the lever-bucket. In Gaya *कठनही kathnahi* is a wooden bucket for drawing water from a well. The stick placed across the mouth of the bucket to which the rope is fastened is *किल्ली killi* or *गुल्ली gulli*. In South Bhagalpur it is *रनकिल्ली rānkilli* or *पुल्ली pulli*. The string which fastens this to the pot is *कनटी kaneti* to the north-west and *कुँड़ियाठी kunriyāthi* generally to the north of the Ganges; also *चोरकिल्ली chorkilli* in Champāran and North-West Tirhut.

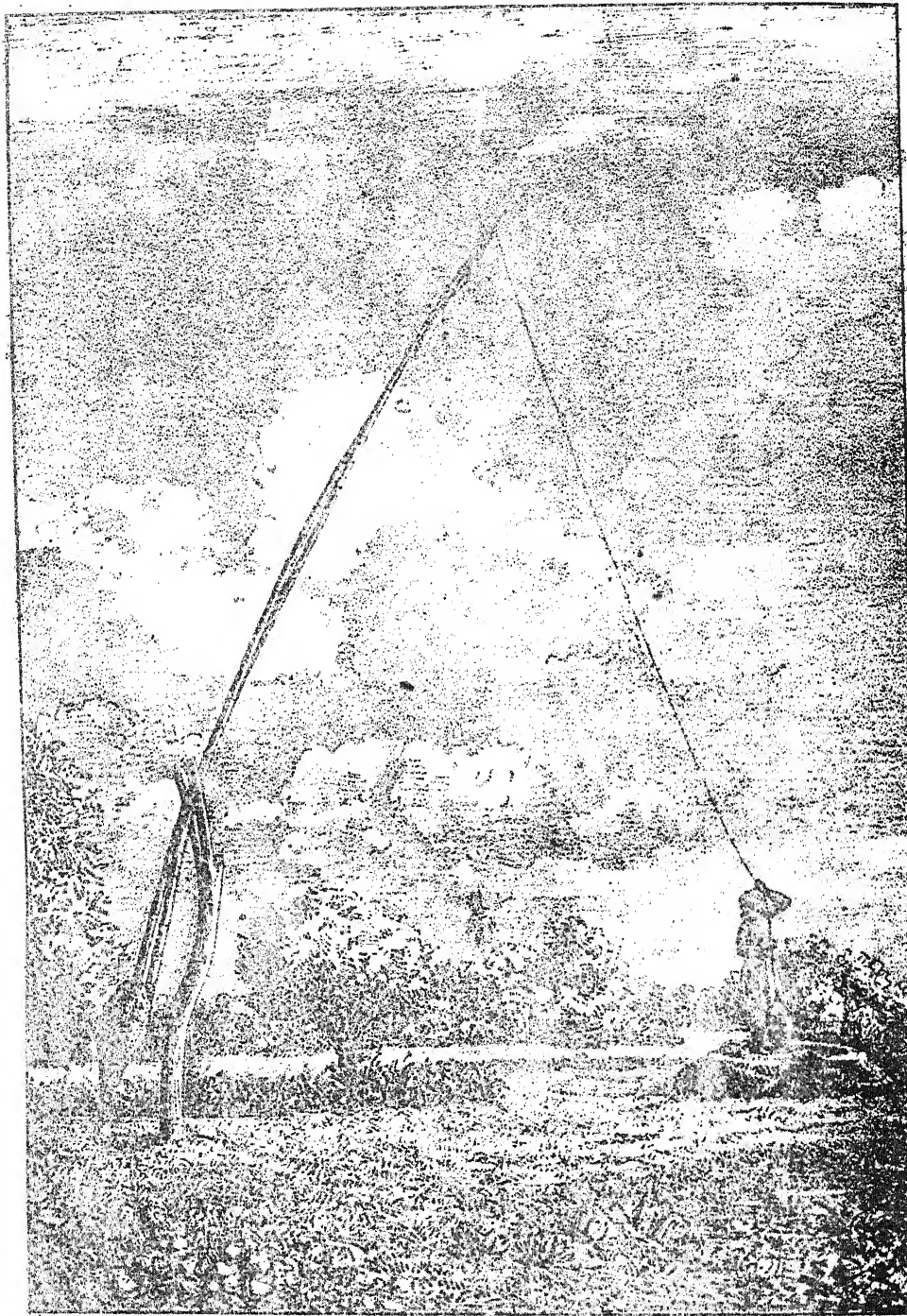
**930.** The *rope* of the lift is *बरहा barha*. It is also called *बरह barah* in South Munger, and *हथबरही hathbarhi* and *उबहनि ubahani* in Champāran and North-East Tirhut. The short rope joining it to the bucket by a slip-knot is *पनछोर panchhor* or *छोरी chhori*, with the following local names:—*छोर chhor* (west), *जोता jota* (Patna, Gaya, and the south-east), *नाधा nādha* (Gaya), *जोती joti* (Shahabad and South Munger), and *बगहा bagha* (South Bhagalpur).

**931.** The *lever-beam* is *बाँस bans* when made of bamboo, also *छीप chhīp* in Champāran and North-East Tirhut. *लाठ lāth* or *लाठा lātha* is a shorter and stouter one. Other names are *घुरही dhurhi* (South-West Tirhut), *ढेंकुल dhenkul* (west), and *डण्डा danda* (south-east). Sometimes a thin piece of wood is spliced on to the end of the beam. This is called *बाँसजोर bansjor*, and in Patna and the south-east *छीप chhīp*. The end of the beam which projects beyond the rope over the well is called *अगार agār* or *अगारी agāri*.

**932.** The lever-beam is weighted with a counterpoise of clods of earth, &c., fixed to the end furthest from the well. These are called *लेद led*, *लेदा leda*, and *लेदी ledi*. In East Tirhut they are *लेध ledh*, and in South-East Bihār *लेधो ledho*. Other names are *पछाड़ pachhār* (Champāran), *पछेड़ pachher* (South-East Tirhut), and *चकरी chakri* (Champāran, Patna, and Gaya). The peg with which these are



*The irrigation lever (latha), pulled down, with the bucket lowered in the well*



*The irrigation lever (latha). raised, with the bucket out of the well*

fastened to the beam are खूँटा *khūnta* or खूँटी *khūnti*; also गँड़मेखा *gañrmekha* (Patna and Gaya), गुल्ली *gulli* (Patna), and किल्ला *killa* (Patna and south-east).

**933.** The *post* on the top of which the lever swings is खम्भा *khambha*; also धोरेचा *dhorea* in Patna and Shahabad. To the west धुरई *dhuraī* is a post with two branches at the top. These posts are often made of a live tree called जीयल *jiyal* (*Odina Wodier*), which forks naturally in a convenient position, and which will grow if only a piece of it is stuck in the ground, hence its name. The forks are कान *kān*, काना *kāna*, कानौ *kāni* कन्ना *kanna*, or कन्नी *kanni*. In Champāran and the south-east they are दोकानौ *dokāni* or दुकानौ *dukāni*. The cross-axle is अखौता *akhauṭa* or अखौत *akhaut*, local variants being अखौती *akhoto* (South Bhagalpur), अँखौता *ankhauta* (South Munger), and अखेता *akheta* or अखेद *akhed* (optional) in Gaya and Patna. Other names are मंजिा *māñjha* in Champāran and Gaya, and टोना *tona* in Patna. At right angles to and underneath this cross-axle a piece of wood is tied under the lever-beam to keep the axle in its place. This is called मकरी *makri* in Patna, Gaya, and the west. The holes in which the cross-axle works are called खोल *khol*.

**934.** The wooden framework over a well on which the person who draws the water stands is called परियाठा *pariyāṭha* or पौठा *pauṭha*.

**935.** When a bucket or *lota* falls into a well, it is pulled up by a set of grappling-hooks, called काँटा *kānta*, कण्टा *kānta*, or भगार *ḡhaggār*.

## CHAPTER VII.—THE SKIN BAG USED FOR DRAWING WATER.

**936.** The use of this has not been noted in East Bihār. In West Bihār it is मोटि *moti*, मोट *mot*, or मोंट *mont*. The iron ring round its neck is मेंड़डा *menṛā*; also कडाही *karāhi* and कडा *kara* in Sāran, and काँडा *kānda* in South-West Tirhut. The rope or cord which joins the bucket to this iron ring is नथियारी *nathiyari* or सोरही *sorhi*; also नथिया *nathiya* in South-West Tirhut. The semicircular pieces of bent wood fastened to the ring to keep the mouth of the bucket open are घोरई *ghoraī* or घोरानी *ghorāni*. To these are fastened two rings of iron, which are called कडी *kari* or बाला *bāla*. किल्लौ *killi* or गुल्ली *gulli* is a wooden peg by which the bucket is fastened to the well-rope.

## CHAPTER VIII.—OTHER WELL-APPLIANCES CONNECTED WITH IRRIGATION.

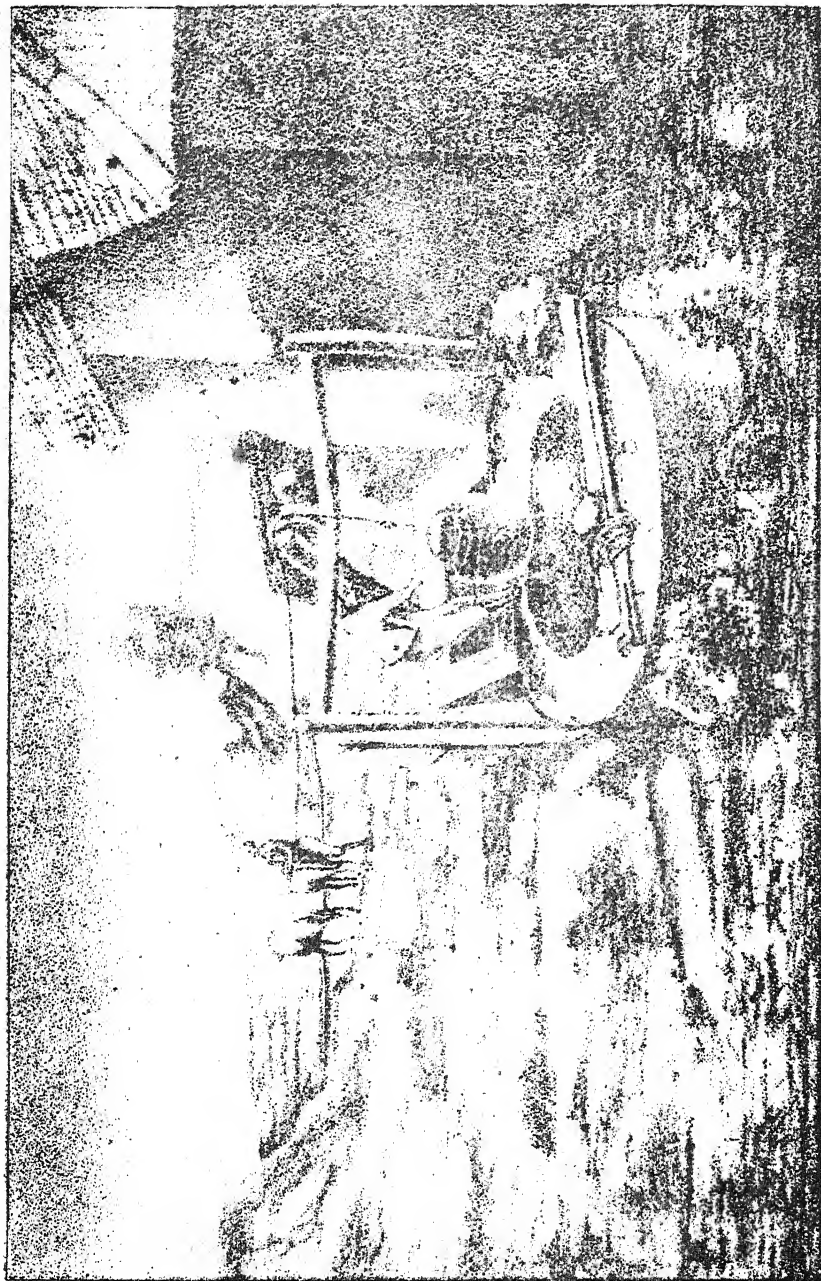
**937.** The portion of the mouth of the well on which the bucket rests as the water is being discharged is called **अर्दाँस** *arāns* or **अंडाँस** *anrās*. Sometimes this is of wood. On this straw or rushes are placed to save the vessel and prevent splashing. In Patna and Gaya this cushion is called **सीटा** *sītha* or **बिन्दा** *binda*, and in South-West Shahabad **भेंगड़ा** *jhengra*. In Saran a similar article made of leather is called **छल्ला** *chhalla*. When made of straw in Saran it is called **चचार** *chachār*, and in Champāran **चचरा** *chachra*. The catch-basin into which the bucket is emptied is called **तौथा** *tītha* to the west. Elsewhere it is called **अर्दाँस** *arāns*, **सीटा** *sītha*, &c., as above.

**938.** The bullock yoke, which has two bars (see § 14), is **पालो** *pālo* **मोटहा** *motha* or **जुआठ** *juāth*. Local names are **जोट** *jot* (Patna) and **जूअड** *juar* (Champāran and Gaya). In Champāran, Patna, Gaya, and South Munger **पालो** *pālo* is used. The above names are also used for the upper bar, and also **पल्ला** *palla* in South-West Shahabad. The lower bar is **तरसईल** *tarsail* or **तरसैला** *tarsaila*, local names being **सैला** *saila* in Shahabad, **गतार** *gatar* in Champāran and Gaya, and **जहड़** *jahar* in the south-east. The outer pins joining these two bars, and which go outside the bullock's necks, are called **सईल** *sail* or **सैला** *saila* to the west, and **कनैल** *kanail* to the north-west and east. The similar pins inside are **समैल** *samail* or (Patna and the south-east) **समैला** *samaila*. They are also called **पचार** *pachār* in Shahabad. The knob to which the rope is fastened is **महादेवा** *mahādewa*. In the south-east it is **महदेवा** *mahdewa*.

**939.** The wooden framework over the mouth of a well to prevent people falling in is **जंगला** *jāngula*. The wooden beam laid over the well on which the person drawing the water stands is **पावठ** *pāwath* or **पौठा** *pauṭha*. Other names are **लतमरा** *latmara* (Patna and North-West Tirhut), **गोडपौटा** *gorpauṭa* (South-West Tirhut), and **धरना** *dharna* (Champāran and South Munger). The masonry work at the mouth of a well is **जगत** *jagat* to the west. Other names are **मुंड़ेर** *murer* (west), **मुंड़ेरा** *munrera* (also in Champāran) or **निरारी** *nirāri* in Patna, **मुंड़ेरो** *munreri* in Champāran and Gaya, and **मूढ़ा** *mūrha* in the south-east. The wooden frame is called **जलाला** *jalāla* in South Bhagalpur.

**940.** The pulley is generally supported in the fork made by two lopped branches of the trunk of a tree erected by the well. This trunk is called **धुरही** *dhurhi* or **खम्हा** *khamha* to the north-west and in South Munger. South of the Ganges we have **धुरई** *dhurāi* or **धोरैया** *dhoreya*





*The skin bag for drawing water (moli), as worked with bullocks.*

(NOTE. — The photograph had necessarily to be taken from a great height, which throws the picture somewhat out of perspective. Really the bullocks are going down hill and the receiving vat is level.)





in Shahabad. In Gaya it is जसेर *jaser* or दसेर *daser*, and in Champāran, Patna, and the south-east खम्भा *khambha* or खम्हा *khamba*. Other names are थुन्ही *thunhi* in Patna and Shahabad and दोकानी *dokāni* in the south-east. The cross beam is बंडेरा *banrera* in the west, and बाला *balia* in South-West Tirhut. In parts of Shahabad it is अराठ *arāth*, and in Patna and Gaya पाट *pāt*. The branches in which the pulley works are कन्ना *kanna* or कानी *kāni*, and the pulley axle अखौत *akhaut* or अखौता *akhauta*. Other names for this last are दण्डा *danda* in Champāran and South-West Tirhut, सररा *sarra* in South-West Shahabad, and टोना *tona* in Patna. The pulley itself is घड़ारी *gharāri* to the west, also गढ़ारी *garāri* to the north-west and in South Munger. It is घिरनी *ghirni* in Champaran and South-West Tirhut, Patna, Gaya, and South Munger, गद्दा *gadda* in South-West Shahabad, घुरनी *ghurni* in Patna, and मकरौ *makri* in Champāran and to the south-east.

#### CHAPTER IX.—THE PATHWAY FOR THE BULLOCKS, &c.

**941.** The sloping pathway for the bullocks is पौदर *paudar*, also दवर *dawar* in Shahabad, बही *bahi* in Gaya, and डगर *dagar* in Champāran, Patna, and the south-east. In South Munger it is also गोड़पौर *gorpaur*. The portion above ground is पौदर के माथ *paudar ke mānth* or to the west मथार *mathār*. The portion below ground is खोइँछा *khoinchha* to the west. A yoke of well-bullocks is called मोटवा जोड़ी *motwa jori*. Drawing water by cattle power is मोट चलायब *mot chalāeb*.

#### CHAPTER X.—THE WORKMEN EMPLOYED AT THE WELL.

**942.** The following labourers are employed at the well :—

*The bullock-driver.*—He is हँकवा *hankwa* or हँकनिहार *hanknihār*; also फेरहा *pherha* in Shahabad.

**943.** *The man who empties the water-bag.*—He is धरनिहार *dharnihār* north of the Ganges, छिनवा *chhinwa* in South-West Shahabad, and मोटदरवा *motdharwa* in the rest of that district and in South Munger.

**944.** Both these men are called north of the Ganges मोटवाहा *motwāha*.

**945.** *The man who distributes water in the field* is called पनमोरा *panmora* or पनकृन्ना *panchhanna* north of the Ganges. South of the Ganges he is बरवाह *barwāh* in South-West Shahabad, मोरवाह *morwāh* in the rest of that district, and खंरुआर *khanruār* in Gaya. He is also खरवाहा *kharwāha* in Sāran and हंरुवाहा *hanrwāha* in Patna.

**946.** *The man who distributes the water with a spade* has already been described in Chapter I of this subdivision.

## CHAPTER XI.—THE PERSIAN WHEEL.

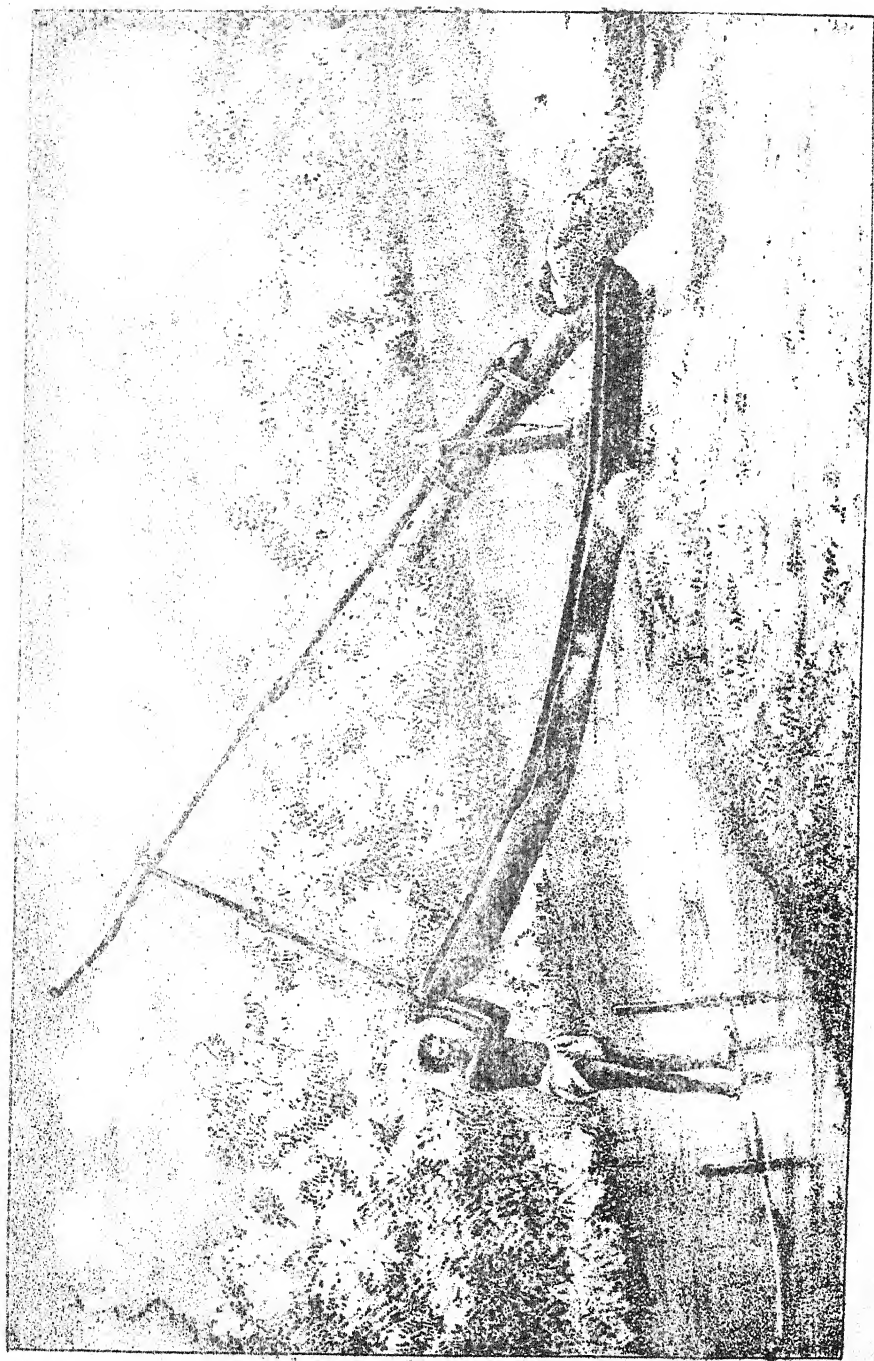
**947.** The Persian wheel is not used in Bihar. Its name, रहट *rahat*, is however known in Patna.

## CHAPTER XII.—IRRIGATION FROM TANKS AND STREAMS.

**948.** Water is raised from these either by the swing-basket or by the spoon-lever.

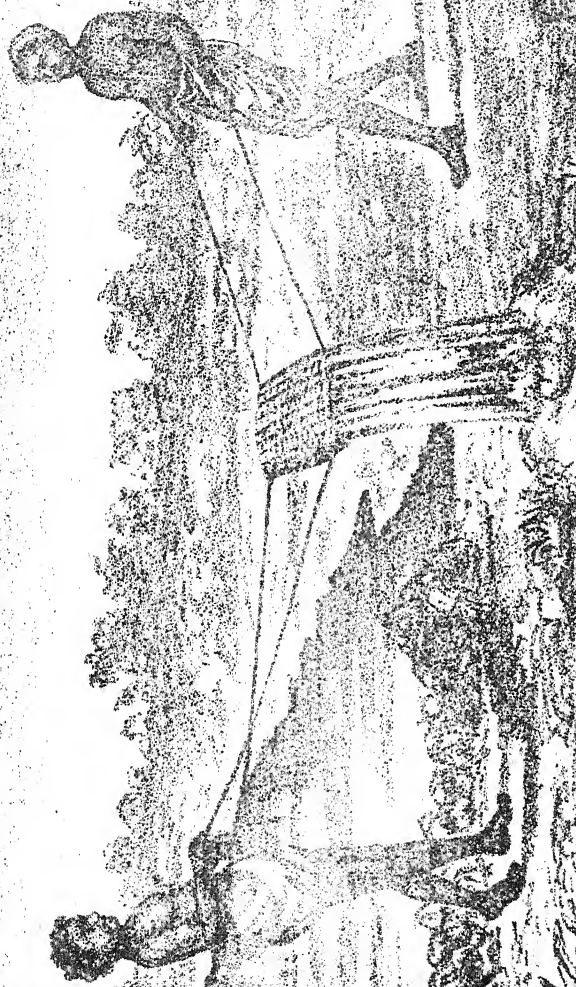
**949.** *The swing-basket.*—The swing-basket is generally खैर *sair* to the west and चाँड़ *chānr* in Central and Eastern Biḥār. In Tirhut it is also दोस *dhos*, in South-West Shahabad दौरा *daura*, in Champāran and Gaya सर *sar*, and to the south-east सैन *sain*. The strings from which it swings are डोर *dor* or डोरी *dori*. The place where the men stand who work the basket is गोरपौर *gorpaur*, or to the west पौधा *pauḍha*. In South Bhagalpur it is सैनार *sainār*. The men who work it are खैरवाह *sairwāh*, चाँड़वाह *chanriwāh*, or दोसवाह *dhoswāh* in the above-mentioned localities respectively. To work the basket is खैर (चाँड़ or दोस) चलाएव *sair (chānr or dhos) chalāēb*. In South Bhagalpur it is सैन बराएव *sain barāēb*. The pit from which the water is lifted is चड़ियार *chariyār* in Gaya and South Munger.

**950.** *The spoon irrigation lever.*—This is a long log of wood hallowed out like a spoon. It is so balanced that the bowl end is over the water to be raised. It is depressed into the water by the foot, and rising by its own balance, discharges the water along its stem into the higher catch-basin. It is called दोन *don* to the west, and करीन *karin* or करीग *karing* to the east. The man who works it is called दोनवाह *donwāh* and करिनवाह *karinwāh* or करीगवाह *karingwāh* respectively. The place where he stands is पौठा *pauṭha* in the west and लतमरा *latmara* in Tirhut.

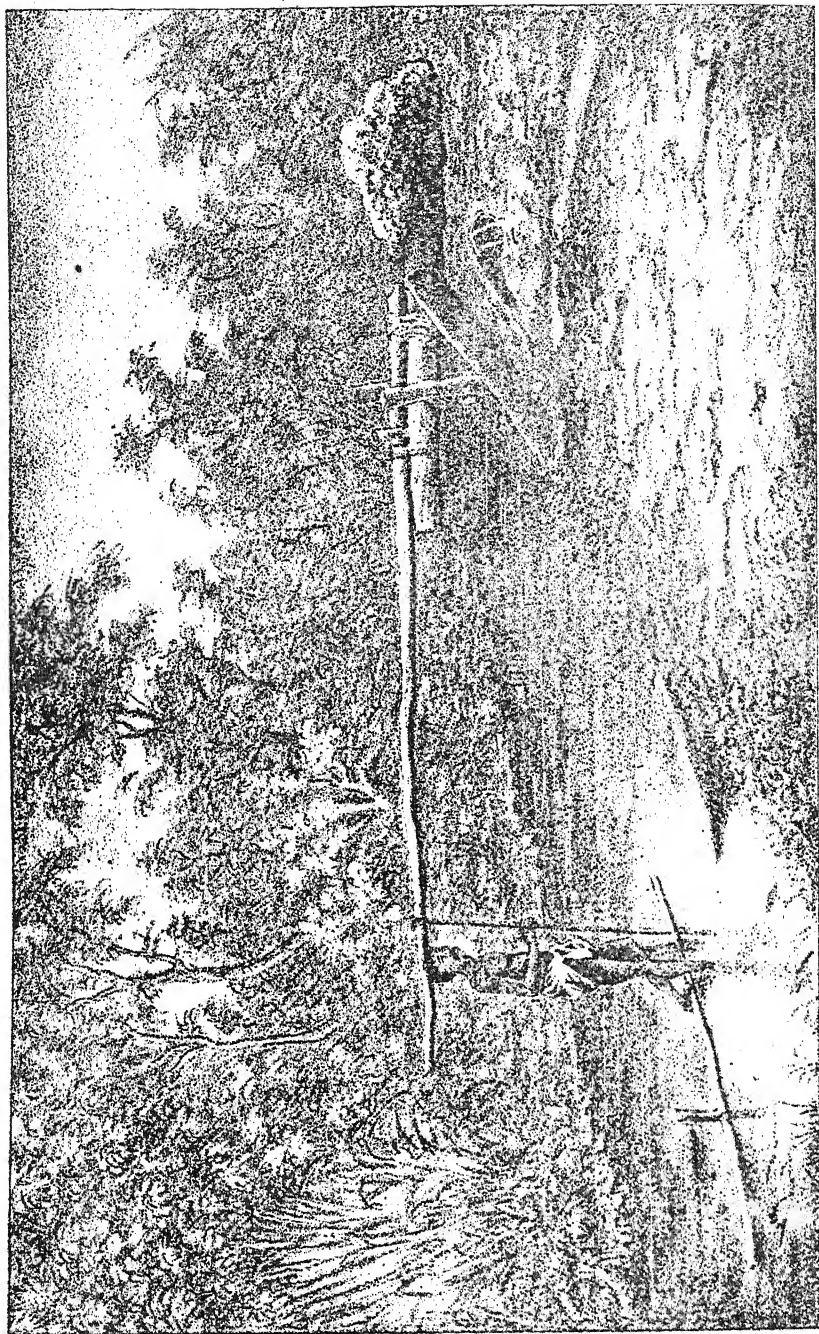


*Irrigation lever (latna), showing the method of discharging water*





*Water-lifting with the swing-basket (sair or chair).*



*Irrigation lever (lāthā), showing the method of taking in water*



CHAPTER XIII.—WATER-LIFTS AND TERMS COMMON  
TO IRRIGATION BY THE SWING-BASKET AND THE  
SPOON- LEVER.

**951.** The height to which the water is lifted is बोदर *bodar* in Sāran and Shahabad, अनुआ *anua* in Champaran, and गार *gār* in North-West Tirhut. South of the Ganges it is चढ़ाव *charkhāo* अनौआ *anaua* in South-West Shahabad, and एघाँव *eghānw*, &c., as follows.

**952.** When there are severall lifts, the first reservoir is called थेवका *thewka* in the north-west, पखला गार *pakhla gār* in North-West Tirhut, and कानर *kānar* in North-East Tirhut. South of the Ganges it is खजाना *khajana* or एघाँव *eghānw*. Of this last there are local variants एघावा *eghāwa* in Patna and एघाय *eghāy* in South Bhagalpur. The top of the lift is अड़ानी *arāni* to the west, and सीठा *sītha* in South-West Tirhut, Patna, and Gaya. The catch-basin from which the water flows into the field is तीथा *tītha* to the west. It is also परछा *parchha* in South-West Shahabad, and मेखानी *melwāni* in Gaya.

**953.** When there are two or more lifts, the second from the bottom is दोघाँव *doghānw*, with a local variant दोघावा *doghāwa* in Patna. The third is तेंघाव *teghāwa*, or in Patna तेघावा *teghawa*. The fourth is चौघाँव *chawguhānw*, or in Patna चौघावा *chaughāwa*. These lifts are also called ठेउका *theūka* in South-West Shahabad. Thus दो ठेउका *do theūka*, तीन ठेउका *tin theuka*, &c. The raised bank between the two reservoirs is खाँवा *khānwān* in South-West Shahabad and मेंड़ *menr* in the rest of that district. In Gaya it is पीँड़ *pīnr*, and in Patna अलङ्ग *alang*. In South Munger and Patna it is आहर *ahar*, and elsewhere बाँध *bāndh* or बान्ह *bānh*.

CHAPTER XIV.—WATER-CHANNELS.

**954.** The channel which conveys the water into the field is generally पेन *pain* or पेनि *paini*. In Patna, Sāran, and Shahabad it is also करहा *karha*, and in South-West Shahabad बाहा *bāha*. In Tirhut it is पौठ *pauth* or दवान *dawan*, and in North-East Tirhut पौटो *pauti*. In South-East Tirhut it is बह *bah*. To the west नारी *nāri* is also used. In the south-east and Champāran we find दाँड़ *dānr*, and also (in South Bhagalpur) सिंगहा *singha*. In North-East Tirhut कनवा *kanwa*, and in Patna and Gaya कनवह *kanwah*, is a narrow branch channel leading from a पेन *pain*. A water-course generally is नही



*naddi* or (in South Bhagalpur) लद्दी *laddi*, and its branches बाहा *bāha* or (north of the Ganges) बहना *bahna*. In Shahabad छेर *chher* is a shallow spring of water, and its branches निगरईन *nigrain*. In Patna and Gaya भोकिला *bhokila* and टँडुआ *tanruu* are small water-channels. The latter is smaller than, and is a branch of the former. A turn in a water-course is मोरानी *morāni* in Patna and the north-west, and घुमान *ghumān* in Champāran and North-East Tirhut.

## DIVISION V.

### AGRICULTURAL PRODUCTS AND THEIR ENEMIES.

#### SUBDIVISION I. AGRICULTURAL PRODUCTS.

##### CHAPTER I.—WHEAT.

**955.** Wheat (*triticum vulgare* or *sativum*) is गेहूँ *gehuñ* north of the Ganges. In East Bihār generally, however, it is गहम *gahum*. To the west it is also गोहूँ *gohuñ*, and elsewhere south of the Ganges and in North-East Tirhut गोहूम *gohum*. In Gaya it is also मन्दा *manda*. Cf. § 823.

**956.** The chief varieties are मुँड़िया *munriya*, a first-class beardless wheat. In South-West Shahabad this is मुँड़िलवा *munrilwa*, मुड़ला *murla* in Sāran and Patna, and मुड़ली *murlī* or भुँड़िया *bhuñriya* in Gaya. दाउदी *dāudi* or दौदी *daudi* in West Bihār, or to the south-west and in Gaya दौदिया *daudiya*, is an excellent white beardless wheat. In Tirhut it is known as जमाल खानो *jamāl khāni*. A white round-bearded wheat is known as दूधी *dūdhī* or दूधिया *dudhiya* in South Tirhut, Patna, and South Munger. In South Bhagalpur it is पचरूखी *pachrūkhī* ललका *lalka* in Shahabad and South-West Tirhut, देसी *desi* or देसिला *desila*, and हरना *harna* or हँररहवा *hanrrahwa*, in the north-west, हाड़ा *hāra* in Tirhut, हड़हड़ा *harhara* in South-West Tirhut, हड़हा *harhu* (Patna), केवलहा *kewalha* (Gaya), and जमाली *jamālī* or जमरिया *jamariya* to the east, are a small-grained red wheat. ललका *lalka* also occurs in South Munger. North of the Ganges दोगला *dogla* is a mixed wheat composed of जमाल खानी *jamāl khāni* and हाड़ा *hāra* बड़गहमा *bargahuma* in South-East Tirhut is a large bearded wheat. In Shahabad रेंड़ा *renra* means stunted wheat.

**957.** The germ of a grain of wheat is south of the Ganges पुत्ती *putti*. When a grain of wheat germinates first, the sprout is called सुइया *suīya* or सूआ *sūa*; also अंकुरा *ankurha* to the north-west, and

कन्नी *kanni* in Patna. In North-West Tirhut it is डेफ *deph*, and to the east डेफी *dephi*. The phrase used is सुइया गैल *suiya gail* north of the Ganges, or डेफ निकसल *deph niksal* in North-East Tirhut. To the west they say रेडल बा *renral ba* or रेड गैल *reñr gail*. In Gaya they say सुआ आवे है *sua āve hai*, and in Patna कनियारल आवे है *kaniyāñl āwa hai*. When it has further sprouted, but has not yet taken firm root, it is पुतरा *putra*. When the blade throws out shoots they are called डिब्भौ *dibbhi*; also डाम्भी *dābhi* in South-West Shahabad, and टेम्भी *tembhi* in Patna. When about six inches high it is called कौआ लू कान *kaua lukān* in Gaya, Sāran, and Shahabad, and कौआ झपान *kaua jhapān* in the south-east, both meaning sufficiently high to hide a crow. When it is out unripe it is known as होरहा *horka*, or (Tirhut and the South-East) ओरहा *orka*, and (optionally) in South Munger as होलहा *holha*. When the ear begins to form, they say रेडा भैल बा *renra bhail ba* in the north-west, गभा भैल बा *gabha bhail ba* in South-West Tirhut, and गम्हडा भैल अछि *gamhra bhel achhi* in the rest of Tirhut. In Shahabad they say दुधियारल *dudhiyāñl*. In Patna and Gaya, a similar phrase, or the phrase गदरायल है *gadrāñl hai*, is used, and in the south-east they say दुधैलै *dudhailai*. गदरायल *gadrāñl* is also used in Tirhut. When the grain hardens they say it is हवसारल *habsāñl* in South-West Shahabad, कैलारल *kailāñl* generally; in Sāran and West Tirhut also गोटायल *gotāñl*, अधपकू *adhpakku* in Gaya, कैला गैल *kaila gail* in Patna, and कलारल *kalāñl* in the south-east.

**958.** The beard is टूँड *tūnr* or टूँडा *tūnra* to the west, and सूँघ *sūngh* or सूँग *sūng* elsewhere. In South-West Tirhut it is सूँड *sūnr*. The ear itself is बाल *bāl*, except in North-West Tirhut, where it is बाली *bālī*; in South-East Tirhut, where it is सीस *sīs*; in South Bhagalpur, where it is सीसा *sīsa*; and in South Munger, where it is टूंगना *tungna*.

## CHAPTER II.—MIXED CROPS.

**959.** Wheat and barley grown together are गोजई *gojañ*. A mixture of peas, gram, barley, or wheat, or any two or three of them, is called तेररा *terra* in South-West Shahabad, गजर मसर *gajar masar* in the rest of that district, गजर बजर *gajar bajar* in Champāran, गजा बजा *gaja bja* south of the Ganges generally and उटरा *utra* in Patna. In the north-west it is पैरा *paira*, in West Tirhut पेर *pair*, and in East Tirhut पौर *paur* or बेभरा *bajhra*. Barley grown with the small pea (केराव *kerāo*) is जौ केराव *jau kerāñ*

generally, also **जौ मटरा** *jau matra* to the west, **जकराई** *jak'rai* to the south-east, and **जब केरवा** *jab kerwa* in North-East Tirhut. Other names are **कुसहो केराव** *kusahi kerāo* in Patna and the south-east, **कोषी kosi** in South Bhagalpur, and **हरफोरवा केराव** *harphorwa kerāo* in South-West Shahabad. **बेररा terra** or **बेरई beraī** in Shahabad is barley mixed with gram, and the same is called **जब बुटा** *jab butta* north of the Ganges, and **जो बुटा** *jo butta* in the south-east. **जो खेसरा** *jo khesra* is a mixture of barley and peas (**खेसारी khesāri**) in the south-east.

**960.** When there is a mixture of crops, the inferior one is called **तरौ tari** when compared with the other. Thus in **जौ केराव** *jau kerāo* the small pea (**केराव kerāo**), being the inferior, is the **तरौ tari**.

### CHAPTER III.—BARLEY AND OATS.

**961.** Barley (*hordeum vulgare*) is **जौ** *jau* generally. In the north-east it is **जब** *jab*, and in Patna and the south-east **जो** *jo*. North of the Ganges **जई जाई** *jaī* (also in Shahabad) or **जन्तरी jantari** are shoots of barley artificially grown and distributed by Brāhmans at the festival of the Dasahra. In Gaya they are **जवारा jawāra**, and in Patna **जैती jaintī**. The prickly hairs on the ear are **टूंड** *tūnr* in West Tirhut, Sāran, and Shahabad; **टूंडा tūnra** or **सून्हा sūnrha** in Champāran and Tirhut; **सुंड sūnr** in South-West Tirhut, and also **सून्घ sūngh** or **सूंग sūng** in Patna and the east generally.

**962.** Oats (*avena sativa*) are called the sister of barley, and are hence named **जई जाई** *jaī* or **जै jai**.

### CHAPTER IV.—RICE.

**963.** Rice (*oryza sativum*), whether as a crop or threshed but unhusked, is called **धान dhān**. When husked it is **चावर chāvur**, but the Hindi form **चावल chāwal** has also been noted in Patna. Husked rice is of two kinds, viz. **अरवा arwa**, which is not parboiled before husking and is eaten by the higher castes, and the cheaper, which is parboiled before husking and is eaten by the lower castes. This latter is called **उसिना usina**, **उसना usna**, or **जोसाँदा josānda**. Rice when partially husked is called **मुहचुर muhchur** in Gaya, **बोकड़ा bokra** in Sāran, and **खिजाया khijāya** in North-East Tirhut. Rice boiled plain is **भात bhāt**, when boiled with pulses it is **खिचड़ी khichri**, and when spices are added to this it is **भूनख खिचड़ी bhūnāl khichri** or **कबूली kabūli**; also in

South Bhagalpur झौकी *chhauki*. When rice is boiled to a mash, it is called गोलहथ *golhath* or गोलहथ्यो *golhatthi*. In Gaya पनीहता *panihata* is a dish made by adding water to the rice left from last night's supper. In addition to the usual names, लार *lār*, पोचार *poār*, &c. (see § 894), the long straw of transplanted rice is called मोरी पेटारी *mori petāri*, or (in Champāran) पेटाहो *petāhi* or (in Shahabad) पेटाढ़ी *petārhi*.

**964.** The varieties of rice grown in Bihār are very numerous, as is borne out by many proverbs, such as the following:—रजपूत ओ धान के ओर नाहिं है *rajput o dhān ke or nāhiñ hai*,—there is no limit to the clans of Rajputs or the kinds of rice; धान बाभन के एक्के हात *dhān bābhan keñ ekke hāl*,—rice and Bābhans are one and the same (in number of kinds). Rice may be divided into two broad classes, those which are sown at once broadcast and are called बावग *bāwag*, बाबोग *bāōg*, (in Gaya) बोगड़ा *bogera*, or in Patna बोगड़ा *bogha*, and those which are sown in seed-beds and transplanted, being called रोप *rop* or रोपा *ropa* or (in Gaya and Patna) रोपड़ा *ropḥa*. At the same time it should be noted that practice varies with locality, and that a kind of rice which is बावग *bāwag* in one place may be रोपा *ropa* in another.

#### A.—RICE THAT IS SOWN BROADCAST.

**965.** (1) साठी *sāthi*.—This is a red rice, and ripens in sixty days from sowing, as in the proverb—

साठी पाक साठ दिन,

बरखा होखे रात दिन.

*Sāthi pāke sāth din,*

*Barkha hokhe rāt din.*

—*Sāthi* ripens in sixty days if it rains night and day.

In the east it is also called गम्हरौ *gambhri* or गम्हरौ *gambhri*. It is sown in the month of Jeth (May-June), and is cut in Sāwan (July-August).

(2) सोकना *sokna* (north-west).—This is sown with the first fall of rain in Jeth (May-June), and is cut in Bhādoñ or Āsin (*i.e.*, in September). This crop is also called भदैया *bhadaiya*.

(3) The following are sown in Phāgun (February-March) and Chait (March-April), and are cut in Aghān (November-December). The names were principally

collected in *East Tirhut*, and unless the contrary is specially stated do not apply elsewhere :—

- (a) अकाल बीर *akāl bīr*. (In Sāran अकाल गीर *akāl gīr*, and in North-East Tirhut also काला गीर *kāla gīr*).
- (b) उजागर *ujāgar*, or in Sāran जागर *jāgar*, which name is also current in North-East Tirhut.
- (c) चनाबक *chanābak*.
- (d) भलमरदन *jholmardan*.
- (e) दरमी *darmi* (also known in the north-west).
- (f) देसरिया *desariya* (Tirhut and Champāran). In Sāran it is called जसरिया *jasariya*.
- (g) पीचर *pīchar*.
- (h) बेलौर *belaur* (also known in the north-west).
- (i) भांतिन *bhāntin* (Sāran).
- (j) भैसलेट *bhaiślet* (also known in the north-west).
- (k) लांजी *lānji* (Sāran).
- (l) सतरिया *satariya* (Sāran).
- (m) साहिल *sāhil* (Sāran).
- (n) सिंगरा *singra*.
- (o) सोवरा *sobra*.

खेड़ा *kherha* is a white bearded rice sown all over Tirhut and in Champāran. The following (also East Tirhut) are sown in Jeth (May-June) They are sometimes sown broadcast and sometimes transplanted :—

- (a) धुसरी *dhusrī* (also known in Champāran).
- (b) बस्तर *bastar*.
- (c) राम दुलारी *rām dulāri*.

**966.** In *South-West Shahabad* the following kinds of rice are sown broadcast :—

- (a) करंगा *karnga* } Two kinds with a black grain (also known
- (b) करंगी *karngi* } in Sāran).
- (c) करहन्नी *karhanni*, a small black grain (also known in Sāran).
- (d) खाटिन *khātin*, a coarse kind.
- (e) सहदेया *sahdeya*, a red kind.
- (f) साठी *sāthi*. See above.

- (g) **सेढा serha**, a small black and white grain. Like the **साठी sāthi**, it ripens in sixty days. The South-West Shahabad version of the saying already quoted is—

से ढा साठी साठ दिन, जेव देव बरसे रात दिन

*Serha sāthi sāth din, jemw deb barse rāt din.*

—*Serha* and *sāthi* take sixty days if it rain night and day.

In the rest of **Shahabad** the following kinds of rice are sown broadcast :—

- (a) पनसारी *pansāri*.
- (b) भुँइसौकर *bhuinsikar*.
- (c) मूँगा *mūnga*.
- (d) राम करहन्नी *rām karhanni*.
- (e) राम दुलारी *rām dulāri*.
- (f) साहिल *sāhil*.
- (g) बिरहण्ट *sirhant*.

**967.** In **Gaya** sowing is done in the month of Akhār, in the lunar asterism of *Aradra* (June-July). About this asterism (**नख्तर nachhattar**) and the two following ones the following rhyme is current throughout Bihār :—

अरद्रा धान, पुनरबस पैया

गेल, किसान, जे बोए चिरैया

*Aradra dhān, Punarbas paiya,*

*Gel, kisān, je boe Chiraiya.*

—Paddy sown in *Aradra* turns into plenty, sown in *Punarbas* to chaff, and sown in *Chiraiya* (or *Pukh*) it turns to nothing.

The paddy is generally cut in the month of Pūs (December-January).

Amongst the kinds of paddy sown broadcast in this district are—

- (a) एदली *edli*.
- (b) कतिका *katika*.—cut in Kātik (October-November).
- (c) कनबदा *kunbada*.
- (d) करहन्नी *karhanni*.
- (e) जौंगा *jonga*.
- (f) झरंगा *zhanrga*.
- (g) धुसरा *dhusra*.
- (h) रतवा *ratwa*.
- (i) ललदेया *laldeya*.



(j) लोहरा *lohra*(k) सिरहट्टी *sirhatti*.

**968.** In *Patna* on the first fall of rain, which generally takes place in the asterism of *Rohini*, in the month of Jeth (May-June), the sowing is commenced. Paddy which is sown broadcast is divided into two classes—a red, which is considered superior, and is called ललगोंदिया *lalgondiya*, and a black, which is considered inferior, and is called कारा बोगहा *kāra bogha*. The former kind includes करहन्नी *karhanni* as the principal. The ear is black.

**969.** In *South Munger* the following kinds are sown broadcast :—

(a) अजान *ajān*, a white variety.(b) कजरौ *kajri*.(c) करहन्नी *karhanni*. See above.(d) खिरदन्त *khirdant*.(e) छग्रा *chhagra*.(f) जौगा *jauga*.(g) पनसाहा *pansāha* (a coarse red kind).(h) बुढ़वा *burhwa*.(i) रंगौ *rāngi*.(j) सरिहन *sarihan*, a white variety.(k) सिरहट्टी *sirhatti*.

**970.** In *South Bhagalpur* the following kinds are sown broadcast :—

(a) कजरघरो *kajargharo*.(b) गोहमा *gohma*(c) चांग *chāng*(d) जौगा *jonga*.(e) दुदसर *dudsar*.

#### B.—RICE THAT IS TRANSPLANTED.

**971.** This rice is generally sown with the first rains in Jeth (May-June). It is transplanted in Sāwan (July-August). In *Patna* the custom is to commence transplanting on the 5th of Sāwan, after holding a festival, called नक्षत्रांचो *nakpāncho*, or the “fifth of the asterism (नखत *nakhāt*).” The regular harvest is held in Aghān (November-December). Before this, however, some is cut for the ceremony of बिसुन पिरित *bisun pirit* (called in Sāran बिजुनटिया *bisunatiya*), at which Brāhmans are feasted on the new grain.

**972.** The following kinds of rice are transplanted in *Tirhut* :—

- (a) अङ्गा *anga*, a black bearded kind.
- (b) कनक जोर *kanak jōr* (East Tirhut).
- (c) कामोच *kamooh*, a black kind grown in North-West.
- (d) करमा *karma*, a long black kind (Tirhut).
- (e) गहुमा *gahuma*, a red flat kind grown in North-East Tirhut.
- (f) जगर्नथिया *jagarnathiya*, a similar kind grown in North-West Tirhut.
- (g) दुधराज *dudhrāj*, small and white.
- (h) नन्दिह्या *nanhiya* (East Tirhut).
- (i) बहर्नी *baharni* (North-West Tirhut) or बहोरनी *bahorni* (North-East Tirhut), a long white variety.
- (j) भाल सरी *bhāl sari*.
- (k) मनसरी *manasri*, a red variety (also known in Sāran).
- (l) माल भोग *māl bhog*.
- (m) रसुनी *ramuni* (also known in Sāran).
- (n) लाल देइया *lāl deīya*, or in Sāran ललदेइया *laldeiya*, a red variety.
- (o) सरिहन *sarihan* (north of the Ganges generally), sown in Baisakh (April-May) and cut in Sāwan (July-August).
- (p) बिलहट *silhat*, with a black husk but white grain.

**973.** In *South-West Shahabad* the following are transplanted :—

- (a) जलहोर *jahor*, possesses a fine grain.
- (b) झेंगी *jhengi*, a white variety.
- (c) दुधकाँड़ *dudhkānrar*, white.
- (d) बासमती *bāsmatī*, a superior white variety.
- (e) बैतरनी *baitarni*, a reddish kind.
- (f) भेड़कावर *bhenrkābar*, a coarse red kind.
- (g) माल देही *māl dehi*, a fine-grained variety.
- (h) मुटुनी *mutuni*, white.
- (i) रसजूआ *ramjūa*, fine.
- (j) लोंगचूरा *longchūra* (a black and very fine variety).
- (k) सिरी केवल *sirī kibal*, white.

**974.** In the rest of *Shahabad* the following are transplanted :—

- (a) कनकजोरा *kanakjōra*.
- (b) दुलहरा *dulahra*.
- (c) दोलङ्गी *dolangi*.

**975.** In *Gaya* the following are transplanted :—

- (a) कमला परसाद *kamla parsād.*
- (b) गजपत्ता *gajpatta.*
- (c) गुडरा *gudra.*
- (d) गोखुल फूल *gokkul phūl.*
- (e) गोपाल भोग *gopāl bhog.*
- (f) ठाकुर भोग *thākur bhog.*
- (g) दूधल्लास *dudhglās.*
- (h) धनौवा *dhanāwa.*
- (i) नौ धारा *nau dhāra.*
- (j) बकोइया *bakoīya.*
- (k) बतास फेनो *batās pheni.*
- (l) बतासा *batāsa.*
- (m) बरांटी *brānti.*
- (n) बासमती *bāsmati.*
- (o) माधवा *mādhwa.*
- (p) मरुधी *murdhi.*
- (q) लाल केसर *lāl kesar.*
- (r) साम जीरा *sām jīra.*
- (s) सूगा पङ्खो *sūga pankhī.*
- (t) सेल्हा *selha.*

**976.** In *Patna* the following are transplanted :—

- (a) बासमतिथा *bāsmatiya.*
- (b) सफेद *saphed.*
- (c) सियाह *siyāh.*
- (d) सेल्हा *selha.*

**977.** In *South Munger* the following are transplanted :—

- (a) कनार कलौ *anār kalī.*
- (b) कजरी *kajri.*
- (c) कचन चूर *kanchan chūr.*
- (d) कारी बांक *kāri bānk.*
- (e) गजपती *gajpati.*
- (f) तुलसी फूल *tulsī phūl.*
- (g) दीकगी *dolgi.*
- (h) बासमती *bāsmati.*
- (i) लुपधी *lupdhi.*
- (j) सितो सार *sitī sār.*
- (k) सेल्हा *selha.*

**978.** In *South Bhagalpur* the following are transplanted :—

- (a) कनक चूर *kanak chūr*.
- (b) कमोदी *kamodi* (a sweet-scented variety).
- (c) गोखल सार *gokhul sār*.
- (d) दौना फूल *dauna phul* (a sweet-scented variety).
- (e) बाग नर *bāg nar*.
- (f) बांस फूल *bāns phul*.
- (g) बासमती *bāsmati*.
- (h) बासा पसिन *bāsa pasin*.
- (i) मनसरा *mansara*.
- (j) रमनिया *ramaniya*.
- (k) राम दुल्लर *rām dullar*.
- (l) हमचा *hamcha*.

**979.** Of all the above rices, the most esteemed is साम जोरा *sām jōra*. It is a fine kind, and when cooked its fragrance fills the house. The next best is बासमती *bāsmati* or बसमतिया *basmatiya*, which is not quite so fine as the first. सेल्हा *selha* may be considered as the third best.

#### C.—OTHER MISCELLANEOUS KINDS OF RICE.

**980.** बोरो *boro* is a poor kind of rice sown in Āsin (September-October) or Kātik (October-November) in the mud on the banks of streams and lakes. It is transplanted several times in Pūs and Māgā (December, January, and February). लमेरा *lamera* or (in South-East Tirhut) झर *jhar* or in (Sāran) झारन *jhāran* is rice which has fallen from the sheaves when reaping, taken root, and grown next year.

**981. Rice-lands.**—Land which has been under a rice-crop is धनहर *dhankhar*, धनखेत *dhankhet*, or धनखेतौ *dhankheti*. It is also धनखर *dhankhar* in Shahabad, धनकियारा *dhankiyāra* in Gaya, and धनहा *dhankha* in Patna. Fresh waste land ploughed up for rice sowing is खिलमार *khilmār*; also नवाद खेत *nawād khet* north of the Ganges, and नौखौल *naukhil* in Gaya. In the south-east it is खिलकट *khilkat* or खिलकट्टी *khil-katti*. To dig it in order to make it fit for sowing is खौल कोडव *khil korab* or खौल तोडव *khil torab*. The preparation of a rice-field is कादो (or कद्वा) करव *kādo* (or *kadwa*) *karab*; also लेव करव *leo karab* in

Sāran, and मसाह करब *masah karab* in Champāran. A man who cultivates rice is धनहा *dhanha* to the west.

**982. Seedlings.**—A nursery for rice seedlings is बिड़ार *birār* or बियार *biyār*. In South-West Shahabad it is बेगा *benga*. The seed is बीहन *bīhan*, बिहनाई *bihnāi* or बीया *bīya*, and the same words are also used for the seedlings of any crop; but the seedlings of rice are specially called मोरो *mori* south of the Ganges and to the west. They are also called जरई *jaraī* in Champāran. The bundles of rice seedlings ready for transplanting are आंटी *ānti* or अंटिया *antiya* north of the Ganges and in the south-east, and the quantity transplanted at one place is everywhere except to the south-east बान *bān*. Seedlings of बोरो *boro* rice which have been transplanted once and are again transplanted are called in North-East Tirhut खार *khāru* or खरहान *kharuhān*. For fuller information concerning seedlings and transplanting, see 855 and ff.

## CHAPTER V.—INDIAN CORN OR MAIZE.

**983.** Indian corn or maize (*zea mays*) is मकई *makaī* or मक्कैया *akaiya*. It is also called जनेरा *janera* in the west and जिनोरा *jirora* in Patna, which names ought properly to be applied to the large millet (*holcus sorghum*). The stalks are ठठा *dhattha* to the west and ठठेरा *thathera* to the north generally. In South Bhagalpur they are ठठेरो *thathero*, and elsewhere डांट *dānt* or डांटी *dānti*. The broken stalk is लथेर *lathēr* in the North-West and West Tirhut, and निघास *nighās* or निघेसा *nighesa* in East Tirhut. No special name for this has been noted south of the Ganges.

**984.** When the grains begin to form, but are not yet fit for eating, the ear is called मच्चा *sancha*. The unripe ear is दुड्हा *duddha* to the west generally, and also दोधा *dodha* in Shahabad. Other names are खिच्चा *khichcha* or अजू *aju* in Tirhut, दुधघोटू *dudhghottu* in Gaya, दुड्हा मकई *duddha makaī* in Sāran and Patna, दुधभोरो *dudhbhoro* in South Bhagalpur, and दंतकमरा *danthkamra* in South Munger. When ripe it is भुट्टा *bhutta* or बाल *bāl*. When the seeds are ripe and hard, and not fit for eating, it is called पकठइल *pakthāil*. The roasted ear is होरहा *horha* generally, and also ओरहा *orha* to the east. The empty cob after the grain is beaten out is लेंहा *lenrha* generally; also नेहा *nerha* in East Tirhut and लेंहुरी *lenruri* in Shahabad. In Patna and South-East Tirhut an optional name is बलुरी *baluri*, and South East

Tirhut and South Munger बलरी *balri*. In South-West Shahabad the word used is खुखुड़ी *khukhuri* or खौखरी *khonkhri*, and in South Bhagalpur हड्डी *haddi*. The grain beaten out is गोटा *gotā* or गोट *got*. An ear with no grain in it is called भोराह *bhorāh* or भोरहा *bhorha* north of the Ganges. When it contains only a few grains it is called पचगोटिया *pachgotiya*. The hair on the ear is भूआ *bhūa* to the west; also घूआ *ghūa* in South-West Shahabad. In Champāran and Gaya it is called सन *san*. In Patna it is मोह *monchh*; in South Munger, मोह्हा *mochha*; in Tirhut and South Bhagalpur, मोच *moch* or मोचा *mocha*. It is also called केशी *kesi*. The sheath of the cob is खोइया *khoīya* to the west, and बलखोइया *balkhoīya* or बोकला *bokla* generally. In Champāran another name is खलचोइया *khālchoīya*, and in South-West Tirhut बलको *balko* or कोसा *kosa*. In East Tirhut it is खोइचा *khoīncha*, in South Munger पतौरा *pataura*, and in South Bhagalpur पोचो *pocho*. The male ear is called धनवाल *dhanbāl* or धनहरा *dhanahra*.

## CHAPTER VI.—THE LARGE MILLET.

985. Large millet (*holcus sorghum* or *sorghum vulgare*) is called जनेर *janer* or जनेरा *janera* generally. A variety of it is called मसुरिया जनेर *masuriya janer* to the west to distinguish it from maize (*zea mays*, see last chapter). So also it is called नन्हिया जनेरा *nanhiya janera* in East Munger. Local names are गेहूमा *gehuma* and जोन्हरी *jonhri* in Sāran, जिनोरा *jinora* in Patna and Gaya, and गहुमा *gahuma* in South Bhagalpur. Amongst its varieties may be mentioned a large red kind grown in Shahabad, called जोधरी *jondhri*. This is called सिसुआ गहुम *sisua gahuma* in South Bhagalpur. A similar red kind is called रक्सा *raksa* or रक्सी *raksi*. This millet is little grown south of the Ganges. The only other kind noted there is बजड़ा *bajra*, which is described as a dwarf white variety (see however § 987). North of the Ganges दुधिया *dudhiya*, or (in South Tirhut) लरकटिया *larkatiya* or नरकटिया *narkatiya*, is a dwarf white variety. The following also occur north of the Ganges:— झलरिया *jhalariya*, of which the head bends down, and which ripens late. जेठी *jetthi* in the north-west is a kind sown for fodder. A kind with two grains in one husk is called गेंहूआ *genhuān*.

986. The stalks cut up for fodder are ठर *dhathera* or ठट्ठा *dhattha* to the west, and ठर *thather* or ठरे *thathera* to the east. When the

young plant first germinates it is अँकुरा *ankura*, and the young plant is डिब्भी *dibbhi* or डौभी *dibhi*. The ears are बाल *bāl*, or in East Tirhut optionally सोस *sōs*. The large stack of the stalks cut up for fodder is गान्ज *gānj* to the west and टाल *tāl* to the east. Local names are खम्हार *khamhār* or काँड़ *kānr* in South-East Tirhut.

## CHAPTER VII.—THE SMALL BULRUSH MILLET.

**987.** This millet (*holcus spicatus* or *pencillaria spicata*) is बजड़ा *bajra* in Sāran. South of the Ganges it is sometimes incorrectly called मसूरिया जनेर (or in Patna जिनोरा) *masuriya janer* (or in Patna *jinora*), which is properly a different grain, a variety of the large millet (*holcus sorghum*; see § 986). In South West Shahabad it is जौधरिया *jondhariya*, and in South Bhagalpur गहुमा *gahuma*. Just as the large millet is grown principally north of the Ganges, so this millet is grown almost entirely south of it. Hence there is great confusion in their names. The following terms relate exclusively to South Bihār:—The stalk is डाँट *dānt* or डाँटी *dānti* everywhere; also धट्ठा *dhattha* in Shahabad and ठठेरो *thathero* in South Bhagalpur. The first shoots of the plant are अँखुआ *ankhua* or सूआ *sūa*; also टिभिया *tibhiya* in South Munger and सुइया *suiya* in South Bhagalpur. To throw out shoots is अँहुआएव *ankhuāēv* or सुआएव *suāēv*. When the ear begins to show itself the phrase used is ललहात बा *lahāt ba* in Shahabad, रेड़ा भेल है *renra bhel hai* in Gaya, ललहा रहल है *lahlaha rahal hai* in Patna, अड़ा गेल *ara gel* in South Munger, and ललहाइचै *lahalāichai* in South Bhagalpur. When the heads are blighted and grainless, they are ठुथा *thuntha* in South-West Shahabad, बँझड़ *banjhar* in the rest of that district and in West Tirhut, बँड़ *bānr* in Gaya, ठुथा *thuttha* in Patna, and मुड़िया *muriya* in the south-east. The fluffy flowers are घोपा *ghompa* in South-West Shahabad, जावा *jāwa* in South Munger, and फुलको *phulko* in South Bhagalpur.

## CHAPTER VIII.—THE SMALL MILLETS.

**988.** These are—

- (1) *Panicum italicum*.—This is टँगुनौ *tanguni* to the south-west and in Sāran, and टाँगुन *tāngun* in Sāran and Gaya. Elsewhere it is कौनौ *kauni*, or in South Munger optionally काउन *kāūn*.



**989.** (2) *Panicum mileaceum*.—सॉवाँ *sāwāñ* or सॉवाँ *sāwāñ*. In Tirhut it is also सामा *sāma*, and in South Bhagalpur सॉमा *sama*.

**990.** (3) *Eleusine coracana*.—This is the most important of all the millets, forming the staple food of a large portion of the population. It is मँडुआ *marua* or मँडुआ *manrua*. The empty dry ears after the grain has been taken out are डाँटो *dānti* north of the Ganges; also कटुआ *katua* in North-East Tirhut, मोढ़ी *morhi* in South-East Tirhut, and पुत्ती *putti* in South-West Tirhut. In South-West Shahabad they are खोलड़ी *kholri*, and in the rest of that district भूसी *bhūsi*. In Patna and Gaya they are भूसा *bhūsa* or खलकोइया *khalkoīya*, and in the south-east they are भुस्सा *bhussa*. The stalks are नरुआ *nerua* or लेरुआ *lerua* to the west, and लार *lār* to the north-east. Another word current to the north-west is ड़ा *dhattka*. In Patna they are नार *nār*, in Gaya नारा *nāra*, and in the south-east लरुआ *larua* or नरुआ *narua*. In Gaya and the west डाँठ *dānth* or डाँट *dānt* or डाँटो *dānti* is also used. The green ears roasted for food are उम्मी *ummi* or उमी *ūmi* to the west and in Tirhut, and उनी *ūni* in Champāran. When cut somewhat riper, but not quite ripe, and then roasted, they are होरहा *horha* generally, and ओरहा *orha* in Tirhut and to the east. They are optionally होलहा *holha* in Champāran and South Munger. In Shahabad they are हाबुस *hābus*, and south of the Ganges generally घुँघनी *ghunghni* or घुघनी *ghughni*. This being an important food-crop, there are many popular sayings concerning it. The following may be quoted :—

जब मँडुआ की गाछी भेल ।

धिआ पुता सुख सुख माछी भेल ॥

जब मँडुआ में बाल भेल ।

धिआ पुता के गाल भेल ॥

*Jab marua a ke gāchhi bhel,*

*Dhiya puta sukh sukh māchhi bhel.*

*Jab marua meñ bāl bhel,*

*Dhiya puta ke gāl bhel.*

—When the *marua* began to sprout, the children dried up like flies (*i.e.*, their food had been used for seed-grain); but when the *marua* came in the ear, the children got (fat) cheeks.

मड़ु आ मीन चीन खज्ज दही ।  
कोदो के भात दुध खज्ज सही ॥

*Marua mīn, chīn sang dahi,*  
*Kodo ke bhāt dūdh sang sahi.*

—*Marua* should be taken with fish, *chīna* with tyre, and milk with *kodo*.

कोदो मड़ु आ अन्न नहिं ।  
जोल्हा धुनिया जन नहिं ॥

*Kodo marua an nahiñ,*  
*Jolha Dhuniya jan nahiñ.*

—*Kodo* and *marua* are not really food-grains, (*i.e.* they are despised as poor men's food), just as weavers and cotton-carders can never be cultivators.

**991.** (4) *Panicum frumentosum*.—This is चिन्ना *chiṇna* or चीना *chīna*, local variants being चीन *chīn* in East Tirhut and चीन्ह *chīnh* in South-West Shahabad. It is of two kinds in Sāran,—गौरिया *gauriya* and रक्खा *raksa*. The grains when boiled and then parched are called माड़ा *mārha*, or माँटा *māṇrha*, or in East Tirhut माड़ *mār*.

**992.** (5) *Paspalum frumentaceum*.—This is कोदो *kodo*. In Shahabad a smaller variety is called कोदई *kodāi*.

**993.** *Miscellaneous*.—मकरा *makra* (*eleusine aegyptica*), a kind of grass of which the seeds are eaten. In the North-Western Provinces this name is applied to *eleusine coracana*, but not in Bihār.

## CHAPTER IX.—PULSES.

**994.** Among the pulses are—

(1) *Cytisus Indicus* or *cajanus*.—This is रहर *rahar* or रहरी *rahri*. In North-East Tirhut it is also called रेहड *raihar*, राहरि *rāhari*, or राहर *rāhar*. The dry stalks are रेहठा *rahetha*

north of the Ganges, or रहठ *rahāṭh* or राहठ *rāhath* in East Tirhut. South of the Ganges we have हरेठा *haretha* or ररेठा *raretha* (also used in Tirhut) in South-West Shahabad, रहरेठा *rahretha* in the rest of that district, रहरेठा *rahraitha* in Patna and Gaya, लहरेठा *lahraitha* in South Munger, and लऱठो *larcetho* in South Bhagalpur. The pods are टेंड़ी *dhenrhi* generally, and छेमौ *chhemi* also north of the Ganges and in Shahabad. To the East they are also छीमड़ि *chīmari* or छिमड़ी *chhimri*. In Gaya they are also छीमौ *chhimi*, in Patna डिण्डी *dindi*, and in South Munger डौंड़ी *dōnri*. The stalks used for fodder are भूस *bhūs* or भूसा *bhūsa*; also कटुआ *katua* in Patna and कुटुओ *kutuo* in the south-east. This and other pulses when sprouting are known as डिब्भौ *dibbhi* or डौभौ *dibhi*, except in the north-east, where they are गाछ *gāchh*. Bread made from this pulse, gram (बूंट *būnt*), and *phaseolus mungo* (मुङ्ग *mung*), is called लिट्टी *litti* or रोटो *roti* north of the Ganges (both these words being general terms for bread made from any grain), भभरा *bhabhra* in Patna and Gaya, and चितावा *chitāwa* in South Munger. बरौ *bari* is a kind of round cake or fritters made similarly.

**995** (2) *Phaseolus mungo*.—This is मुङ्ग *mūng* or मूंग *mūng*. In North-East Tirhut it is also called मँहा मूंग *mañha mūng*. The pods are called the same as those of *cytiscus cajanus* (रहर *rahar*). The stalks used for fodder are भेंगरा *jhengra* in Sāran, Gaya, and South-West Tirhut, झार *jhār* in Champāran and North-West Tirhut, डांठ *dānth* in North-East Tirhut, and गाछ *gāchh*, झमड़ौ *jhamri*, or झंग *jhāng* in South-East Tirhut. South of the Ganges they are भूस *bhūs* or भूसा *bhūsa*; also कटुआ *katua* in Patna and कुटुओ *kutuo* in the south-east.

**996.** (3) *Phaseolus roxburghii* or *phaseolus radiatus*.—This is उरिद *urid* or (south of the Ganges optionally) उरदौ *urdi*. In East Tirhut it is also called कलाइ *kalāi*, कराइ *karāi*, or मास कलाइ *mās kalāi*. There are several kinds, e.g., डोमा *doma* (East Tirhut), which bears in Pūs and Māgh (January); लरही *larhi* (Sāran and South West Tirhut), नरहू *narhu*, नरहो *narko*, लरहो *larho* or असनौ *asni* (Tirhut), or अगहनूआ *aghanua* (Sāran, Cham-

pāran), which bears in *Aghan* (November-December) ; त पखी *tepakhi* (Sāran and South-West Tirhut) or कतिका *katika* (elsewhere north of the Ganges), which bears in *Kātik* (October-November) ; and भदवी *bhadwi* (South Munger), which bears in *Bhādoñ* (August-September). Another division is into black and green varieties. The black varieties are डङ्गा *danga* (North-East Tirhut), कारी *kāri*, करिया *kariya* (Shahabad and the south-east), काला *kāla* in Gaya, and सियाह *siyāh* in Patna. The green kinds are तुलबुल्ली *tulbulli* in North-East Tirhut, हरिहर *hariar* in Shahabad, हररा *harra* in Gaya, and सबजी *sabji* in Patna. The pods are टेंफो *dhenrhi*, छेमो *chhemi*, &c., as above.

997. (4) *Phaseolus aconitifolius*.—This has only been noted south of the Ganges. It is generally called मोथ *moth*. A smaller variety is मोथो *mothi*. The stalks used for fodder are भूस *bhūs*, कटुआ *katua*, &c., as above.

998. (5) *Ervum hirsutum* (one variety) or *cicer* (or *vicia*) *lehs* (another variety).—This is मसूर *masūr* or मसुरौ *masuri*.

999. (6) *Miscellaneous*.—कुरथी *kurthi* (*dolichos biflorus*), खेसारी *khesāri* (*lathyrus sativa*), \* भेंट *bhent* or भेंटवास *bhent-wāns*, खेत मास *ket mās* or खेत मासु *ket māsu* (North-East Tirhut), which is apparently a variety of *phaseolus radiatus*, भिरंगी *bhirngi* (a kind of wild pulse eaten by the poor), and (Shahabad) लतरी *latrī*.

\* It is unwholesome for human beings, but bullocks eat it greedily, e.g., in the saying—

तुरक तारी, बैल खेसारी,  
बामन आम, कायथ काम.

*Turuk tāri, bail khesāri,*  
*Bāman ān, Kāyath kām.*

—Toddy is necessary for a Musalmān's happiness, *khesāri* for a bullock's, mangoes for a Brahman's, and employment for a Kāyath's.

## CHAPTER X.—PEAS.

**1000.** Peas (*pisum sativum*) are of various kinds. The large variety is मटर *matar*, or in South-West Shahabad मण्टर *mantar*. A smaller variety is कौराव *kerāo*. This is often sown with barley, when the mixed crop is known as जौ कौराई *jau kerāi*, &c., see § 959. The principal varieties are कबिली *kabili* (north of the Ganges) or कबली *kabli* (south of it), which is a large white kind. It is also called घेबली *ghebli* in South-East Tirhut. North of the Ganges सुगवा *sugwa* is a small green variety. Another kind is known as बजरी *bajri* in Champaran. बटुरी *baturī* in Shahabad, and कुसहू *kusahi* in Patna, Gaya, and the south-east, is a small black variety. In South Bhagalpur it is called भितगरा *bhithgara*. Another variety is दबलिया *dabliya* in South-West Shahabad, डबल कौराव *dabal kerāo* in the rest of that district, and टाबली *dhābli* in Patna.

**1001.** When the plant first appears above ground, it is called डिब्भी *dibbhi* north of the Ganges and in Shahabad, but in the south-west of the latter district it is डामौ *dābhi*. In North-East Tirhut it is also called गाछी *gāchhi*. In Gaya and Tirhut it is अंकुरा *ankura*, in Patna and Tirhut अंकुआ *ankhua*, in South Munger कनसी *kansi*, and in South Bhagalpur गजुर *gajur*. When the pod appears, the phrase is to the north of the Ganges पटा लागत बा *pata lāgat ba*, or a similar phrase. In South-East Tirhut they say that the plant is पटाएल *patāēl* or पटरा *patra*. In Shahabad they say it is गदराएल *gadrāēl*; in Gaya and South-West Shahabad they say टेंढ़ी लागल है (or बा) *dhenrhi lāgal hai* (or *ba*); and in Patna डिण्डी लागल है *dindi lāgal hai*. The pod when fully formed is टेंढ़ी *dhenrhi*, छैमी *chhēmi*, छैमी *chhemi*, or छिमड़ी *chhimri* to the north, and डिण्डी *dindi* to the south. In South Bhagalpur it is टेंढ़ी *dhenri*. The unripe pods are गाढ़ *gād* or गाढ़ा *gāda*, and when used to make a pottage they are called बटकर *batkar* in South-West Shahabad. The young shoots are also used for pottage. These are called north of the Ganges साग *sāg* or भाजी *bhāji*, the latter principally to the west. When cooked to a soup it is called परेह *pareh*, and in Patna and Gaya झोर *jhor*. In South Munger they are चन्दा *chanda*, and in South Bhagalpur मटरो साग *matro sāg*. The young shoots cooked with pulse are called दलपैता *dalpaita* in South-West Shahabad, and दलसगा *dalsagga* in Patna, Gaya, Saran, and the south-east.

## CHAPTER XI.—GRAM.

**1002.** Gram (*vicer arietinum*) is बूंट *būnt* generally. It is also called चना *chana* in Sāran, बेदाम *bedām* in East Tirhut, and रहिला *rahila*\* to the west.

**1003.** नोनो *noni* or खटाइ *khatāi* is the oxalic acid and acetic acid which form on the leaves. In Shahabad पीयर *pīyar* is a kind of which the grain is yellow pointed, and बूंटी *būnti*, or in Patna चनी *chani*, is a smaller variety. Another small variety is बटुरी *baturī* in Shahabad.

**1004.** The young shoot as it first appears above ground is said to be सुइआइल *sueāil*. In East Tirhut they say of it सूई फेंकलकैक *sūi phenkalkaik*. The shoot is called दाम *dābh* in South-West Shahabad, and डिम्भो *diḥbhi* in the rest of that district. In South Munger it is टिबूमी *tibbhi*, and in South Bhagalpur गजुर *gajur* or सूआ *sūa*. The young leaves used as pot-herbs are known as साग *sāg* or भाजी *bhāji*, the latter principally in the west. The pod is टेंद्री *dhenrhi* generally, also छीमो *chhīmi* north of the Ganges. Another name is छीमड़ि *chhīmari* or छिमड़ी *chhīmari* in East Tirhut. In Patna it is डिण्डी *dindi*, and so also in South Munger. In South Bhagalpur it is टेंद्री *dhenri* and in South-East Tirhut optionally डौरी *dōri*. The unripe pods are कचरा *kachra*, and elsewhere कचरी *kachri*. When the gram appears in the pod, the verb used is गदराएब *gadraēb*. The plant is then called in South-West Shahabad पटकी *patki*, and in the rest of that district चटकोहा *chatkoha*. In Gaya the phrase is चिटुरा लागल है *chitura lāgal hai*,

\* E.g. in the song—

रहि रहिला के पूरि कचौरी  
रहि रहिला के दाल ।  
रहि रहिला के कैलौं खिरवरा,  
बहुत मोटे लें गाल ॥

*Ehi rahila ke pūri kachauri,*  
*Ehi rahila ke dāl ;*  
*Ehi rahila ke kailiñ khirawara,*  
*Bahut motailen gāl.*

—I made this gram into *pūri* (thin bread fried in clarified butter) and cakes into pottage *khirawara* (cakes of rice-flour prepared in hot water), and my cheeks got very fat;

and in Patna चट्टा धरिस है *chatta dharis hai*. The husk of the gram is बलुखा *balukha* in South-East Tirhut; elsewhere it is भुसा *bhussa*, भुंसा *bhūnsa*, or भूसा *bhūsa*. Gram injured by rain is मराइल *marāil*, in Sāran गलल *galal*. In Tirhut it is मारल गेल *māral gel*. South of the Ganges it is पतलगू *patlaggu* पतलगुआ *patlagua*, except in South-West Shahabad, where it is उकठा *uktha*, in South Munger दहियाएल *dahiyāēl*, and in South Bhagalpur दगियाल *dagiyāl*.

## CHAPTER XII.—SUGAR-CANE.

**1005.** Sugar-cane (*saccharum officinarum*) is known generally as ऊख *ūkh* or ऊखि *ūkhi*. In Tirhut, Patna, Gaya, and South-East Bihār a more general name is केतारी *ketāri*. In North-East Tirhut it is also known as कुसियार *khusiyār*. Among the varieties are—

कुसिहार *kusihār* (south of Ganges), a dwarf hard variety.

केतार (Gaya and the south-east), केतारा *ketāra* (Patna), केवाली *kewālī* (Sāran), केवाही *kewāhi* (Shahabad), रौंदा *raunda* (South Munger), a tall thin variety. Ripens in *Katik* (October-November).

केवाली *kewāhi*,—see केतार *ketār*.

चिनिया *chiniya* or चिनियाँ *chiniyān*, which is a soft, large, whitish cane. Good for eating in *Phāgun* or *Chait* (March). It is called पनसारी *pansāri* in Gaya and Shahabad, पनसाही *pansāhi* in Sāran, and also पनकाही *panchhāhi* or पंसहिया *pansahiya* in the south-west of that district and in West Tirhut. In South Bhagalpur it is called पौंडी *paunri*.

नरगोरी *nargori* (North Bihar),—see बरौंखी *baraunkhi*.

पछियारी *pachhiyāri*,—see पौंटा *ponrha*.

पनकाही *panchhāhi*, पनसारी *pansāri*, पनसाही *pansāhi*,—see चिनिया *chiniya*.

पौंटा *ponrha* (west), पौंटा *ponra* (Patna and Gaya), पछियारी *pachhiyāri* (South Bhagalpur), a tall, stout, juicy variety.

पौंडी *paunri*,—see चिनिया *chiniya*.

बरौंखी *baraunkhi* (Sāran), बर ऊख *bar ūkh* (South-west Tirhut), or नरगोरी *nargori* (North Bihār generally). This is thiu, with a reddish bark. The juice is sweet and thick.



भुरली *bhurli* (North-West Bihār and West Tirhut), a very thick short cane, full of juice. Fit for eating in *baisākh* (April-May).

मनगो *mango*,—a small, hard, red cane.

रेवड़ा *renwra* (North-West Bihār and South-West Shahabad) or सकरचीनी *sakarchīni* (Patna and Gaya)—a yellowish kind, not good for eating.

रौंदा *raunda*,—see कैतार *ketār*.

ललगाँड़ी *lalgonri*,—a tall, red variety.

सकरचीनी *sakarchīni*,—see रेवड़ा *renwra*.

साही *sāhi* (South-West Tirhut),—a dwarf variety.

हथुनी *hathuni* (Sāran and West Tirhut),—a moderately thick variety.

**1006.** A cane-field is to the west उखाँव *ukhānw* or उखारी *ukhāri*. Elsewhere it is simply ऊख (or कैतारी) के खेत *ūkh* (or *ketāri*) *ke khet*. Sugarcane land requires careful cultivation, or, as the saying runs, तीन पटावन, तेरह कोड़न *tin patāwan, terah koran*,—three waterings, thirteen hoeings. Land prepared for sugar-cane is उखाँव *ukhānw* in North-West Bihār. When the land is left fallow the autumn preceding the planting, the plant is called पोढ़ा *porha* in the North-West and in South-West Tirhut, and सुंगार *sungār* in North-West Tirhut. When an autumn crop is taken the season before planting the cane, the system is known as जरी *jari* to the west, or in Sāran नारी *nāri*. In North-West Tirhut it is called दोतुरा *dotura*. South of the Ganges it is generally called चौमास *chaumās*. When cane is cultivated without irrigation, a layer of leaves, grass, &c., is thrown over the seed and acts as a sort of hotbed. This system is known as खदियाओल *khadiyāöl* to the west and in South-West Tirhut, and गोआ पटाएव *goa patāēb* in North-West Tirhut. To the west two ploughs are used in cane-planting. The first is simply called हर *har* or पहिया वाला हर *pahiya wāla har*; the second is called कान्ही के हर *kānhi ke har* in Sāran and भठौनी *bhathāuni* in Champāran. The second plough has a bundle of grass tied round it, called कान्ही *kānhi* or कौनी *kānni*, to widen the furrow. The furrow is everywhere सिराउर *sirāūr*, also रेह *reh* in North-East Tirhut. South of the Ganges a second plough is not used. In Azamghar the furrow is filled up by ploughing a second furrow alongside it, but in Bihār this is usually done by hand.

**1007.** The first watering of the cane is गन्दा धार *ganda dhār* in Gaya and South-West Shahabad; in the rest of Shahabad it is डूँवका

*chhenwka*. In Patna it is *पनगडा panganda*, and in South Bhagalpur *अंधरी पटावन andhri patāwan*. Elsewhere it is simply *पहिल पटावन pahil patāwan*. The second watering is *कोड़ा kora* in Patna. Elsewhere it is *दोसर पटावन* (or *पानी*) *dosar patāwan* (or *pāni*), with a variant *दोसरो पटावन dosro patāwan* in South Bhagalpur. The third watering is *आखरी ākhri* in Patna; elsewhere, *तेसर* (or *तेसरो*) in South Bhagalpur *पटावन* (or *पानी*) *tesar* (or *tesro*) *patāwan* (or *pāni*).

**1008.** Cane sprouting from the roots left since the previous season is known as *खूँटी khūnti* north of the Ganges, and also *खूँटिया khuntiya* in North-East Tirhut. When sprung from fresh seed it is known as *बावग bāwag*, or (optionally) in Tirhut *रोप rop*. Cane sown after the autumn crop is cut is known as *जरिया के ऊख jariya ke ūkh* to the west, and also *नारी के ऊख nāri ke ūkh* in Sāran. In South-West Tirhut it is *दोतुरा के ऊख dotura ke ūkh*. Elsewhere it is known as *चौमसिया chaumasiya*. Cane cut up for seed is known as *गेंड़ा genra* or *गेंड़ी genri* to the west, and *टोना tona* or *टोनी toni* to the east. *गुल्ली gulli* is also used in Shahabad. In Patna it is also called *पोंहड़ा ponhra*, and in South Bhagalpur *बीहन bihan*. When only the top of the cane (which sprouts quicker than the rest) is cut up for seed, the pieces are called *अंगेर anger* in Sāran, *अंगैरा angenra* in Gaya, *अगारी agāri* in Patna, *अगरा agra* in South Munger, and *आगा āga* in South Bhagalpur. North of the Ganges they are called *बधिया badhiya* or (in North-West Tirhut) *फनगी phungi*. The hole in which the cane slips are kept before planting is *खाद khād* in Sāran, *खाता khāta* in Champāran, *गाड़ा gāra* in Shahabad, *गँड़सार yanrsār* in Gaya, *बलसार balsār* in Patna, and *टोनखाद tonkhād* or *टोनखावा tonkhāwa* in the south-east.

**1009.** The sprouting eyes of the cane are *आँखि ānkhī* or *आँख ānkh* in Gaya and to the west generally; so also in South Munger. In North Tirhut they are *आँखिया ankhīya*, and in South-West Shahabad *आँखवा ankhwa*. In Patna and East Tirhut they are *आँखुआ ankhua*, and in South Bhagalpur *आँखियाय ankhīyāy*. When just sprouted, the cane is called *पुआड़ी puāri* in Champāran, *पौरी pauri* in South-West Tirhut, and *गोभी gobhī* elsewhere north of the Ganges. In Shahabad it is called *पोइ poi*, in Gaya it is said to be *अंकुराएल ankurāēl*, in Patna *आँखुआरेल ankhūāēl*, and in Sāran *सुइयाएल suiγāēl*. In South Munger it is *टिब्भी tibbhi*, and in South Bhagalpur *डिप्पी dīphī*. The earth is hoed (*कोड़ल koral*) once after the cane has sprouted. This is called *पुआरी के जोत puāri ke jot* in Champāran, and *अन्हरिया anhariya* in North-East Tirhut. Elsewhere it has no special name. The chief

hoeing is done in *Akhār* (June-July), and is called अखाड़ी कोड़न *akhārhi koran* or अदरा के कोड़नी *adra ke korni*. To the west it is called असाढ़ी कोड़ *asārhi kor*, and in Gaya it is पासा *pasa*.

**1010.** The root is जड़ or जर *jar* to the north-east, and मूढ़ *mūr* elsewhere north of the Ganges. In Shahabad it is जड़ खर *jar khar*, in Gaya and South Bhagalpur खूंटो *khūnti* or खुंटिया *khuntiya*, and in Patna and South Munger जड़ी *jari* or जड़िया *jariya*. When the sprouts are two or three feet high, they are called टोंटा *tonta* in Patna. Elsewhere they have no special name: the plant is simply described as भर टेहुना *bhar thehuna*, or in some similar way. The knots on the cane are पोर *por*, and (in Shahabad) पोइ *poi*. They are also called गिरे *gire* or गिरेह *gireh*. When these become visible, the plant is called पोराणा *porāna* in Champāran, Patna, Gaya, and the east generally. In West Tirhut they are गिड़ाना *girhāna*, and in South-East Tirhut पोर छोहरना *por chhorna*. In Shahabad they are called डेंड़ौका *denrauka*. When the plant is ready for cutting, it is called अगरबन्धू *agarbannhu* in Patna and अंगेरबन्धू *angerbandhu* in Gaya. In the south-east it is डाँड़ *dānr*. Elsewhere it has no special name. A sprout of cane is आँख *ānkh* north of the Ganges and in Shahabad and Gaya. In North Tirhut it is अँखिया *ankhiya*, in Patna अँखुआ *ankhua*, in South Munger कनखी *kansi*, and in South Bhagalpur गोभी *gonjhi*. The leaves at the top and the upper part of the cane are अगेड़ *agenr* in the west, and गेड़ *genr* in the south-west of Shahabad. In Patna and Gaya they are अगेरी *angeri*, and also अग्रा *agra* in the latter district. In Tirhut they are पगार *pāgar*, in East Tirhut छौप *chhīp*, and in the south-east पगड़ा *pagra*. The dry leaves at the top are पतैन *patain* in Sāran and South-East Tirhut, पतहर *pathar* in Champāran and North-West Tirhut, पतलो *patlo* in South-West Tirhut, and पतरस *patras* in North-East Tirhut. In Shahabad they are पतई *patai*, in Gaya पतौरा *pataura*, in Patna पतहूल *pathul*, in South Munger पतौरा *pataura* or पतहोल *pathul*, and in South Bhagalpur पलहोर *palhor*. Shoots coming from the knots are कनगोजर *kangojar* or कनोजर *kanojar* in South-East Tirhut.

**1011.** A branch springing from the bottom and injuring the plant is दोंज *donj* in Sāran and South-West Tirhut, पक्खी *pachkhi* in Champāran, फुटना *phutna* in North-West Tirhut, and गोभी *gobhi* in East Tirhut. In South-West Shahabad it is कनखी *kankhi*, and in the rest of that district गंवखा *ganukha*. In Patna and Gaya it is जोंका *jonka*, and in the south-east पगुड़ी *paguri*. In South Bhagalpur

it is also पहुँच *pakunch* or पोरनोवो *pornowo*. When a plant is attacked by insects, which are called in Sāran and Champāran सीना *sīna* or टाड़ा *tāra*, it is called north of the Ganges कनाइल *kanāil* or रतइल *ratral*, or (in Tirhut) कनाह *kanāh*. The latter name is also current in South-West Shahabad, and variants are कनाहा *kanāha* in South Munger, कानो *kāno* in South Bhagalpur, and काना *kāna* in Patna. In Gaya it is called रताइल *ratāil*, and another term in use in Patna is रसाइल *rasāil*. North of the Ganges a plant is called मुड़ियारी मारल *muriyāri mārāl* when the top withers and fresh sprouts (टेनी *teni* in Sāran and ढोंजो *donji* in Tirhut) come out from underneath.

**1012.** The green top cut for fodder is अंगेड़ *uḡeḍ* or अंगेर *anger* in Sāran, गेड़ *geḍ* in Champāran and Shahabad, अंगेरी *angeri* in Patna and Gaya, and also अगारा *agra* in the latter district, and अगाड़ *agār* in South Munger. In Tirhut it is पगार *pagār*, and in South Bhagalpur पगड़ा *pagra*. The piece between two knots cut for eating is पोर *por*. The piece of cane chewed at one time is गुल्ला *gulla*, or (in Shahabad) optionally गुल्ली *gulli*, and the refuse thrown out of the mouth खोइया *khoiya* north of the Ganges. South of the Ganges it is generally खोहिया *khohiya* or चेपुआ *chepua*, local names being सिट्ठी *sitthi* in Shahabad and South Munger, (also used in West Tirhut) and चोपा *chopa* in South Bhagalpur. For the pieces of cane cut for the sugar-mill, see § 288.

**1013.** A bundle of canes is पांजा *pānja*. A large bundle is बोझा *bajha*, which is as much as can be carried by a man.

**1014.** Among the *preparations of the sugar-cane* may be mentioned रस *ras*, or कचरस *kachras*, and South Bhagalpur कचो रस *kancho ras*, which is the juice of the cane. When boiled down and undrained, it is राब *rāb* or (in Patna and Gaya) रावा *rāwa*. When boiled down for a longer time, it becomes गुर *gur* or गूर *gūr* (often spelt गूड़, गूड़). When made up in smallish balls it is called भेली *bheli*. Other names are मिठाई *mithāi*, and when made round and flat, चाक्री *chākri* and चकरी *chakri* in Sāran, and चक्की *chakki* in Patna and Gaya. The raw sugar which remains in the bag after pressing the *rāb* is called सक्कर *sakkar*, or in Patna, Gaya, and the south-east सक्कर *sankar*. When dried, it is called खाँड़ *khānr* or भूरी *bhārī* or भूरा *bhūra*, i.e., brown sugar. The molasses, or juice which runs out of the bag when the *rāb* is pressed, is called छोआ *chhoā*, or in South-West Shahabad सिरा *sira*. मिसरी *misri* is sugar-candy or loaf-sugar, and चिन्नी *chinni* or चीनी *chini* is refined brown sugar (सक्कर *sakkar* or भूरा *bhūra*). The molasses (छोआ *chhoā*) above

mentioned is used in tobacco manufacture, and is then called तगार *tagār* in Gaya, गरिया *gariya* in Patna, and फाँक *phānk* in South Bhagalpur.

**1015.** In a sugar-refinery रस *ras* (or in the north-west सरबत *sarbat*) is the raw sugar dissolved in water. मैल *mail* is the scum taken off the boiling-pans. To the south-east this is मैला *maila*, and in North-West Tirhut and Shahabad महिया *mahiya*. The boiled juice is सीरा *sira*, and the clear filtered juice रास के रस *rās ke ras*. To the north-west the juice after the first filtering is दोमा *doma*, and after the second टोपारी *thopāri*. When the scum is mixed with water and again boiled it is called पसावा *pasāwa*.

#### CHAPTER XIII.—COTTON.

**1016.** The cotton-tree (*Gossypium herbaceum*) is known everywhere except to the south-west as बङ्गा *bangā* or बांगा *bānga*, with a local variant बांगी *bāngī* in South Bhagalpur. To the west it is called कपास *kapās*, which properly means the cotton in the pod. Most kinds of cotton ripen about Baisākh (April-May). Amongst the varieties may be noted भोगिला *bhogila* (north of the Ganges), a good kind with large pods, and of medium height; भोचरी *bhochri* (north of Ganges), a small-variety, of which the cotton is apt to get blown out of the pod by the wind. फेटवाल *phetwāl* is a kind grown in North-West Tirhut, and गाजर *gājar* is one grown close to the house in the बारी *bāri*, and not in the fields, in North-East Tirhut and Shahabad; ररिया *rariya* (Patna, Gaya, and the south-west), a dwarf variety; बड़ैसा *baraisa* (Patna and Gaya), a large variety; लरमा *larma* (Sāran), नरमा *narma* and हेंवती *henuti* (Shahabad), a dwarf variety. Other kinds grown in Shahabad are बरूँछा *barūchha* or बड़ूँछा *baṛūchha*, and मनवाँ *manwān*, and in Munger we find गोला *gola* and सुफेद *suphed*. Tirhut is famous for a special kind of cotton which ripens in Bhādoñ (August-September), called कोकटी *kokti* or भदैया *bhadāiya* which is of a red colour, and of which thread and cloth of extreme fineness are made. A dress of *kokti* cloth lasts a life-time.

**1017.** The uncleaned cotton in the pod is कपास *kapās*, also बांगा *bānga* in East Tirhut, बांगो *bāngō* in South Bhagalpur, and काँच रुआ *kāñch rūa* in South Munger. To clean the seeds from cotton is ओटब *otab* or ओटाब *otab*, and the operation is called ओटनी *otni* or ओटार *otār* in



Sāran, and औंटर *auntāi* in South Bhagalpur. The last two words also mean the wages paid for cleaning. The cotton-pod is called टेंढ़ *dhenrh* to the north-west and टेंढ़ी *dhenrhi* in Tirhut and South Bhagalpur. In Shahabad it is टेंढ़ी *dhenrhi*, in Gaya टेंढ़ *ter*, in Patna and South Munger डिंदी *dindi* or डोंढ़ी *dinri*. The cotton-seed is बनौर *banaur* to the west, बंगौर *bangaur* in Tirhut, बंगौरा *bangaura* in South Munger, and बंगठी *bangthi* in South Bhagalpur. In South-West Shahabad it is बंदौर *bandaur*. A cotton-picker is लोढ़निहार *lorhnihar* (which means simply 'gatherer') in the north-west; elsewhere there is no special name. North of the Ganges he or she is paid by a share of the cotton picked. This is called पई *paī* in Sāran and South-West Tirhut, पोइ *poi* in South-East Tirhut, and बोइन *boīn* in North-East Tirhut. In North-West Tirhut the share is a fourth of the crop, and is called चौठैया *chauthaiya*.

**1018.** The stages of growth in the plant are as follows :—

When the first leaf shows, it is called पतियाएल *patiyāēl* north of the Ganges. In South-West Shahabad it is दुब्भी *dubbbhi*, in the rest of that district डिब्भी *ḍibbbhi*, and in Patna and Gaya कनियाएल *kanīyāēl*.

The next stage is दोपतिया *dopatiya* to the north-west, and also south of the Ganges generally. In Tirhut they say it is कपारी फोरल *kapāri phoral*. In Gaya it is पतिया *patiya*, in South Munger दोपतो *dopatti*, and in South Bhagalpur दुपतियो *dupatiyo*.

The third stage is चौपतिया *chaupatiya* or (to the north) चरपतिया *chārpatiya*, and in South Bhagalpur चरपतियो *charpatiyo*.

The flower has no special name, and is simply called फूल *phūl*. To flower is फुलाएव *phulāēv*.

The pod bursting is कपास फूटव *kapās phūtab* to the west, and in East Tirhut बांगा फूटव *bānga phūtab*. In South Bhagalpur it is बांगो फूटव *bāngo phūtab*, and in South Munger फोटा *phota*.

**1019.** Raw cotton is कपास *kāpas*, or बांगा *bānga*, बांगो *bāngo*, &c., as above. In East Tirhut बांग *bāng* is also used. To the west बांगा *bānga* means cotton stalks. From रड़िया *rarhiya* (raw cotton) about one-sixth clean cotton is obtained; from भोचरी *bhochri* and कोकटी *kokti*, about a quarter; from भोगिला *bhogila* and हेंवती *henwti*, about a third; and from फेटवाल *phetwāl*, about two-fifths. मिश्र *mijhra* north of the Ganges is a mixture of भोचरी *bhochri* and भोगिला *bhogila*.

**1020.** Cotton is the subject of many proverbs, as (for instance) South Munger proverb जेकरा बारह बिमडा बांग, कमर में जोरो ना. *jekra*

*bārāh bigha bāng, kamar meñ doro na*—(here's a fine miser) he has twelve *bighas* of cotton and can't afford a string for his waist.

## CHAPTER XIV.—TOBACCO.

**1021.** Tobacco (*nicotiana tabacum*) is *तमाकु tamāku* or *तमाकुल tamākul*. It is little grown south of the Ganges except in South Bhagalpur and South Munger. North of the Ganges there are three main classes :—

- (1) *देवी desi* or (North-East Tirhut) *बड़की barki*.
- (2) *बिलासती bilāṭī* or (in Champāran and North-West Tirhut) *कलकतिया kalkatiya*.
- (3) *जेठुआ jethua*, which is sown in *Magh* (January-February) and cut in *Jeth* (May-June).

In East Bihār are found *धमाकुल dhamākul*, a broad-leaved variety, and *पनडठिया pandathiya* and *खंगड़ीवा khangrīwa*, narrow-leaved varieties.

**1022.** In Shahabad *मोरहन morhan* are long leaves of the best kind, and *छेउआ chheua* the next quality.

**1023.** When manufactured, there are three main kinds :—

- (a) *Chewing tobacco*.—*खैनी khaini* or *सूरती surti*, or in Patna *दोखता dokhta*. Some people call this *कल जुग के अमृत kal jug ke amrit*, or the ambrosia of the *kali* age.
- (b) *Snuff*, which is *नास nās* or *नस nas*.
- (c) *Smoking tobacco*.—This is called *पीअनि pīani* or *पीनी pīni* generally. Among its kinds may be noticed *काला kāla* (North-West and South-East Tirhut) or *पकुआ pakua* (Tirhut), which is the coarsest kind. *कन्दई kandai* or *भुसना bhusna* in South Bhagalpur, and *गूँड़ी gūnri* in South Munger, is broken tobacco. *कहुआ karua* or (in South Bhagalpur) *कहुओ karuo* is a second-class strong kind. *दोरसा dorassa*, or in South Bhagalpur *दोरसाी dorasso*, is a mixed tobacco of fair quality. Another similar kind is called *मसालदार masāldār* or *महकौआ mahkaua*, *खमौरा khamīra* is a scented kind mixed with spices, and *सादा sāda* is the plain kind in common use. *मलुआ malua* to the west is the usual kind sold in



shops, and *दोकानी dokāni* is the cheap kind used by the poor.

**1024.** The stalks are *डण्टी danti* generally, with local variants *डांट dānt* in South Munger and *डंटकी dantki* in South Bhagalpur. In East Tirhut they are also *डांट dānth*. The refuse broken leaves and stalks are *झाला jhāla* in the south-east, and in South-East Tirhut *खरसान kharsān*. When blisters come on the leaf when ripe, the verb used is *चढ़ाव charhab*; also *गुलठियाएव gulthiyāēb* or *चितियाएव chitiyāēb* in Champāran. The blisters themselves are called *चित्तौ chitti*. The seed-capsules are *घुनी ghūni* in Sāran, *फर phar* in Champāran, and *बिचो bichchi* in Tirhut generally. The nipping or cutting off of the head is *पता तूरव pata tūrab* in Sāran and South-West Tirhut, *छोपनी chhopni* in South-East Tirhut, and *काटव katab* or *कटनी katni* elsewhere. Sometimes shoots appear after doing this, and they are called *दोंजी donji*. Other local names are *पचखी pachkhi* in Sāran and Champāran, *कनोजर kanojar* in North-East Tirhut, *कनैल kanail* or *कांखी kākhi* in South Tirhut, and *कनई kanaī* in the east generally. The first crop is called *मोरहन morhan*. A second crop raised from the roots is *दोंजी donji*, or in South Bhagalpur *खुंटिया khuntiya*. Tobacco seedlings are called *गोआ 100* in South Bhagalpur.

**1025.** Tobacco is the subject of many proverbs and tales. An example of the former is—

चूँ तमाकु सान के, बिन माँगे जे दे ।  
 सरपुर नरपुर नागपुर, तीनू बस कर ले ॥  
*Chūn tamāku sān ke bin mānge je de,*  
*Surpur narpur nāgpur, tīnu bas kar le.*

—The man who mixes tobacco with lime (for chewing) and offers it without being asked conquers (by his virtuous action) heaven, earth, and the lower regions.

**1026.** A folk-tale about tobacco runs that a villager who went to a distant village to visit his friends found them smoking in the morning before they had said prayers, whereupon he said—

भोर भय मनुष सब जागे ।  
 हुक्का चिलम बाजन लागे ॥  
*Bhor bhae, manus sabb jāge,*  
*Hukka chilam bājan lāge.*

—At daybreak the people awoke, and immediately the *hukkas* began to gurggle.

To which one of the smoking party replied—

खैनी खाए न तमाकु पौए ।

से नर बताव कै से जीए ॥

*Khaini khāe, na tamāku pīe,*

*Se nar batāwa kaise jīe.*

—Show me the man who can live without either chewing or smoking tobacco. This verse has passed into a proverb.

**1027.** Tobacco is often compared to the river Ganges, which has three streams,—one of which flows to heaven, another to hell, and the third to the world of mortals. So also tobacco has three branches, viz. snuff, which, by being smelt, goes upwards; smoking-tobacco, which, by being smoked, goes downwards; and chewing-tobacco, which goes neither up nor down.

#### CHAPTER XV.—OPIUM POPPY.

**1028.** Opium poppy (*papaver somniferum*) is पोसता *posta* or (in Patna) पोसत *posat*. The advances made to the cultivators are दादनी *dādni*. The average produce per *biga* is सरदार परतार *sardar partar* or परता *parta* north of the Ganges and in Gaya. In Shahabad it is माल *māl*, and in Patna पदा *paida*. The rough measurement of the field is लठाबन्दी *lathābandi* in South-West Shahabad, and elsewhere south of the Ganges नाप *nāp*. North of the Ganges it is नापी *nāpi*.

**1029.** The poppy petals are फूल *phūl*, and the heads टेंटी *denrhi*, or in Patna दिन्दी *dindi*. The cakes of poppy petals are फुलपता *phulpata* in Chāmpāran, फुलपत्ती *phulpatti* in Sāran and Tirhut, and पत्तल *pattal* in Patna. Elsewhere they are रोटी *roti*.

**1030.** The instrument used for piercing the capsule is नहरनी *naharni*, or in Tirhut optionally लहरनी *laharni*. In Patna and Gaya it is नरहनी *narhanni*. To lance the capsule is पाछब *pāchhab*. The milky juice which exudes is दूध *dūdh*, and the opium yield is माल *māl*. The scraper used for collecting the coagulated opium off the pod is called सिनुहा *situha* or सिनुआ *situa*. In South-East Tirhut sometimes a bamboo scraper is used, called पोछनी *pochhni*. The gathering of opium is उठाएव *uthāēv* generally. Local words are काछब *kāchhab* to the north-west and in North-West Tirhut, and पोछब *pochhab*

also in North-West Tirhut. The person who lances the capsules is पक्कनिहार *pachhnihār* or (*fem.*) पक्कनिहारिन *pachhnihārīn*, and he or she who collects the coagulated opium which has exuded from the capsule is उठौनिहार *uthaunihār* or उठौनिहारिन *uthaunihārīn*. The grain of the prepared opium is दाना *dāna*, and its consistency सुखिवन *sukhwan*.

**1031.** The grains of opium-seed are दाना *dāna*. The shell is खोइया *khoiya* north of the Ganges, and खोहिया *kyohiya* in Gaya. In South-West Shahabad it is खोलही *kholri*, in the rest of that district and in South-East Bihar बोक्ला *bokla*, and in Patna बकुला *bakula*. In Gaya चिट्टरा *chitura* are poppy capsules which are empty and have not borne seeds. The oil-cake prepared from the seeds is पिन्ना *pinna* or पीना *pīna*.

**1032.** The refuse opium, consisting of the washing of the vessels, &c., is धोवन *dhoan* north of the Ganges and धोई *dhoī* south of it. In the south-east it is धोए *dhoē*. The refuse scraped from the vessels is खुरचन *khurchan*, or (Gaya, South-West Shahabad, and South Munger) खखोरन *khakhoran*. The juice which drains off the fresh opium is पसेवा *pasewa*. This is inspissated on rags, and the product is कफा *kapha*, of which काफा *kāphā* in Shahabad and कप्फा *kappha* in Sāran and South Munger are local variants. The fluid opium used in pasting the leaves on the cakes is लेवा *lewa* in Patna, and the cakes themselves are गोटी *goti*.

**1033. Preparations of opium.**—मदक *madak* is made by boiling down and inspissating the juice (अरख *arakh*) of pure opium or कफा *kapha*. This inspissated juice is known as किमाम *kimām* or (in Gaya) केमाम *kemām*. With it are mixed cut-up betel or guava leaves, known as जासू *jāsu*. The pipe used for smoking *madak* is known as महरू *mahrū* or ठरिया *thariya* or ठट्टिया *tharhiya*, or to the south-east मेरू *merū*. A small piece of *madak*, known as छोटा *chhita*, is ignited in the bowl of the pipe with a spill of charcoal, called कलम *kalam* or (in South Bhagalpur) कांगड़ा *kangra*, which is held by a small pair of tongs, called चिमटा *chimta* in the north-west and चूँटी *chūnti* south of the Ganges.

**1034.** चरहू *chandu* or चाँदू *chāndu* is the distilled juice of pure opium, and is smoked in an earthen bowl called चिलम *chilam* to the north-west and दवात *dawāt* south of the Ganges. This is attached to a stem called नगाली *ngālī* in Sāran, Patna, and Gaya, नरचा *narcha* in Champāran, and नर *nar* in North-West Tirhut. Another name is बन्बू *bāmbu* or बाँबू *bāmbu*, bamboo. It is stirred with an iron skewer, called थक *thak*.

When it is desired to make the preparation extra strong, the sediment which accumulates in the stem of the pipe is added. This is called **अन्ची** *anchi* south of the Ganges generally, **इन्सी** *insi* in South Munger, and **इन्ची** *inchi* in South Bhagalpur. In Patna it is also called **कैटी** *kainti*, and in Champāran **कैटी** *kaiti*.

**1035.** **पिनिक** *pinik* is the drowsiness produced by opium intoxication, and **चुसकी** *chuski* the quantity of opium water drunk at one time.

## CHAPTER XVI.—HEMP.

**1036.** The hemp plant (*cannabis sativa*) is known as **गाँजा** *gānja* when cultivated in Rajshabai, and **भाँग** *bhāng* when wild elsewhere. The leaves are known as **भाँग** *bhāng* or **भङ्ग** *bhang* (generally), **सबुजी** *sabuji* (north-west), or **सबजा** *sabja* (Patna and Gaya). A favourite way of taking the drug is in the form of a sweetmeat, called **मजूम** *majūm* or **माजूम** *mājūm*. **चरस** *charas* is the resin which exudes from the flowers and leaves.

**1037.** The flat *gānja* is **चपटा** *chaptā* or **चिपटा** *chiptā*; also in Shahabad **कली** *kali*. The round *gānja* is **गोल** *gol*, also **गिरगिटिया** *girgitiga* in South-West Shahabad, and also **पमड़ी** *pamri* in the rest of that district. Broken *gānja* is **रोरा** *rora* or **चूर** *chūr*, or (in Gaya and South Munger) **रई** *raī*. In Shahabad **बालूचर** *bāluchār* and **जासर** *jāsār* are two kinds of imported *gānja*. *Gānja* with stalks attached is called **दाढ़ी** *dārhi* in Shahabad. **मेदनी** *medani* or **मेदनी** *medni* is a plant taken with *gānja*.

## CHAPTER XVII.—INDIGO.

**1038.** Indigo (*indigofera tinctoria*) is **नील** *nīl*. The word *nīl* used by Europeans is a Westernism borrowed from Urdu-knowing subordinates.

**1039.** Indigo sown before the rains and irrigated by artificial means is called **पटौया** *patāua*. The first cutting is **मोरहन** *morhan*. The second cutting is **खूँटी** *khūnti* or (in South-East Tirhut) **दौजी** *donji*, and the third cutting is called **तेँजी** *tenji* or **तेलरी** *telri*, or in the north-west **तिराँटी** *tirānti*. If the second or third cutting is allowed to grow on to the second year it is called **कलम** *kalam* or **कलसी** *kalsi*. In South Bhagalpur there are two sowings (**बावग** *bāwag*),—one called **कतिकी**

*katiki* (कातिक *Kātik* = October-November), and the other फल्गुनी *phalguni* (फाल्गुन *Phālgun* = February-March). In North Bihar the chief sowing is the फल्गुनी *phaguni* (फागुन *Phāgun* = February-March), and there is a second sowing in अखाढ़ *Akhārḥ* (June-July), called अखाढ़ी *asārhi* or अखाढ़ी *akhārhi*. There are also sowings in कातिक *Kātik* (October-November) and बैसाख *Baisākh* (April-May).

**1040.** The system of obtaining the plant from cultivators on advances is called दादनी *dādni* or दादन *dādan* in the north-west, in South-West Tirhut, and in South Bhagalpur. When indigo is grown by cultivators who have entered into an agreement to do so, it is called रैयती *raiṅati* or असामिवार *asāmiwār* or असामियार *asāmiyār*. Under the system called in the north-west खुश खरीद *khush kharīd*, the planter advances money to a cultivator to sow indigo. He also advances indigo-seed at a given rate, the price of which is recovered in the settlement of accounts. This is also called खुशकी *khushi* in Champāran and नविसतखानी *nawishtakhani* in North-West Tirhut. ठीका के लौस *thika ke lū* is when the planter takes a village in farm and cultivates the *zira'ats* (जिरात *jirāt*) and such other land as he can secure. The special cultivation carried out by the planters themselves is जिरात *jirat*, or (in South Bhagalpur) बाड़ी *bāri*. The divisions of their estates are called जिला *jila*, each under charge of a जिलादार *jilādār*, and a subdivision is (north of the Ganges) टोक *lōk*, under charge of a टोकदार *tokdār*.

**1041.** अलावा *alāwa* or अलावे *alāwe* is indigo grown by the cultivator on his land after opium or other crop.

## CHAPTER XVIII.—OTHER DYES.

**1042.** The following may be noted :—

- (1) आल *āl* (*morinda citrifolia*).—This is used for dyeing red cotton cloth सालू *sālū* and the coarse red cloth खाईबाई *khāibāi*. The root is divided into classes, called बाना *bāna*. The best and thinnest roots are known as फूहा *phūha*. The thickest roots are कचरी *kachri* in Shahabad and South Munger, and तोड़न *toran* or गुल्ली *gulli* in Patna and Gaya. मेल *mel* in Shahabad is a mixture of the two kinds.

**1043.** (2) *Safflower* (*carthamus tinctorius*).—This is कुसुम *kusum* generally north of the Ganges, and कोसुम *kosum*

south of it. A local name is फूल *phūl* in Tirhut. The seed is बररो *barri* in South Munger. It is also called to the west and in Patna and Gaya बररे *barre*. The following are some of the colours prepared from safflower :—

असमानी *asmani*, light blue.

कागी *kāgi*, navy blue.

काला *kāla*, black,

काहि सबुजा *kāhi sabuja*, dark green.

केसरिया *kesariya*, saffron-yellow.

गुलाब *gulāb* or गुलाबी *gulābi*, pink.

चंपई *champai*, orange.

नारङ्गो *nāranji*, orange yellow.

पेठानी *paithani*. Made by dipping into an indigo-vat also.

फालसाही *phālsāhi*, plum-coloured.

बदामी *badāmi* or बेदामी *bedāmi*, almond-coloured.

बैंगनी *baingni*, purple.

माखी *māsi*, a very dark green.

लाल *lāl*, red.

खीला *khīla*, dark blue.

सबुजा *sabuja*, green.

सूरमई *surmaī*, antimony-black.

सुरख *surukh*, red.

सोनहुला *sonāhula*, golden yellow.

Of course all the above are not made from safflower alone, but it forms the basis of all. In most of the darker colours it is used in conjunction with indigo. The following riddle shows the comprehensive range of colours embraced by safflower. At a marriage procession garments of every bright colour are worn, and the riddle is—

बाप रहल पेटे, पुत गेल बरियात ।

*Bap rahal pete, put gel bariyat.*

—While the father was still in the womb (*i.e.*, pod), the son went to a wedding party. The father is the seed of the safflower in pod; the son is the safflower dye.

In the north-west जरुआ तेल *jarua tel* is an oil extracted by means of heat from the safflower-seeds. It is called जरठ् आतेल *jarathua tel*, and in Shahabad डरुआ तेल *darkhua tel*. It is used for applying to sores, and also for burning.



**1044.** (3) बकम *bakam* (*cassalpinia sappan*).—This is a red dye, used principally where आल *al* is not obtainable.

### CHAPTER XIX.—OILSEEDS.

**1045.** Oilseeds in general are चिकना *chikna*, तेलहन तोखो *telhan tisi*, or simply तेलहन *telhan*. Amongst the varieties may be noted—

- (1) *Mustard* (*brassica campestris* or *sinapis dichotoma*).—This is सरिसौ *sarison* or सरिसो *sariso* north of the Ganges and in the south-west; elsewhere it is सरसौ *sarson*. In South Bhagalpur it is गोदो *goto*, and in North-East Tirhut also गोद *got*. Oil from this seed is called करुआ तेल *karua tel* or करु तेल *karu tel*.
- (2) *Mustard* (*brassica juncea* or *sinapis ramosa*).—This is लाही *lahi* or राई *rāi* to the west. In South Munger it is रचौ *ranchi*, and in East Tirhut रँचौ *rainchi*. Elsewhere it is तोरो *tori*, and so also in Champaran.
- (3) *Sesamum* (*sesamum orientale* or *Indicum*).—This is तिल *til*. In South-West Shahabad तिल्लौ *tilli* is a variety with a white grain, which is sown with the autumn crop.
- (4) *Linseed* (*linum usitatissimum*).—This is तौखी *tisi*. To the east it is also called चिकना *chikna*.
- (5) *Safflower* (*carthamus tinctoria*).—See last chapter.
- (6) *Castor-oil plant* (*ricinus communis*).—This is रेंड़ *renr* or लेंड़ *lenr*, also अण्डड़ *anrar* in the north-west, Tirhut, and South Bhagalpur, and अण्डा *anda* in Tirhut and South Bhagalpur. The seed is लेंड़ौ *lenri* or रेंड़ौ *renri* generally, also अण्ड़री *anrri* in the north-west, Tirhut, and South Bhagalpur, and अण्ड़ौ *andi* in Tirhut and South Bhagalpur. A plantation of this is रेंड़वारी *renr-wari* or लेंड़वारी *lenrwari*.
- (7) *Bassia latifolia*.—The tree is called महु *mahu* or महुआ *mahua*. Its clusters of buds are छत्ता *chhatta* or कोंच *konch*. The flower which falls to the ground and is used for distilling spirits is महु *mahu* or महुआ. The oilnuts which are borne by the tree are कोइन *koin* north of the Ganges, or कोइनौ *koini* in South-East Tirhut. In South-West Shahabad they are कोइन्दा *koinda*. In South Munger the *mahua*-pickers sing a song while employed called टोह *toka*.



- (8) *Celastrus paniculatus*.—This is मलकङ्गनी *malhangni* or डिठौरी *dithauri* in South-West Shahabad, मलकौनी *malkauni* in Patna and Gaya, मनकौनी *mankauni* in South-East Tirhut, कौनी *kauni* in South Munger.
- (9) *Croton (croton tiglium)*.—This is जमाल गोटा *jamāl gota* in Patna, Gaya, and the west.
- (10) Two other oils may be mentioned here. One is मिमियाह के तेल *mimiyai ke tel*, which is supposed to be extracted from the heads of coolie emigrants to the colonies, by hanging them head downwards over a slow fire, see §1458. The other is अकोल के तेल *akol ke tel*, made from the nut of the अकोल *akol (aleuritis triloba)* tree, which if rubbed on a person's body makes him invisible. This is like saying that if you catch a guinea pig by the tail his eyes will drop out; for the nut is so hard that it is impossible to extract oil from it.

## CHAPTER XX.—FIBRES.

**1046.** *Hemp*, as a drug (*cannabis sativa*).—See Chapter XVI.

**1047.** *Hemp*, as a fibre plant.—There are two varieties of this :—

- (1) सन *san (crotolaria juncea)* or (North-East Tirhut) कसमिरा *kasmira* or सोन *son*.
- (2) पटुआ *patua*, कुतुरम *kuturum*, or (in South Bhagalpur) कुदरम *kudrum (hibiscus cannabensis, Roxb.)* This is like *san*, except that its flower is like the safflower, and that it is used only for making the coarse fibre (चन्ना *channa*). See below.

**1048.** The stalk is सनई *sanaï* north of the Ganges generally except in North-East Tirhut, where it is सनै *sanai*. In Shahabad it is सनैठा *sanaitha*, in South Munger सनाठी *sanāthi*, and in South Bhagalpur सनसनाठी *sansanāthi*. When the bark has been removed, it is सनहठी *santhi*, or in South Munger सनाठी *sanāthi*, and in South Bhagalpur सनसनाठी *sansanāthi*. A bundle of fibres is लरछा *larchha*, or in East Tirhut धोआ *dhōa* or धूआ *thūa*. Short stalks that remain in the fibre are called in North-East Tirhut गूदरी *gudri*, खूदर *khudar* to the west and in West Tirhut, कुदारी *kudāri* in North-East Tirhut,

and गुदर *gudar* in East Tirhut. In North-East Tirhut the coarsest fibres are called चन्ना *channa*, the next finest पटुआ *patua*, and the finest कश्मिरा *kasmira*. There is no special name for the seed.

## CHAPTER XXI.—BETEL.

**1049.** Betel (*piper betel*) is called पान *pān*, and the man who grows it बरई *barai*. Amongst its varieties the best is कपूरी *kapūri*, which has a long leaf, mild, but slightly bitter. The next best is साँची *sānchi*. The common varieties are ककीर *kakir* (North-East Tirhut) or ककीर *kaker* (South-East Tirhut), which has a large leaf and mild flavour; the बेलहरी *belahri* (south-west) or बेलहरी साँची *belahri sānchi* (North-East Tirhut), and the मगही *maghi*, which have a round leaf and a sweet taste; and the बंगला *bangla* or (South-West Tirhut) बंगरी *bangra*, which is small and slightly bitter. To the west there is also a kind called कररुआ *karārūa*, which is small and sweet.

**1050.** The mound on which the plant is grown is भिण्डा *bhinda*, बरैठा *baraiṭha*, or पाढ़ *pārḥ* north of the Ganges. South of the Ganges it is भौठ *bhith*. A betel-garden is बरेब *bareo* or बरवे *barwe*. The rows in the plantation are सपुरा *sapura* in Sāran and South Tirhut, and साँपुर *sāmpur* in North-East Tirhut. In South-West Shahabad they are पास *pās*, and in the rest of that district पाँती *pānti*. The intervening spaces are आँतर *āntar* or अंतरा *antra*. They are also पाहे *pāhe* in South-East Tirhut, दौंगर *daungar* in Patna and Gaya, and दौंग *daug* in the south-east. The main props down these lines are कोरो *koro* in Tirhut and कोरई *koraī* in Shahabad. In the south-east and in Sāran they are इकरी *ikri*.

**1051.** The spaces between these props are in North-East Tirhut कोरबास *korwas*. The supports of the plants are सरई *sarai* north of the Ganges or in South-East Tirhut खरही *kharhi*, of which there are generally six between each main prop. In Shahabad they are called ईकर *inkar*, and in the south-east सरकण्डा *sarkanda*. In Shahabad टेंपौ *dhempi* are the lumps of clay in which the plants are sown. The supports of the roof are also कोरो *koro*, except in Patna and Gaya, where they are खम्भा *khambha*, and in South Munger, where they are खम्ही *khāmhi*. The walls are टट्टी *tatti*, or in East Tirhut टाट *tat*, and in East Munger टाटी *tati*. The roof is माड़ो *māro* or माँड़ो *manro*. In South-East Tirhut it is optionally माड़ब *mārab*. In South-West Tirhut

it is ठटरा *thatra*, and in Shahabad and East Tirhut optionally ढ्ढानी *chhāni*. In South Munger it is मड़वा *marwa* or ठटरौ *thathri*.

**1052.** The brushwood on the top is खरई *kharaī* or (in South West Shahabad) खरचा *kharcha*, and in South Munger कचुआ *kachua*. The young seedlings for planting are कलम *kalam* in Patna, Gaya, and Shahabad, and बेल *bel* elsewhere. They are watered from an earthen vessel called लोटौ *loti* or (in Sāran) लोट *lot*. In North-East Tirhut मटोर *mator* is a basket in which the gardener carries earth to the plant, and which he also uses for keeping the leaves. In East Tirhut भूर *bhūr*, and in South Tirhut भूरा *bhūra*, are the shoots which come out of the plant near the root in Jeth (May-June), and कन *kan* are those which come out in Bhādon (August-September).

**1053.** A packet of twenty leaves is called a कोरी *kori* south of the Ganges. North of the Ganges one of fifty leaves is called चौठैया *chauthaiya*, and one of a hundred leaves आधा ढोली *adha dholi*. A ढोली *dholi* has 200 leaves.

**1054.** North of the Ganges and in Shahabad—

7 ढोली <i>dholi</i>	=	1 कनवाँ <i>kanwān</i> .
14 ditto	=	1 अधवा <i>adhwa</i> .
28 ditto	=	1 पौआ <i>paua</i> or पावा <i>pāwa</i> .
4 पौआ <i>paua</i>	=	1 लेखो <i>leso</i> .

**1055.** Elsewhere south of the Ganges 108 ढोली *dholi* make 1 लेखो *leso*. A leaf of betel rolled up in a cone for chewing is बीड़ा *bira*, बिरवा *birwa*, or बिरिया *biriya* or खिल्ली *khelli*. It is also गिलौरी *gilauri*. सिंघारा *singhara* are the triangular-shaped packets. Betel is kept for consumption in a wickerwork basket, called बलहरा *belahra* or (in East Tirhut) बिरहरा *birahra*. In North-East Tirhut ढाकौ *dhaki* is a large basket used by the betel-grower for the same purpose.

**1056.** The betel-nut, which is the fruit of the *areca catechu*, is called सपारी *supāri* or सोपारी *sopāri*. Other names are कसेली *kasali* north of the Ganges, and मुखसुध *mukhsudh*, मुखसुधि or मुखसुधौ *mukhsudhi*, in East Tirhut. The nippers for cutting the nut are सरौता *sarauta*. A well-known proverb is मुखसुधि न० परकार, तनिका अरियातक बड़ चमत्कार *mukhsudhi nā parkār, tanika ariyātak bar chamatkār*,—he can't afford to give his guest even a bit of betel-nut, and yet he escorts him out of the house with as great pomp as if he had been actually entertaining him.

## CHAPTER XXII.—GARDEN CROPS.

**1057.** These may be divided into—(1) edible roots, (2) gourds, (3) miscellaneous.

## EDIBLE ROOTS.

(1) **Potatoes** (*solanum tuberosum* or *esculentum*).—आलू *ālu*, and in East Tirhut also आरू *āru*. Also north of the Ganges अलुआ *alua* and अलुई *aluē*. North of the Ganges ललका *lalka* or दक्षिनी *dackhini* is a red kind, and मलदहिया *maldahiya* or नपाली *napāli* a white one. A red variety of the last name but one is called मलदहिया कनकपुरिया *maldahiya kanakpuriya*. Seed potatoes brought from the hills are बीया के आलु *biya ke alu*, and each eye is आंखि *ānkhī* or आंख *ankh*. The produce of these kept for next year is called पहिला माँटी के बीया *pahila mānti ke biya*, and the produce again of this kept for seed for the third year is दोसरा माँटी के बीया *dosra manti ke biya*.

**1058.** (2) **Yams** (*dioscorea sativa*).—These are लतार *latār* generally north of the Ganges, and also रतार *ratar* to the west. To the north-west yet another name is अतार *atār*, and to the south-west कठार *kathār*. In Patna and Gaya it is रतालू *ratālu*. In Tirhut it is also called फर *phar* and to the east also खम्हरा *khamharua*.

**1059.** (3) **Sweet potato** (*batatas edulis*).—This is सकरकन्द *sakarkand* generally. North of the Ganges it is also called लमका अलुआ *lamka alua*, and in South-East Tirhut अरहुआ *alhua*. In East Bihār it is अलुआ *alua*. North of the Ganges there are two varieties:—(a) A red one, called देसी *desi*, and also in South Tirhut ललका *lalka*; (b) a white one, called बिलाएती *bilāēti*, and also करमिया *karmiya*, and in South Tirhut also उजरका *ujarka*. A large white variety, weighing from one to twenty *sers*, is called in North-East Tirhut तेंकुना *tekuna*.

**1060.** (4) A kind of yam (*dioscorea fasciculata*).—सथनी *suthni*.

**1061.** (5) **Arum colocasia**.—This is अरुई *arui* generally. Also अरबी *arabbi* in North-East Tirhut, पेकचा *pekcha* in South-East Tirhut, पेकची *pekchi* in Shahabad, पेपची *pepchi* in Gaya and Shahabad, and in South Bhagalpur

असतो *alti*. Another variety (*colocasia antiquorum*) is कच्चा *kachchu*. A larger variety is अरुआ *aru* or कन्दा *kanda*.

- 1062.** (6) राम केशौर *ram kesaur* (North Tirhut), or मिसरी कन *misiri kan* (East Tirhut), a large edible root sometimes weighing eight or nine *seers*. Considered a very cooling food.
- 1063.** (7) आदीचक *ādīchak* the Jerusalem artichoke (*helianthus tuberosus*).

GOURDS.

- 1064.** (1) *The water-melon* (*cucurbit citrullus* or *citrullus vulgaris*).—These are तरबूज *tarbūj* or तरबूजा *tarbūja* or in North-East Tirhut तारभूज *tārbhūj*. In Champāran they are also called पनीहौआ *panihaua*, and in South-West Shahabad हिनूआना *hinuana*.
- 1065.** (2) *The melon* (*cucumis utilatissimus* or *cucumis melo*).—खरबूजा *kharbūja*. Also लालमी *lālmi* in West Tirhut and Patna and the west, and फूट *phūt* (which is properly the *cucumis momordica*) to the south-east.
- 1066.** (3) *Cucumis momordica*.—This is फूट *phūt* when it is ripe after bursting spontaneously. The young fruit used for cooking is डाम *dam* and (South-West Shahabad) डभको *dabhko*.
- 1067.** (4) *The bitter-gourd* (*momordica charantia*).—करैल *karaila*, also करैली *karaili* in Shahabad and South Bhagalpur and करैल *karail* in North-East Tirhut.
- 1068.** (5) *The bottle-gourd* (*lagenaria vulgaris* or *cucurbita lagenaria*).—This is कडुआ *kadua* generally, or कद्दू *kaddu* in South Bhagalpur. Another name in Gaya, South Munger, and the west generally is लौका *lauka*, with a variant लौआ *laua* in Patna. In East Tirhut it is also called सजिवन *sajivan*.
- 1069.** (6) *Lagenaria acutangulus* or *cucumis acutangulus*.—This is तरोइ *taroi* generally. Other varieties are सतपूतिआ *satputiya*, झिङ्गा *jhinga*, झिङ्गुनी *jhinguni*, or झिङ्ग ली *jhinguli*, and नेनुआ *nenuan*, घिउरा *ghiura*, or घेवड़ा *ghewra*.
- 1070.** (7) *Cucumber* (*cucumis sativus*).—खीरा *khīra*. A variety is बालम खीरा *bālam khīra* in Shahabad. A large

variety of cucumber is called ककड़ी *kakari* or कंकरी *kānkri* (*cucumis utilatissimus*). Natives much appreciate this vegetable, as in the proverb निकौरिया गेलाह हाट, कंकरी देखि हिया फाट *nikauriya gelāh hāt, kānkari dekhi hiya phāt*,—the man without money went to market, and his heart burst when he saw the cucumber. The great size of the plant is well illustrated by the proverb एक हाथक कंकरी, नौ हाथक बीया *ek hāthak kunkri, nau hathak biya*,—a cucumber only one cubit long has an offspring nine cubits long. (Cf. the parable of the grain of mustard-seed.)

1071. (8) *The sweet pumpkin* (*cucurbita pepo*).—This is कौहड़ा *konhra*; also in North Tirhut कोमहड़ा *komhra*, and in East Tirhut कदीमा *kadīma*. Another variety, much used for making sweetmeats, is भतुआ *bhatua* to the west; also भआ *bhūa* or भूरा *bhūra* in Gaya, सिसकौहड़ा *siskōñhra* in Champaran, सिजकौहड़ा *sijkōñhra* in Tirhut, सुरजकौहड़ा *surujkonhra* in South-East Tirhut, and कुम्हार *kumhar* to the east.

1072. (9) चिचिरा *chichira* or चिचुरा *chichura* (north of the Ganges), the snake-gourd (*trichosanthes anguina*).—In East Tirhut it is कैता *kaita*, and in Saran कैत *kait*.

MISCELLANEOUS VEGETABLES (IN ALPHABETICAL ORDER).

1073. The writer regrets that he has not been able to identify the botanical names of more than a few of the under-mentioned plants. In some cases the identification given is doubtful. He has to thank Dr. Shaw, Civil Surgeon of Darbhanga, for much assistance rendered in correcting the botanical portion of this division.

अजमोदा *ajmoda* or (Tirhut) बनज वाइन *banjewāin*, parsley (*petroselinum sativum* or ? *opium involucreatum*).—Cf. पितरख की *pitarseli*.

अजवाइन *ajwāin*,—see जवाइन *jawāin*.

अदरख *adrakh* or अदरक *adrak*, ginger (*zingiber officinale*), also आदी *adi* generally, आद *ād* in South-East Tirhut.

असफगोल *asaphgol*,—see सफगोल *saphgol*.

आद *ad*, आदी *ādi*,—see अदरख *adrakh*.



इमिरती *imirti*, or in Gaya रमचरना *ramcharna*, an acid curry-vegetable, the fruit of *spondia mangifera* (?).

कथ *kath*,—see खैर *khair*.

कमल पतर *kamal patr*,—see पिवाज *piyāj*.

करम कल्ला *karamkalla* or बन्दा कोबी *bundha kobi*, cabbage (*brassica oleracea*).

कलमौ साग *kalmi sāg*, the tops of *convolvulus repens*, much used as a spinach.

कवाक *kawāchh*,—see कवांक *kewāchh*.

कासनी *kāsni*, endive (*cichorium endivia*).

काहु *kahu* (Patna and Gaya), a kind of lettuce (*lactuca sativa*).

कुनरी *kunri*, a creeping-plant, of which the fruit is used for curries.

कैवांक *kewāchh* or कवाक *kawachh*, a plant which produces a pod like a bean (*dolichos pruriens*). In Gaya it is मूय सेम *bhup sem*.

कैता *kaita*,—see चिचिरा *chichira*.

कोचला के साग *kochla ke sāg*, a kind of spinach.

कोबी *kobi*, the cabbage (*brassica oleracea*).

खुरफा *khurpha* or गोलावा *golāwa* (Saran, Patna, and Gaya), purslane (*portulaca sativa*).

खुसबरी *khusbari*,—see मकोय *makoe*.

खेखसा *khekhsa*,—see चठैल *chathail*.

खैर *khair* or कथ *kath*, catechu (*acacia catechu*).

गद्दीना *gadīna*, a kind of pot herb with a taste of garlic.

गजरा or गजड़ा *gajra* or (in South-West Shahabad) गाजड़ *gajar*, the carrot (*daucus carota*).

गाजड़ *gājar*,—see गजरा *gajra*.

गुलफा *gulpha*, a kind of spinach.

गेनुहरी *genhri* or (in East Tirhut) गेनुहारौ *genhāri*, a pot-herb (? *amaranthus frumentaceus*).

गेलहन्टा *gelhanta*, गोलभन्टा *golbhanta*,—see बैंगन *baingan*.

गोलावा *golāwa*,—see खुरफा *khurpha*.

गोल मिरिच *gol mirich* or गुलमिरिच *gulmirich*,—see मिरिच *mirich*.

घेंच *ghench* (North-East Tirhut), an aquatic tuber whose white stalk is eaten by the poor (? *aponogeton monostachyon*).



चटैल *chathail* or चटैल *chatail*, a much-appreciated curry-vegetable, a creeping-plant. In Gaya it is called खेखसा *khekhṣa*.

चनसुर *chansur*, a kind of cress (*lepidum sativum*).

चितरसेली *chitarseli*,—see पितरसेली *pītarseli*.

चंगवा *chengwa*,—see बैंगन *baingan*.

जवाइन *jawāin* (west, Patna, and South Bhagalpur), अजवाइन *ajwāin* (Gaya and South Munger), जवाइन *jewāin* (north of the Ganges), a plant something like aniseed (*ligusticum ojowain* and *ptychotis ajowan*), खोरासानो जवाइन *khora-sāni jawāin* is *hyoscyamus niger*. This plant is not the true aniseed (*anisi*).

जीरा *jira* or (South-East Tirhut) जीर *jir*, cummin (*cuminum cyminum*).

जेवाइन *jewāin*,—see जवाइन *jawāin*.

टढ़िया *tharhiya*,—see मरिसा *mārsa*.

डिडिया मिरचाइ *diriya mirchai*, डेंरिया मिरचाइ *dheñriya mirchāi*,—see मिरिच *mirich*.

तरकारी *tarkāri*,—see तीयन *tīyan*.

तरकोका *tarkonka* (Patna), the bud of the red lotus, used for medicine.

तीयन *tīyan*, तरकारी *tarkāri*, or पतौरा *pataura*, the general term for vegetables.

धनियाँ *dhaniyān*, coriander (*coriandrum sativum*).

नेवार *newār*,—see मूली *mūli*.

पतौरा *pataura*,—see तीयन *tīyan*.

परवर *parwar*, पलवल *palwal*, परोर *paror*, परोरा *parora*, or (in South Bhagalpur) परोल *parol* (*trichosanthes dioica*), (Roxb).

पल्लाँकी *palānkī*,—see पालक *pālak*.

पालक *pālak*, पालकी *pālaki* or (East Tirhut and Champāran) पल्लाँकी *palānkī*, spinach (*spinacea oleracea*).

पितरसेली *pitarse'i* or (Tirhut) चितरसेली *chitarseli*, par-ley (*pteroselinum sativum* or ? *apium involueratum*).—Cf. अजमोदा *ajmoda*.

पियाज *piyāj* or (South Bhagalpur) पेयाज *peyāj*, and north-west कमल पतर *kamal patr*, the onion (*allium cepa*).

पूदेना *pudena*,—see पोदीना *podīna*.

पोदीना *podīna*, पोदेना *podena*, पूदेना *pudena*, also (Tirhut) फुदेना *phudena*, mint (*mentha sativa* or *viridis*).

फुदेना *phudena*,—see पोदीना *podīna*.

फुलकीबी *phulkobi*, the cauliflower (*brassica oleracea*).

बकला *bakla*, बकुली *bakuli*, बंगला *bangla*,—see बोकला *bokla*.

बनजेवाइन *banjewāin*,—see अजमोदा *aimoda*.

बनभुटका *banbhutka*,—see मकोय *makoe*.

बिरवाइ *birwāi* (Gaya), vegetable seedlings.

बिलाएती पट् आ *bilāēti patua*, roselle (*hibiscus sabdariffa*).

बिलाएती बैंगन *bilāēti baingan*, the tomato (*solanum lycopersicum*).

बैंगन *baingan*, भण्टा *bhanta* (usually confined to the round variety) or गोलभण्टा *golbhanta*, and in South Munger also गोलहण्टा *golhanta* and चेंगवा बैंगन *chengwa baingan*. In East Tirhut it is optionally भांटा *bhānta*; the egg-plant (*solanum melongena*). Compare the proverb काहू के भण्टा बैरो काहू के भण्टा पन्थ *kahu ke bhanta bairi, kahu ke bhanta panth*,—to some the egg-plant is an enemy, to others it is prescribed as a regimen; i.e., what is one man's meat is another's poison.

बोकला *bokla* or बंगला *bangla* (north-west), बकला *bakla* (Champan), बकुली *bakuli* (South-West Tirhut), बोकला बीन *bokla bīn* (South-East Tirhut) (?), a kind of bean (? *faba major*).

भटकूआँ *bhatkūān*, भटकोँआ *bhatkoñā*,—see मकोय *makoe*.

भण्टा *bhanta*,—see बैंगन *baingan*.

भिखी *bhindi* or राम तरोइ *ram taroī*, also to the east राम परोर *ram paror*, a long kind of fruit used for cooking (*hibiscus esculentus* or *abelmoschus esculentus*).

भुटका *bhutka*,—see मकोय *makoe*.

भुप सेम *bhūp sem*,—see केवाँछ *kewāñchh*.

मकोय *makoe* (west and Tirhut), खुसबरो *khusbari* (gooseberry or (purple variety) भटकोँआ *bhatkoñā* or भटकूआँ *bhatkuan* the cape gooseberry, or *tiparee* (*physalis peruviana*). The red variety is also भूटका *bhutka* or बनभूटका *ban bhutka* in South-East Tirhut,

मरिचा *maricha*,—see मिरिच *mirich*.

मारसा *mārśa* or ठड़िया *tharhiya* (west), *amaranthus mangostanus*.

मिरचा *mircha*, मिरचाइ *mirchāi*,—see मिरिच *mirich*.

मिरिच *mirich* or (West Tirhut, Shahabad, and Gaya) मरिचा *maricha* and मिरचाइ *mirchāi*, (Patna) मिरचा *mircha*, (South Munger) डिड़िया मिरचाइ *diriya mirchāi*, (Gaya) ठेरिया मिरचाइ *dheñriya mirchāi*, long pepper, &c. (*capsicum fastigiatum*, &c.) गोख मिरिच *gol mirich* or गूखमिरिच *gul mirich* is black pepper (*piper nigrum*). Bird's eye pepper (*capsicum baccatum*) is लोंगिया मरिचा *longiya maricha* or जैया मिरचा *jaiya mircha*.

मुनगा *munga*,—see सैयन *saiyan*.

मूरई *muraī* मूराइ *murāi*, मूल्ली *mulli*, मूर *mūr*, मूरो *mūro*,—see मूली *mūli*.

मूली *mūli*, मल्ली *mulli*, or मूरई *muraī* or (East Tirhut optionally) मूर *mūr*, (South Munger) मूराइ *murāi*, (South Bhagalpur) मूरो *mūro*, the radish (*raphanus sativus*). In Shahabad there are two kinds—(1) नेवार, *newār*, which is large, and (2) लुतिया *lutiya* or देसिला *desila*, which is small.

मेथी *methi* or मेंथी *menthi*, fenugreek (*trigonella fœnum Græcum*).

रमचरना *ramcharna*,—see इमरिती *imriti*.

रसून *rasūn*, रसून *rasun*,—see लहसून *lahsun*.

रहरिया सेम *rahariya sem* or राम रहर *rām rahar*, a kind of bean not a climbing-plant, but a shrub.

राम तरोइ *rām taroī*, राम परोर *rām paror*,—see भिखि *bhindi*.

लहसून *lahsun*, or to the east रसून *rasūn* or रसून *rasun*, garlic (*allium sativum*). A clove of garlic is पोटी *poti* or पोठ *pot*.

लुतिया *lutiya*,—see मुली *mūli*.

लोंगिया मिरिच *longiya mirich*,—see मिरिच *mirich*.

सफगोल *saphgol*, or in South-West Shahabad असफगोल *asaphgol* (*phantago sabghola*).

सलगम *salgam* and also (south of the Ganges) सलजम *saljam*, the turnip (*brassica rapa*).

सहजन *sahjan*, &c.,—see सैयन *saiyan*.

सिंघाड़ा *singhāra*, the water-caltrop (*trapa bispinosa* or *natans*).

सीम *sīm*,—see सेम *sem*.

सेम *sem* (west), सीम *sīm* (east), a bean (*phaseolus magnus*). A variety is सेमा *sema*.

सैयन *saiyan*, or (Tirhut) सोहिजन *sohijan* or सोहजन *sohjan* or सहजन *sahjan*, or (Shahabad) संहिजन *sañhijan* or (Patna) सहजना *sahjana*, the horse-radish tree (*hyperanthera moringa*). Its fruit is called मून्गा *munga*, and is used as a vegetable, and its root (which tastes like horse-radish) is used as a condiment.

सौंफ *saumph*, ? a kind of aniseed (*peucedanum graveolens* or *anethum sowa*).

हरदी *hardi*, or in Shahabad optionally हलदी *haldi*, turmeric (*curcuma longa*).

हलदी *haldi*,—see हरदी *hardi*.

## SUBDIVISION II.

### INSECTS AND CAUSES OF INJURY TO CROPS.

#### CHAPTER I.—DESTRUCTIVE INSECTS AND DISEASES.

**1074.** Among these may be noted the following, which are arranged in alphabetical order :—

अंगरा *angra* (north-west), झरका *jharka* (Saran and Tirhut), blight in cereals caused by the sharp west wind; also (Champaran) a blight in opium. See मुरका *murka*.

अरीया *araiya*,—see पोयारी *poāri*.

उकटा *uktha* (south), a sort of mildew which dries up the grain in wheat.

उकटा *uktha*, उखरा *ukhra*, उकसा *uksa*,—see उखटा *ukhtha*.

उखटा *ukhtha* or उकटा *uktha* (north generally), उखरा *ukhra* (Tirhut), उकसा *uksa* (north-west), withering of crops from excessive drought.

औरङ्ग *aurang* (Champaran),—see गपतू *gapthu*; also (north-west)

leaf of millets, causing them to wither up.

कचोहा *kachoha* (South Bhagalpur), a disease in tobacco.

कजरा *kajra*,—see कजरौ *kajri*.

कजरौ *kajri* (generally); कजरा *kajra* (West Tirhut, Patna, and Gaya), कजला *kajla* (North-West Tirhut), मजरौ *majri* (East Tirhut), a green grub which eats the young plants of rice, wheat, and barley when they are about six inches high.

कजला *kajla*,—see कजरौ *kajri*.

कटुइ *katui*, an aquatic beetle which infests rice.

कटैया *kataiya* (South-West Shahabad), कटौई *katui*, कटौइया *katoi-yu* (elsewhere south of the Ganges), a blight which attacks rice and turns the ears an orange colour and destroys them.

कटौइया *katoiya*, कटौई *katoi*,—see कटैया *kataiya*.

कतरी *katri* (South-West Shahabad), a disease of the rice-plant.

कनाठा *kanātha*, कन्ही *kanhi*,—see छीरी *chhīri*.

कपटा *kapta* (Champaran), an insect which attacks young rice.

कमुआ *kamua*,—see कम्मा *kamma*.

कम्मा *kamma* or कमुआ *kamua* (Patna) a smooth kind of caterpillar.

किरौना *kiranna*,—see गाँधी *gāndhi*.

कीरो *kīri* or (South Bhagalpur) कौरो *kīro*, a maggot.

कूकुरही *kukurhi* (Sāran and Tirhut), an insect which attacks cotton.

कूकुरही *kukuri* (north-west), an insect which injures the cold-weather crops.

कुसवटना *kuswatna* (north-west), कुसियाना *kusiyāna* (Tirhut), a blight in transplanted rice.

कुसियाना *kusiyāna*—see कुसवटना *kuswatna*.

कौंउआं *keñuan*,—see लरका *larka*.

कोइया *koīya*, a tiny black insect which does great damage in granaries.

कोइली *koīli*, कोट्टिया *korhiya*, कैलिया *kailiya*, blights of various kinds in rice.

कोट्टिया *korhiya*, कैलिया *kailiya*,—see कोइली *koīli*.

खंखड़ी *khankhri*, a blight in cereals on account of which no grain is produced in the ear.

खपड़ोइया *khaproöya* (Champāran), गड़रा *garra* (Gaya, Sāran, and Tirhut), a small white insect which attacks rice.

खरुका *kharuḱa*,—see जाला *jala*.

खैरा *khaira* (west), खैरो *khairi* (North-East Tirhut) a blight which attacks rice and turns the ears an orange colour and destroys them.

गड़रा *garra*,—see खपड़ोइया *khaproöya*.

गड़ार *garār* (north), a grub which attacks the roots of sugar-cane.

गदहू *gadhi* (north) or (Sāran and East Tirhut) गदहिया *gadahiya*, an insect very destructive to growing pulses.

गन्धकी *gandhki* (Patna and (Sāran), a small green fly, which attacks rice.

गन्धी *gandhi*,—see गंधी *gandhi*.

गपतू *gaptu* or गपतुआ *gaptua* (Patna and north), गभतू *gabhtu*, ठोंठियारी *thonthiyāri* (Shahabad), गपसू *gapsu* (Sāran), and औरङ्ग *aurang* (Champāran), a disease affecting millets, sugar-cane, and Indian corn, in which the tops wither.

गभतू *gabhtu*,—see गपतू *gaptu*.

गादूर *gādur* (South-West Shahabad), an insect which attacks pease and gram.

गंधी *gāndhi* or गन्धी *gandhi*, also to the west गंधवा *gandhwa*. Other names are माँछी *manchhi* (north generally), किरौना *kirauna* (South-West Shahabad), and भेमरा *bhemra* (South Munger), the flying-bug,—an evil-smelling insect, which attacks principally the millets before the flowers are formed.

गेरुआ *gerua* (west), the grub which attacks the roots of sugar-cane.

गेरुई *geruī* (north and south-west), a disease of the cereal crops, in which the plant dries up and assumes a reddish colour while the ear is black. It is caused by excess of winter rains and east wind.

गोबरौरा *gobraura* (West Tirhut and west), blight in betel.

गोभी *gobhi*, a disease produced by prevalence of severe winds, and consisting in the plant giving out little shoots, which weaken it.

गौंछी *gaunchhi* (West Tirhut, Patna, and Gaya), an aquatic beetle which destroys rice by floating from one plant to another in a boat made of a leaf.

घँघरी *ghanghri* (Shahabad),—see घोंघड़ी *gh. nghri*.

घून *ghūn*, a weevil destructive to wood and grain.

घोंघरी *ghonghri* or (Shahabad) घँघरी *ghanghri*, a worm in the ear of millets and gram.

चतरा *chatra*,—see मूआर *muār*.

चपटवा *chapatwa* (South-West Shahabad), a small green fly which attacks rice.

छपटा *chhapta* (north-west), पचकड़ा *pachkatta* or (Tirhut) पतकट्टा *patkatta*, a green caterpillar which eats up the rice-plant.

छीरा *chhira*,—see छौरौ *chhīri*.

छौरी *chhīri* (south and west), छेंड़ौ *chhenri* (north-west and Tirhut), also छीरा *chhira* in Champāran. Other names are कन्ही *kanhi* (South Munger) and कनाठा *kanātha* (South Bhagalpur), the palmer (?) worm, which attacks pulses, cotton, and tobacco.

छेंड़ौ *chhenri*,—see छौरौ *chhīri*.

जाला *jāla* (Tirhut, Patna, and east), पक्खन *pakḥhan* (West Tirhut and Gaya), खरुका *kharuka* (South-West Shahabad), मूरका *murka* (west and West Tirhut), a blight in opium.

भरका *jharka*,—see अंगरा *angra*.

भिल्लौ *ghilli* (north-west), फुलभङ्गा *phulbhanga* (Tirhut), an insect which eats the stalks of pulses and makes the leaves crumple up.

टाड़ा *tāra* or टाँड़ा *tānra* (west), a small green insect which ravages wheat and eats the roots of sugar-cane.

टाड़ा *tāra* (north-west), टाँड़ी *tānri* (North-West Tirhut), a grub which eats the young plants of wheat and barley when they are about six inches high.

टीड़ी *tīri* or (South-West Shahabad) टिररी *tirri*, and फरिङ्गा *pharingu* (Tirhut and east), the locust.



डुनकी *tunki* (north), a disease which attacks rice.

ठोंठियारी *thonthiyari*,—see गपतू *gaptu*.

तितिली *titili*, a butterfly.

तैलचट *telchat* (Patna and east), पटोइ *patoī* (West Tirhut, Gaya, and South Munger), a disease of the castor-oil plant.

दखिन्हा *dakhināha*, (north and south-west), also दखिनाहा *dakhināha* (Gaya and south-west); also नौमा *nāma* (North Tirhut), सिरोरा *sirora* (Patna), and पीरो *piro* (South Bhagalpur), a disease of rice, millets, and sugar-cane caused by a noxious wind from the south. A white spot appears on the leaf of millets, and they wither. In sugar-cane the tops wither.

दहिया *dahiya* (north), a disease in चीना *chīna* (*Panicum frumentosum*).

दिअँका *dianka*, दिउँका *diunka*, दियॉड़ा *diyānra*, दियार, *diyār* दिवार *diwār*,—see दीयॉ *diyān*.

दीयॉ *diyān* or दियॉड़ा *diyānra* (Patna, Gaya, and south-east) दिउँका *diunka* (South-West Shahabad), दिअँका *dianka* or दिअका *diaka* (west generally), दियार *diyār* (Champāran and Tirhut), and दिवार *diwār* East Tirhut), the white ant.

नौमा *nāma*—see दखिन्हा *dakhināha*.

नेहा *nerha*,—see लेंहा *lenhra*

पक्खन *pakkhan*,—see जाखा *jāta*.

पक्खी *pakkhi* or पखिया *pakhiya*, a small insect which attacks the *singhāra* plant or water-caltrop (*trapa natans* or *bispinosa*).

पचकट्टा *pachkatta*, पतकट्टा *patkatta*,—see छपटा *chhapta*.

पटाढ़ी *patārhi*,—see पेटाढ़ी *petārhi*.

पटोइ *patoī*,—see तैलचट *telchat*.

पिटोइ *pitoi* (Patna and South Munger), a small green insect, which ravages wheat and eats the roots of sugar-cane.  
—टॉडा *tanra*, q.v.

पिळू *pillu* or पिळूआ *pilua*, a small white maggot, which attacks cotton, safflower, and grain, whether growing or stored.

पिहिका *pihika*,—see सुखड़ा *sukhra*.

पीरो *pīro*,—see दखिनहा *dakhinha*.

पट.ढ़ी *petārhi* or पट.ढ़ो *patārhi* (Tirhut), an insect which attacks stored rice only.

पटारही *patārhi* (Shahabad), a red-coloured insect which attacks cotton, gram, and the castor-oil plant.

पेया *paiya*, a worm in the ear of grain.

पोआरी *poāri* (east) or आरैया *araiya* (South Munger), a disease of the rice-plant.

पौंछी *paunchhi* (Patna and South Munger), a branch springing from the root of sugar-cane and injuring it.

फटहा *phatha* (South Bhagalpur), फट्टा *phatta* (South Munger) a disease of the rice-plant.

फट्टा *phatta*,—see फटहा *phatha*.

फतिङ्गि *phatingi*, a kind of grasshopper which eats the leaves of sugar-cane.

फनगी *phangi* (west), a kind of grasshopper which appears in years of drought and attacks roots of wheat and gram.

फनिगा *phaniga*,—see सूरका *surka*.

फरिङ्गा *pharinga*,—see टीछी *tīri*.

फाटो *phāti*, a blight in the ear of rice.

फाँड़ा *phāṇra* (Tirhut) or फाँड़ी *phāṇri* (Tirhut), a weevil destructive of wood and grain.

फुल.ङ्गा *phulthanga*,—see मिछि *miḥi*.

बकुल *bakul*,—see बकौ *bakki*.

बकुलो *bakuli* (south-west), a green caterpillar destructive to rice.  
Cf. कजरी *knjri*.

बकैया *bakeya*,—see बकौ *bakki*.

बकौ *lakki*, also बकैया *bakeya* or बकुला *bakula* (also in West Tirhut) in Shahabad, and बुढ़िया *burhiya* or बड़ही *barhi* in South Bhagalpur, a small kind of caterpillar which attacks rice. A larger kind is बाँका *bāṅka*.

बड़ही *barhi*—see बकौ *bakki*.

बमनो *babhni* (Tirhut), a blight affecting rice, sugar-cane, millets, and opium. See also औरङ्ग *aurang* and सूरका *murka*.

बलुआ *balua* बलुई *balui*,—see बालू *balu*.

बाँका *bānka*,—see बक्की *bakki*.

बाँकी *bānki* (Gaya), a disease which attacks the leaves of tree (especially the pepper-tree), and causes them to curl up and wither.

बाता *bāta*,—see बालू *balu*.

बालू *balu* or बलुआ *balua* (Patna, Gaya, and south-east), बलुई *balui* (Shahabad), बाला *bala* (South-West Shahabad), an insect which eats the stalks of pulses and makes the leave crumple up.

बाभल *bābhāl* (Gaya and South Munger), weevil-eaten.

बुरिया *buriga*,—see बक्की *bakki*.

भङ्ग *bhāṅkh*,—see भाँख *bhāṅkh*.

भरका *bharka* (West Tirhut and south-east), an insect injurious to rice, caused by prevalence of south winds and excess of rain.

भँवरा *bhañwra*—see भेंड़ा *bhenra*.

भरकौ *bharkī*—(South Bhagalpur), disease of the rice-plant.

भाँख *bhāṅkh* (north) and also भाँखी *bhāṅkhi* (north), भङ्ग *bhāṅkhā* (east), a blight which attacks the millet साँवाँ *sāñwān* (*panicum frumentaceum*).

भुइला *bhuila*, भुइली *bhuili*, भुररी *bhurri*, भुरली *bhurli*, भुरिला *bhurila*, भुरिली *bhurili*,—see भूआ *bhūa*.

भूआ *bhūa* (Tirhut, Patna, Gaya, and east), भुइला *bhuila* or भुइली *bhuili* (West Tirhut and north west), also भुरली *bhurli* (Sāran), भुरिला *bhurila*, भुरिली *bhurili*, or भुरड़ी *bhurri* (south-west), a hairy worm which eats the leaves of the castor-oil plant and pulses, and is fatal to cattle when eaten.

भेंड़ा *bhenra* or भेंड़वा *bhenrwa* (Patna and east), भँवरा *bhañwra* (West Tirhut and Shahabad), an insect which attacks millets and stored grain in dry weather.

भेमरा *bhemra*,—see गाँधी *gāndhi*.

मंगरा *mangra* (South-West Shahabad), an insect which attacks the sugar-cane in the root.

मजरी *majri*,—see कजरी *kajri*.

मरहिन्ना *marhinna*, मरी *mari*,—see मुआर *muar*.

माँझो *mānchhi*,—see गाँधी *gandhi*.

मारा *mara* (North-East Tirhut), a disease in rice which withers the plants.

मुआर *muār* (west), चतरा *chatra* (Patna and Gaya), मरहिन्ना *marhinna* (Tirhut and East), मरी *mari* (West Tirhut and South Bhagalpur), a disease in which the whole plant is burnt up.

मरका *murka* (north), also अंगरा *angra* (Champāran), and बभनी *babhni* (Tirhut), a blight in opium. See जाला *jala*.

मुरिया *muriya*,—see सुखड़ा *sukhra*.

लक्ष्मिनिया *lakhminiya* (East Tirhut), a small, thin, red-coloured beetle found in granaries. It does no harm, and is revered by grain-merchants.

लरका *larka* or (Gaya) लुरका *lurka*, a worm which attacks gram and pease. North of the Ganges it also burrows into the ribs of the leaf of the tobacco-plant, and is then called कैँड्याँ *keñuān* in Tirhut.

लाही *lāhi*, plant-lice.

लेंडा *lenrha* (west and West Tirhut), नेढ़ा *nerha* (Tirhut), a disease in wheat or barley in which the ears turn black.

सड़का *sarka*, a worm in the root of rice.

सिरका *siruka*,—see सुरका *surka*.

सिरोरा *sirora*,—see दखिनद्दा *dakhinḥa*.

सुखटा *sukhta*,—see सुखड़ा *sukhra*.

सुखड़ा *sukhra* (West Tirhut and south generally), सुखटा *sukhta* (West Tirhut and west), पिहिका *pihika* (rest of Shahabad), मुरिया *muriya* (South Bhagalpur), a blight in sugar-cane.

सुन्दरी *sundri* (east), an insect which eats the leaves of the castor-oil plant.

सुन्दा *sunda*,—see सँडा *sūnra*.

सुरका *surka* (East Tirhut and Shahabad), सिरका *siruka* (Sāran बहड़ौर and Patna), फनिगा *phaniga* (Tirhut and South-West बभनी *babhni* (ad), an insect which eats the leaves of sugar-cane, jats, and opium-gram, pease, and cereals.

सूँड़ा *sūnra* or सूँड़ी *sūnri* (Tirhut and south generally), सूँढ़ *sūnrh* or सूँढ़ा *sūnrha* (Gaya), सुन्दा *sunda* (West Tirhut and south-east), a kind of weevil destructive to wood and stored grain. Cf. कीरी *kīri*.

सूँढ़ *sūnrh*,—see सूँड़ा *sūnra*.

हड्डा *hadda* a white stem growing out of the root of the tobacco-plant, and throwing it far out of the soil.

हथिया *hathiya* (North-East Tirhut and Gaya) and हथिया सुन्दा *hathiya sunda* (south-east), a small white insect which damages rice.

हरदा *harda* (north and east), a sort of mildew which dries up the grain in cereal crops. The plant turns yellow, and the ear black.

## CHAPTER II.—NOXIOUS WEEDS.

**1075.** These are as follows :—

अंकटा *ankta*,—see अंकरा *ankra*.

अंकरा *ankra* or अंकरी *ankri* (West Tirhut and Shahabad), अंकटा *ankta* (Tirhut and elsewhere south) (*vicia sativa*), it appears in wheat.

अगिया *agiya* (north and east), a weed which burns the rice plant (from आग *āg*, fire).

उखड़ा *ukhra*,—see हड्डा *hadda*.

उरकुस्सी *urkussi*,—see बिकूतिया *bichhautiya*.

ककना *hakna* (Patna, Gaya, and south-east), बमसारी *bansari* (Shahabad and East Tirhut), a weed which chokes crops.

कठरेंगनी *kathrengni*,—see रेंगनी *rengni*.

कनवाँ *kanwān*, कन्ना *kanna*,—see काना *kāna*.

कनसन *kansan*,—see काँसी *kānsi*.

काना *kāna* (Tirhut, Patna and east), कन्ना *kanna* (north-east Tirhut), कनवाँ *kanwān* (Gaya), केना *kena* (West Tirhut and west), a weed which chokes rice (a species of *Celastrus*).

काँसी *kānsi* (West Tirhut, Patna, Gaya, and the south-east), कास *kas* (Shahabad and North Bihār), कनसन *kansan* (Saran), (*saccharum spontaneum*), a most destructive grass.

केना *kena*,—see काना *kāna*.

कोइल खो *koil kho*,—see गोरखुल *gorkhul*.

खड़ का *khairūka*,—see खरयूआ *khairhūa*.

खरयूआ *khairhūa* (Patna and Gaya), वयूआ *bathua* (generally)  
खड़ का *k aruka* (North-East Tirhut and Shahabad), मोचडी  
*mochatti* (ditt ), a weed in opium.

खरका *khurka* or मक्कैनी *machhaiti* (north), also रुआरी *ruāri*  
(Sāran), a weed in opium. Cf. रुआरा *ruāra*.

गड़हर *garhar*,—see गाँड़र *gānrar*.

गढ़रो *garhro*,—see गड़हरया *gerharua*.

गड़ार *garār*,—see गाँड़र *gānrar*.

गाँड़र *gānrar* (West Tirhut and Patna), गड़ार *garār* (Tirhut and  
east), जमार गड़ार *jamār garār* (South Munger), गड़हर  
*garhar* (South-West Shahabad), a weed which injures rice  
(various species of *Coix*).

गड़हरया *gerharua* (north-west), गढ़रो *garhro* (North Tirhut),  
a weed in cereal crops.

गोखुला *gokhula*,—see गोरखुल *gorkhul*.

गोरखुल *gorkhul* (west), बाँसी *bansi* (generally), गोखुला *gokhula*  
(West Tirhut, Patna, Gaya, and South Munger), कोइल खो  
*koil kho*, a plant which injures rice (*tribulus terrestris*).

चपड़ा *chapra*,—see धुरपा *dhurpa*.

चिचोर *chichor*, चिचोर *chichor*, चिचोरी *chichori*,—see लेंडै  
*lenrāi*.

चौपट्टा *chupatta*,—see पिपरा *pipra*.

जंगला *jangla*,—see जिरया *ihirua*.

जमार गड़ार *jamār garār*,—see गाँड़र *gānrar*.

जम्हार *jamhār*, जाम्हार *jāmhār* (Patna and South Munger),  
जिन्हार *jinhār* (South-West Shahabad), and डम्हरो  
*damhoro* (South Bhagalpur), a coarse hard grass, infesting  
poor soils (varieties of *andropogon*).

जाम्हार *jāmhār*,—see जम्हार *jamhār*.

जिनवाँ *jinwān*, a grass something like दुम *dūbh*, q. v.

जिन्हार *jinhār*,—see जम्हार *jamhār*.

भार *ihār*, भारगा *ihārnga*, भार *ihār*,—भारङ्ग *ihārang*.

भारङ्ग *jhārang* (north-west), भरंगा *jhānga* (Shahabad), भार *jhār* or भर *jhar* (Tirhut and east), a weed which injures rice.

भिरवा *jhirua* (Patna, Gaya, South Munger, and North Bihar), भिरौवा *jhiraua* (South Munger), भिरवा *jhirwa* (South Bhagalpur), जंगला *jangla* (South-West Shahabad), भीरो *jhīro* (East Tirhut), a weed which chokes rice.

भीरो *jhīro*—see भिरवा *jhirua*.

ठोकरा *thokra*,—see बिछौतिया *bichhautiya*.

डम्हरो *damharo*,—see जम्हार *jamhār*.

डर *dar*, डेयोरा *deyora*,—see मौया *montha*.

डामौ *dābhi* (north) a coarse grass, injurious to crops (*xyris indica*)

तितिलौ *titili*,—see पिपरा *pipra*.

दुधिया *dudhiya*,—see हड्डा *hadda*.

दुभ *dūbh* or दब *dūb* (north and east), also दुब्भौ *dubbhi* (south) a grass which overspreads fallow fields (*cynodon dactylon*).

धूरपा *dhurpa* (Patna, Gaya, and South Munger), धूरप *dhurup* (South Bhagalpur), चपड़ा *chapra* (Shahabad), a tough, coarse grass spreading over uncultivated lands, which are inundated yearly (*cynodon dactylon*). It is only removed by digging.

नकछिकनी *nakchhikni*,—see रेंगनी *rengni*.

पिपरा *pipra* (Sāran, Patna, and east), पूपरा *pupra* (South Bhagalpur), चौपड़ा *chaupatta* (South-West Shahabad), तितिलौ *titili* (generally), a weed in wheat.

पपरा *pupra*,—see पिपरा *pipra*.

बड़गोहूमा *bargohuma* (south and east), a weed in wheat.

बथुआ *bathua*,—see खरथुआ *khārthūa*.

बनपियजुआ *banpiyajua*, बनपियज *banpiyāj*, and बनरसना *banrasna*,—see रुआरा *ruāra*.

बनसारी *bansāri*,—see ककना *kakna*.

बसौंटी *basānrhi*,—see बसौंता *basaunta*.

बसौंता *basaunta* (West Tirhut and north-west), बसौंटी *basānrhi* (Tirhut), a weed which injures the spring crops (*acalypha indica*?)



बाँसो *bānsi*,—see गोरखुल *gorḥkul*.

बिहौतिया *bichhautiya* or बिहवतिया *bichhwatiya* is a parasitic plant which injures the poppy. It is also called भरभाँड़ *bharbhānr* in South-West Shahabad, ठोकरा *thokra* in the rest of that district and north of the Ganges, and उरकुस्सी *urkussi* in South-East Bihar.

भंगरा *bhangra* (West Tirhut, Patna, Gaya, and South Munger), भंगरेया *bhangraiya* (Tirhut and east), भेंगरिया *bhengariya* (North Bihār and Shahabad), भंगरिया *bhangariyā* (Tirhut) (*verbesina prostrata*), a small creeping-weed with a white flower which injures rice.

भेंगरिया *bhangariya*,—see भंगरा *bhangra*.

भरभाँड़ *bharbhānr*,—see बिहौतिया *bichhautiya*.

भेंगरिया *bhengariya*,—see भंगरा *bhangra*.

मकड़ा *makra* (north and east), a rough coarse grass spreading over uncultivated lands which are inundated yearly. It is only removed by digging (*cynosurus*).

मछैती *machhaiti*,—see खुरका *khurka*.

मंङेर *maṇṇer* (Patna, Gaya, and east), मंङर *maṇṇar* (South Bhagalpur), मरेन *maren* (Shahabad), a weed which chokes rice.

मोचट्टी *mochatti*,—see खरथूआ *khathūā*.

मोथा *montha*, also डर *dar* and मौना *mauna* (also in West Tirhut) in the south-east, and डेयोरा *deyora* in South Munger. A coarse grass which grows in uncultivated land and injures the autumn crops (*cyperus rotundus*).

राड़ी *rāri* (north), a coarse hard grass infesting poor soils.

रुआरा *ruara* (Patna), बनरसना *banrasna* (Gaya and South Munger), बनपियाज *banpiyāj* or बनपियजुआ *banpiyajua* (Tirhut and Shahabad), a weed which grows in opium. Cf. खुरका *khurka*.

रुआरी *ruāri*,—see खुरका *khurka*. Cf. रुआरा *ruara*.

रेंगनी *rengni*, the Mexican poppy (*argemone mexicana*), a thistle-like plant, which overspreads fallow fields. It is also called नकछिकनी *nakchhikni* or (to the east) कठरेंगनी *kathrengni*. It was introduced into India in a cargo

from Mexico within the last hundred years, and is now very common.

लेईं *leñrai* (north-west), चिचोर *chichor* (north and Gaya), चिचोरी *chichori* (Tirhut), चिचहोर *chichhor* (east), चिचोरो *chichoro* (South Bhagalpur and Tirhut), a weed which chokes rice. हड्डा *hadda* or उखड़ा *ukhra* (West Tirhut and south), or (West Tirhut and Gaya) दुधिया *dudhiya*, a small creeping-plant injurious to crops (*euphorbia hirta*). Cf. also § 1183 for other names.

### CHAPTER III.—MISCELLANEOUS.

**1076.** A stunted crop is बैठल हासिल *baithul hāsīl* north of the Ganges. In Shahabad and West Tirhut it is सितुरियाएल *situriyāēl* or ततुरियाएल *taturiyāēl*, or in Sāran, सुतरियाएल *sutariyāēl*. In Gaya it is ठिंगुरियाएल *thinguriyāēl*, in Patna भेंटवाँस *bhentwāns*, in West Tirhut and South Munger ठुरियाएल *thuriyāēl*, and in South Bhagalpur बिरनियाएल *birniyāēl*. A blighted ear is मराएल *marāēl* north of the Ganges. In Shahabad it is अबदा *abdu* or दगदार *dagdār*, in Patna and Gaya कोइल *koīl*, and in the south-east मरा *marā*. पैया *paīya* in Gaya and the west, and भोर *bhor* to the north-east, is rice in which the ears have no seed. Blighted millets are called भखियाएल *bhakhīyāēl* in the north-west, and भंख चटुआ *bhanekh chatua* in Tirhut. In Shahabad they are खुक्खा *khukha* or खोजड़ा *khojra*, in Gaya अलगल *algal*, and in Patna फुलहर *phulhar*.

**1077.** Crops withered from drought are to the west and in West Tirhut मुआर *muār*; in Gaya they are मोआर *moār*, and in Patna मुअल *mual*. To the east and in Tirhut they are मरहेना *marhena* or मरहिन्ना *markinna*, and in South Bhagalpur also मरा *marā*. An irretrievably spoilt crop is बिगरल हासिल *bigral hāsīl* north of the Ganges. In Shahabad it is बाँकटा *bāṅkṭa*, and in Patna चुचुहिया *chuchukhiya*. Scarcity of rain is सुखार *sukhar*.

**1078.** Failure of seed is बिजमार *bijmār* in Gaya and the west. In South Munger it is बीया मार *bīya mār*. North of the Ganges it is also निर्विज *nirbijj*, निर्वीज *nirbij*, or अविज *abijj*. Other names are बंमौरा *banjhaura* (South-West Shahabad), बाँमौ *banjī* (rest of Shahabad), बंमौरी *banjhauri* in Patna, and देहाएब *daihāēb* in South Bhagalpur. In North-East Tirhut there is also कौर जाएब *kaur jāēb*, and in East Tirhut भखड़ जाएब *bhakhar jāēb*.

**1079.** Crops trodden down by cattle are धंगाठ (also spelt घडाठ) *dhangāth* north of the Ganges, local variants being दंगाठ *daṅgāth* in South-East Tirhut धंगाएल *dhanaēl* in Sāran, and धंगेड़ *dhanger* in West Tirhut and Champaran. In South-West Shahabad they are लहनाएल *lahnāēl*, in Gaya and South Munger खुरखून *khurkhūn*, and in South Bhagalpur खींचौ *khīnchī*. In East Tirhut they are also called निघेस *nighes*.

**1080.** Crops laid by the wind are called गिरल *giral* or खसल *khasal*. A hot dry wind which burns up crops is to the west called झोला *jhola*, and such crops are known as झोलाइल *jholaīl* or झोकरल *jhankral*. To the east it is डाढ़ा *dhārha* or डाढ़ी *dhārhi*. A frosty wind which frost-bites the crops is पाला *pāla* or (to the east) पल्ला *palla*. The same words are used for frost-bite itself, and a frost-bitten crop is पलमरुआ *palmarua*. An inundation is दहार *dahār* or बाढ़ *bārḥ*, also बाढ़ि *bārhi* (North-East Tirhut), घाघ *dhādh* (Gaya), आपत *āpat* (Patna), and बोहा *boha* or खार *khār* in the south-east. Morning fogs are कूहा *kūha*, of which optional local variants are कुहेस *kuhes* or कुहेसा *kuhesa* to the west and कुहसा *kuhassa* in South Bhagalpur. कुहेस *kuhes* is also current in North East Tirhut, and in South-East Tirhut we find कुम्हेस *kumhes*. A fog in the day-time is धून *dhun* or धूँध *dhūndh*. Hail-stones are पत्थल *patthal*, पत्थर *patthar*, पाथर *pāthar*, or बनौरी *banauri*, a local variant of the last being बंगौरौ *bangauri* or बंगौरिया *bangauriya* in West Tirhut, Patna, and the east.

## DIVISION VI.

### AGRICULTURAL TIMES AND SEASONS.

**1081.** The\* Bihar agriculturist follows the Hindu year in calculating his seasons. The year is divided into twelve lunar months (मास *mās*, माँस *māñs*, महिना *mahina*, महिना *mahinna*, or महीना *mahina*) of 30 days each, and therefore consists of 360 days. Each month is further divided into a first or dark half [किसुन पख (or पच्छ) *kisun pakh* (or *pachchh*)] (commencing with the first day of the wane of the moon), and a second or light half (सुकल पख *sukl pakh*). Roughly speaking, a Hindu month commences at about the 15th of an English month; but as there are thus only 360 days in a year, they begin each year somewhat earlier in the solar year than the year before, till the calendar is brought nearly right every third year by the insertion of an intercalary month (मलमास *malmas*) of 30 days every third year.

**1082.** Besides the above, another important division of the year must be noticed,—that into lunar asterisms (नखत *nakhat*, नक्षत्र, *nakhhattar*, or निक्षत्र *nichhattar*). There are 27 of these in each year, and consequently  $2\frac{1}{4}$  in each month. Each asterism is not of equal length. The longest is हथिया *hathiya*, which is 16 lunar days. The others range from about 13 lunar days in the dry months to 15 lunar days in the wet. Every agricultural operation commences in a certain asterism, and so it is necessary to know when they occur. The reason of the important position that they take in the agricultural year is that the Fasli year, current in Bihar, is luni-solar, and that the positions of the various months in relation to the sun's course varies from year to year. The sun moves along the ecliptic, completing the circuit in a year. The Signs of the Zodiac, corresponding to our solar months, are divisions of the ecliptic, in each of which the sun stays, while progressing on his journey, for a month. As agricultural operations necessarily depend upon the solar year, in countries, such as Bengal, where a solar year is current, solar dates are suitable for fixing their commencement and completion. But when it is a luni-solar year that is current, the months, owing to their fluctuating position, cannot be taken as a guide for agriculture. Some other method of dating according to the sun's course must, therefore, be adopted.

---

\* Part of the following will be found in Carnegie's Kachahri Technicalities  
S. V. *nakhat*.

The moon also journeys amid the fixed stars along the ecliptic, completing its circuit in about the thirty lunar days. Its course, is, like that of the sun, marked out by divisions of the ecliptic,—called, in the case of the moon, lunar asterisms. In short, the ecliptic may be compared to a road furnished with two sets of mile-stones,—one set indicating the distance in statute miles and the other in Kilometres. The spaces marked by statute mile-stones represent the signs of the zodiac, and those marked by kilometre-stones represent the lunar asterisms. As the sun, like the moon, travels in the ecliptic, there is nothing to prevent its course being looked upon as divided into these 27 asterisms, as well as into the signs of the zodiac. It is evident that, looked upon as measures of the sun's progress, these asterisms are divisions of the solar, not of the luni-solar, year, and that the respective positions of the sun in each of them are quite well suited for dating agricultural operations. Hence, for these purposes, when a peasant speaks of, say, *Hathiya*, he means that the sun is passing through the Hathiya asterism. It follows, also, that, when spoken of with this connotation, the timing of the asterisms is consonant with that of our solar year, though often differing widely from that of the Fasli luni-solar year. The accompanying table shows roughly the relative positions of the English and Hindu months and of the lunar asterisms, but it must be understood that the relative position of the Hindu months greatly fluctuates.

---

HINDU MONTHS.

---

Hindu

APPROXIMATE EUROPEAN MONTH.	Name.
Part of September ...	आसिन <i>Asin</i> or कुआर <i>Kuār</i> ...
October ...	कातिक <i>Kātik</i> ...
November ...	अगहन <i>Aghan</i> ...
December ...	पूस <i>Pūs</i> ...
January ...	माघ <i>Māgh</i> ...
February ...	फागुन <i>Phāgun</i> ...
March ...	चैत <i>Chait</i> ...
April ...	वैशाख <i>Baisākh</i> ...
May ...	जेठ <i>Jeth</i> ...
June ...	अखाट <i>Akhārī</i> or असाढ़ <i>Asārī</i> ...
July ...	सावन <i>Sāwan</i> or साओन <i>Saon</i> ...
August ...	भादों <i>Bhadon</i> ...
Part of September ...	



*Months.*

Dark half (किष्ण पक्ष <i>kishun pakh</i> ) and light half (सुकल पक्ष <i>sukl pakh</i> ).			Asterisms, of which there are two and a quarter to each Hindu month.
{	Dark ...	...	¼ of उत्तरा फगुनी <i>Utra Phaguni</i> .
	Light ...	...	हस्त <i>Hast</i> or हथिया <i>Hathiya</i> .
{	Dark ...	...	चित्रा <i>Chitra</i> .
	Light ...	...	स्वाती <i>Swāti</i> or सिवाती <i>Siwāti</i> .
{	Dark ...	...	बिशाखा <i>Bisākha</i> .
	Light ...	...	अनुराधा <i>Anurāḍa</i> .
{	Dark ...	...	जेष्ठा <i>Jeshtha</i> .
	Light ...	...	मूल <i>Mūl</i> .
{	Dark ...	...	पूरवा खाट <i>Purba Khārḥ</i> .
	Light ...	...	उतरा खाट <i>Utra Khārḥ</i> .
{	Dark ...	...	सावन <i>Sāwan</i> .
	Light ...	...	धनिष्ठा <i>Dhanishtha</i> .
{	Dark ...	...	सतभौषा <i>Satbhikha</i> .
	Light ...	...	पूरव भद्रपद <i>Pūrab Bhādrapad</i> .
{	Dark ...	...	उत्तर भद्रपद <i>Uttar Bhādrapad</i> .
	Light ...	...	रेवती <i>Reoti</i> .
{	Dark ...	...	अश्विनी <i>Aswani</i> or असनी <i>Asni</i> .
	Light ...	...	भरणी <i>Bharṇi</i> .
{	Dark ...	...	क्रित्तिका <i>Krittika</i> .
	Light ...	...	रोहिणी <i>Rohini</i> or रोहिनी <i>Rohini</i> .
{	Dark ...	...	मिर्गशिरा <i>Mirgasira</i> or मिर्गिडाह <i>Mirgidah</i> .
	Light ...	...	अरद्रा <i>Aradra</i> or अद्रा <i>Adra</i> .
{	Dark ...	...	पुनर्वस <i>Punarbas</i> .
	Light ...	...	पूष <i>Pūsh</i> or चिरैया <i>Chiraiya</i> .
{	Dark ...	...	अश्लेषा <i>Aslesha</i> or असलेखा <i>Aslekha</i> .
	Light ...	...	मघा <i>Magha</i> .
{	Dark ...	...	पूरवा फगुनी <i>Purba Phaguni</i> .
	Light ...	...	¼ of उत्तरा फगुनी <i>Utra Phaguni</i> .

**1083.** The year current in Bihār is the *Fasli* year, which commences with the Hindu month of *Āsin*. The year is also popularly\* divided into three seasons, viz. the hot (गरमी *garmi*), the wet (बरखा *barbha*), and the cold (जाड़ा *jara*). The hot season commences in फागुन *Phagun*, the wet in अखाट *Akharkh*, and the cold in कातिक *Katik*. The following rhymes, some of which will be found also in Carnegie's *Kachahri Technicalities*, are current over the greater part of Northern India, and show the various seasons for agricultural operations.

**1084.** Cultivation commences in Jeth, in the asterism of Rohini, when ploughing and sowing begin. The rain of Mirgsira is not good, and hence no sowing is done in that asterism. In Aradra sowing is recommenced and transplanting is done for the winter (*aghanī*) crop. This goes on into Punarbas and Pukh if the rains are late. In Magha and Purba Phaguni the *urid*, *kurthi*, and other pulses are sown. In Hathiya rain is very important, both for the winter crops and for the sowing of the spring (*rabbi*) crops. In former days (say cultivators) the rains used to stop in Swāti, which was very good for the crops but now they end in Hathiya. So valuable is the rain of Swāti that any drop which falls during that asterism into a pearl-oyster becomes a pearl. That is how pearls are made. The rain in Chitra, on the contrary is very bad.

मग्घा लगावे घग्घा, सिवाती लावस टाटो ।

कहतारो हाथी रानी, हमहुं आवत बाटी ॥

*Maggha lagawe ghaggha, siwati lawas tati,*

*Kahtari Hathi rani, ham hun awat bati.*

—Maggha brings rain-storms, Swāti brings a screen (*i.e.*, rain stops), and Queen Hathiya tells (by her thunder) that she is coming.

फागु कराइ चैत चुक किर्तिक नट्ठहि तार ।

खाती नट्ठहि माख तिल कहि गए डाक गोआर ॥

*Phagu karai, chait chuk, kirttik natthahi tar.*

*Swāti natthahi mākh til, kahi gae Dāk Goār.*

\* Astrologers and poets count six seasons, but the above is the popular division.

—If it rains in the month of Phāgun, *urid* is spilt; if in the month of Chait, lemons; if in the asterism of Krittika, the tōḍy palms; and if in that of Svāti, beans and sesamum, saith Dak, the Gowālā.

जौं बरसे बैसक्ख राज ।

एक धान में दावर चाज ।

*Jaun barse Baisakk a rāu,*

*Ek dhan men dobar chāw.*

—If King Baisakh (April-May) rain, every grain of paddy will produce two of rice.

क्रित्तिका चुए हौ ले मूए ।

जौं रोहिनी नाहिं कादो करे ।

*Krittika chūe chhau le mūe,*

*Joñ Rohini nāhiñ kado kare.*

—If it rains in Krittika, there will be no rain for the six following asterisms, provided Rohini makes no mud.

*Krittika* is the best asterism for sowing *chīna* (*panicum frumentosum*): hence they say in Tirhut—

जब जनिह खरचाक हीन ।

क्रित्तिका में तूं बोइह० चौन ॥

*Jab janīha kharchāk hīn,*

*Krittika meñ tūñ boiha chīn.*

—If you find your stock of food becoming exhausted, sow *chīna* in *Krittika*.

मिरगसिरा तवय रोहिनि लवय अरदरा जाय बद्बुदाय ।

कहै डाक सुनु भिल्लरि कुत्ता भात न खाय ॥

*Mirgsira tabay Rohini labay aradra jāy budbudāy*

*Kuhai Dāk sunu Bhillari, ku ta phat na khay.*

—If Mirgsira is hot, Rohini rains, and Aradra gives a few drop, saith Dak, hear, O Bhillari, (rice will be so plentiful that) even dogs will turn up their noses at it.

---

\* *चुक chuk* is a mass of lemons kept for fermentation, and is here applied to the fruit on the tree.

**1085.** The rain of Aradra (middle of June) is of considerable importance to the future crops : thus—

अदरा मांस जे बोए साठी ।

डुख के मार निकाल• लाठी ॥

*Adra māns je boe sāthi,*

*Dukh ke mār nikala lathī.*

—If you sow sixty-day rice in Aradra, you strike distress with a club and drive it away.

आदि न बरसे अरदरा हस्त न बरसे निदान ।

कहहिं डाक सुनु भिल्लरि भए किसान पिसान ॥

*Adi na barse aradra, hast na barse nidān,*

*Kahahiñ Dāk sunu Bhillari bhae kisān pisan.*

—If Aradra does not rain at the commencement, and Hathiya at its end, saith Dak, hear, O Bhillari, the cultivator is cursed.

And—

चढ़त बरसे अरदरा उत्तरत बरसे हस्त ।

कतेक राजा दांडे, रहे अनन्द गिरहस्त ॥

*Charhat barse aradra, utrat barse hast,*

*Katek rāja dānre, rahe anand girhast.*

—If it rain when Aradra commences and when Hathia is ending, no matter how much rent may be demanded, the householder is still happy.

अरदरा बरसे सब किछू हों ।

एक जवाब पतर बिन भां ॥

*Aradra barse sabh kichhu hān,*

*Ek jawāb patr bin bhān.*

—If Aradra rains everything grows (*lit.* if : only one, the *jawāb* (*Hedysarum alhagi*), loses its leaves.

**1086.** Aradra and Punarbas are the two main asterisms of the month of Akharh (June-July). This is the great month of the year for finishing the preparation of the fields, as the proverb says, जेकर बनस अखड़ा रे तेकर बारहो मास *jekar banai akharwa re tekar bāraho mās*, —he whose fields are ready in *Akharh*, is ready also all the year round. If the rains are late, paddy sowing goes on as late as *Punarbas* or even *Pukh*, but this is rarely successful. These last two asterisms are usually devoted to transplanting, and not to sowing.

पुख पुनरबस बोए धान ।  
माघा असलेखा कादो सान ॥

*Pukh punarbas boe dhān,  
Maggha aslekha kādo sān.*

—Sow paddy in Pukh and Punarbas, and in Maggha and Aslekha mix thoroughly the mud (*i.e.* prepare the fields).

अरहरा धान, पुनरबस पैया ।  
गेल, किसान, जे बोए चिरैया ॥

*Aradra dhan, punarbas paiya,  
Gel, kisān, je boe chiraiya.*

—Paddy sown in Aradra turns to plenty, in Punarbas it has empty ears, and sown in Pukh it turns to nothing.

**1087.** After Akhārḥ (June-July) comes Sāwan or Sāon (July-August), to which the following rhymes apply :—

साखोन सुकला सप्तमी कृपि कै जगहिं भान ।  
तौ लगि मेघा बरसे चौ लगि देव उठान ॥

*Sāon sukla saptami chhapi kai jgahiñ bhan,  
Tauñ lagi megha barse jauñ lagi deb uṭhān.*

—If on the morning of the seventh day of the bright half of Sawan the sun rises obscured by clouds, it will rain up to the festival of the *Deb Uṭhan* (11th of the light half of Katik, *i.e.* early in November).

साखोन सुकला सप्तमी उग के लूकहिं सूर ।  
हांको पिया हर बरद वरखा गेल बड़ि दूर ॥

*Sāon sukla saptami, ug ke lukahin sur,  
Hānko piya har barad, barkha gei barī dur.*

—If on the same day as that above mentioned the sun rises (clear) and afterwards hides itself behind clouds, drive away, my dear, your plough and bullocks, for the rain is very far off.

साखोन सुकला सप्तमी, उदै जो देखे भान ।  
तुम जाओ पिया मालवा हम जैवो मूलतान ॥

*Saon sukla saptami, udai joñ dekhe bhān,  
Tum jāo piya Mālwa, ham jaiboñ Multān.*

—A cloudless morning on the same day (is a sure sign of drought). My dear (let us leave the country). I am going to Multān, and you can go to Malwa,

साओन सुक्ला सप्तमी रैनि हौंछि मसियार ।

कह भड्डर सुनु भड्डरि परबत उपजय सार ॥

*Sāon sukla saptamī, raini hoñhi masiyār,*

*Kah Bhaddar sunu Bha dri, parba upjay sār.*

—If on the same date the night is dark, saith Bhaddar, hear, O Bhaddari, excellent crops will grow even on a mountain.

साओन सुक्ला सप्तमी, जौं गरजे आधी रात ।

तुम जाओ प्रिया मलवा, हम जैवौं गुजरात ॥

*Sāon sukla saptamī, jōñ garje ādhī rāt,*

*Tum jāo piya Māl a, ham jaibon Gujrat.*

—If on the same date it thunders at midnight (there will be a drought), you must go to Malwa and I to Gujrat.

करके भीजे कंकरी, सिङ्घ गरजे जाए ।

कह भड्डर सुनु भड्डरि कूता भात न खाए ॥

*Karke bhīñjai kankri, singh garjai jāe,*

*Kah Bhaddar sunu Bhaddari, kutta bhat na khāe.*

—“If in Cancer (Sawan, July-August) the gravel is wet, and Leo (Bhādon, August-September) passes by with thunder,” saith Bhaddar, “hear, O Bhaddari, rice will be so plentiful that even dogs will refuse it.”

साओन पछ्वा भादव पुरवा आसिन बहै ईसान ।

कातिक कन्ता सिकिओ न डोखे कतय के रखबह धान ।

*Sāon pachhwa Bhādash purwa, Āsin bahe īsān,*

*Kātik, kanta, sikio na dole katay ke rukhbah dhān?*

—If the west wind blow in Sawan, the east in Bhādon, and the north-east in Asin, and if there is so little wind in Katik that even the reeds do not shake, where, my dear, will you have room to keep your rice? (i.e., you will have a bumper crop).

साओन मास बहै पूरवेया बेंचह बारद कीन्ह गैया ।

*Sāon mās bahai purw iya, benchah barad kinah gaiya.*

—If the east wind blow in Sawan, sell your bullocks and buy cows (it will be no use trying to plough).

साओनक पक्कवा दिन दुइ चारि ।

चुल्हीक पाछा उपजे सारि ॥

*Sāonak pac hwa din dui chari,*

*Chulhik pachha upje sari.*

—If the west wind blow in Sāwan for only two or three days, rice will grow even behind your hearth.

साओन पक्क्या महि भरे ।

भादौ पुरवा पथल सङ्गे ॥

*Sāon pacchea mahi bhare.*

*Bhādoñ purwa pathal sare,*

If the west wind blow in Sawan, the land will be flooded ; and if the east wind blow in Bhadon, (it will rain so that) the very stones will melt.

जे न भरे असरेखा मगघा ।

फेर भरे असरेखा मगघा ॥

*Je na bhare Asrekha Maggha,*

*Pher bhare Asrekha Maggha.*

—That which is not filled up with water in Asres and Maggha has no chance of being filled up till they come again next year.

**1088.** To Bhādoñ (August-September) the following apply:—

South Munger—

पुरवा रोपे पूर किन्नान ।

आधा घघरी आधा धान ।

*Purwa rope pur kisan,*

*Adha ghaghri adha dhan.*

—If a cultivator does not finish transplanting before Purwa (i. e. Purba Phaguni), half his crop will be paddy and half chaff.

जौ पुरवा पूर्वैया पावे । सखले नदिया नाओ बहावे ॥

—*Jaun purwa purwaiya pāwe, sukhle nadiya nāo bahāwe.*

—If the east wind blows in the asterism of Purwa (i. e., Purba Phaguni), there will be so much rain that ships will float in the dried-up beds of rivers.



Closely connected with this is the following:—

पुरवा पर जौ पछवा बहै । बिहसि राँउ वात करै ॥  
एह दोनों के हई बिचार । ऊ बरसे ई करै भतार ॥

*Purwa par jauñ pachhwa bahai, bihañsi rāñr bāt karai,*

*Ēh donoñ ke ihai bichār ū bursai ē karas bhatar.*

—If the west wind blows during Purwa, and if a widow chats and smiles, from these facts you may judge that in the first case it will rain, and in the second case she is going to marry a second time.

With this may be compared—

तीतिर पख मेघा ऊडे, ओ बिहवा मुसुकाए ।

कहे डाक सनु डाकिनि, ऊ बरसे ई जाए ॥

*Titir pakh meghā ūre, o bihwa musukāe,*

*Kahe Dāk sunu Dākini, ū barse ē jāē.*

—“When the clouds fly like the wings of the partridge, and when a widow smiles,” saith Dak, “hear, O Dakini, the one is going to rain and the other to marry.”

सुक करे बहरी सनीचर रहै छाए ।

ऐसन बोले भड्डरि बिन बरसे नहिं जाए ॥

*Sūk kare badrī sanīchar rahe chhāe,*

*Asan bole Bhaddari bin barse nahiñ jāē.*

—A cloud sky on Friday and Saturday is a sure precursor of rain.

साखोन के पुरवा भाहौं पछिमा ओर ।

बरघा बेच सामी, चल देस का ओर ॥

*Sāon ke purwa, bhādoñ pachhima or,*

*Bardha bencha sāmi, chala des ka or.*

—My husband, let us sell our bullocks and leave the country if there is east wind in Sāon and a strong west one in Bhādon.

The following is current in Tirhut :—

कूसी अमावस चौदी चान ।

अब को रोपव घान किसान ॥

*Kusi amāwas chaouthi chān,*

*Ab ki ropba dhān kisān.*

—After the *Kusi Amāwas* (the festival of the 15th Bhādon, on which Brāhmans dig *kus* grass), and the *Chauk Chanda* (the moon of the 19th of Bhādon, O cultivator? you need not plant out paddy.

उतरा में जनि रोपहु भैया।

तीन घान होय तरह प्रैया।

*Utra meñ jani ropahu bhaiya,*

*Tin dhān hoe तरह praiya.*

—Do not transplant in Utra Phaguni, for you will only get three grains to thirteen empty husks.

रातुक कागा दौलुक सियार।

कि भारी बादर कि उपतार॥

*Ratuk kaga dinuk siyār,*

*Ki jhari bādar ki uptār.*

—If the crow speak by night, and the jackal by day, there will be either a rain-storm or an inundation.

औआ धौआ बहे बतास।

तब होला बरसा के आस।

*Aua bāua bahe batās,*

*Tab hola barkha ke ās.*

—When the wind blows from all four quarters, there is hope of rain.

**1089.** To Āsin (September-October) the following apply :—

हथिया बरसे तीन होत बा, सककर, साली मास।

हथिया बरसे तीन जात बा, तील, कोदो, कपास।

*Hathiya barse tīn hot bā, sakkar, sāli, mās,*

*Hathiya barse tīn jāt bā, tīl kodo, kapās.*

—Rain in Hathiya produces three things,—sugar-cane, rice, and pulse; and destroys three things,—sesamum, *kodo*, and cotton.

With this may be compared—

अदरा गेल तीन गेल, सन साठी कपास।

हथिया गेल सब गेल. आगिल पाच्छिल चास॥

*Adra gel tīni gel, san, sāthi, kapās ;*

*Hathiya gel sabh gel, āgīl pāchhīl chās.*

—Want of rain in Aradra destroys three crops,—hemp, sixty-day rice, and cotton. But by want of rain in Hathiya every thing is ruined, both what has been sown and what will be sown.

हथिया बरिसे, चित्रा में डराय ।  
 घर बसे धनहा रिरियाय (or अग्राय) ॥  
*Hathiya barise, chitra meñṛāy,*  
*Ghar barse dhanha ririyāy (or agray).*

—If Hathiya rains, and (the clouds of) Chitra hover about, the paddy-cultivator sits at home and utters cries of joy.

चित्रा बरसे माटी मारे ।  
 आगे भाइ मेरु के कारे ॥  
*Chitra barse māṭi māre,*  
*Āge bhāi geru ke kāre.*

—Rain in Chitra destroys the power of the soil and is likely to produce blight.

आधा चित्रा राइ मुराइ ।  
 आधा चित्रा जौ कोराइ ॥  
*Adha Chittra rai murai,*  
*Adha Chittra jau kerai.*

—In one-half of Chitra sow mustard and radishes, and in the other half barley and pease.

**1090.** To Kātik (October-November), the following apply:—

एको पानि जौ बरसे स्वाती ।  
 कुर्मिन पहिने सोना पाती ॥  
*Ēko pāni jōñ barse Swāti,*  
*Kurmin paire sona pāti.*

—If a single shower come in Swāti it enriches people so much, that even Kurmi women get golden earrings to wear.

बेद बिदित ना होखे आन । बिना तुला नहि फुटे धान ।  
 सुख सुखराती देव उठान । तकरै बरहै करह नेमान ।  
 तकरै बरहै खेत खरिहान । तकरै बरहै कोठिय धान ॥  
*Bed bidit na hokhe an, bila Tula nahin phutai dhan,*  
*Sukh sukhraṭi deb uthan, takrai barhai karah nenan,*  
*Takrai barhai khet kharihān, takrai barhai kothie dhān.*

(1) The name 'Hathiya' means 'Elephant', and the asterism is hence said to have four legs, an iron, a copper, a silver, and a gold. Each leg lasts four days, and they come in the above order. Rain in the iron leg destroys the paddy and the kabi crop. In the copper leg, it damages them; in the silver leg, it gives half an average; and in the gold leg, bumpers crops.

—What has been written in the Vedas cannot happen otherwise, and paddy cannot ripen before the balance (*i.e. Libra* = Kātik - October-November). From the festival of the *Sukhrāti* (*i.e. the Diwālī*) to the *Deb Uthān* (11th of the light half of Kātik) there will be happiness. On the twelfth day after that, hold the festival of eating the new grain; on the twelfth after that, heap up the corn on field and threshing-floor; and on the twelfth after that, put the grain in the store-house.

**1091.** The following are the signs of the stoppage of the rains :—

छप के उगे तो क्या भये, निरमल रैनि करन्त ।

कौये जल देखिहं सगरा, कामिनि कूप भरन्त ॥

*Chhap ke uge to kya bhaye, nirmal raini karant,*

*Kiye jal dekhiha sagra, kāmīni kūp bharant.*

—It matters little if the sun rises obscured by clouds, because when the nights are clear (the rains will stop). You will only find water in the sea, and women will have to go to the wells for water.

रात निबद्धर, (or रातूक चकमक) दिन केँ छया ।

कहेँ घाघ जे बरखा गया ॥

*Rāt nibaddar (or rātuk chakmak), din keñ chhaya,*

*Kaheñ Ghāgh je barkha gaya.*

—If you see a cloudless night and a cloudy day, be sure, says Ghagh, that the rains are at an end.

बोली लुखरौ, फूले कास ।

अब नाहीं बरखा के आस ॥

*Boli lukhri, phule kas,*

*Ab nahin barkha ke ās.*

—The barking of the fox and the flowering of *kas* grass are signs of the end of the rains.

उगे अगस्त वन फूले कास ।

अब नाहीं बरखा के आस ॥

*Uge agast ban phule kās,*

*Ab nahin barkha ke ās.*

—The appearance of the star Canopus and the flowering of the *kās* grass in the forest are signs of the end of the rains.

कॉनी कुसी चौठ के चान ।  
अब का रोपव धान किसान ॥

*Kānsi kūsī chauth ke chān,  
Ab ka ropva dhān kisān.*

—If the *kās* grass and the *kūs* grass flower on the fourth of the light half of Bhādon, why do you plant out, O cultivator (for the rains are stopped) ?

**1092.** The following refer to the dry season :—

अगहन दोबर, पूस खौड़ा ।  
मोघ सवाद, फागुन बरसे घर हू के जाई,  
*Aghan dōbar, Pūs dyaurcha,  
Māgh sawāī, Phāgun barse gharhu ke jāī.*

—If it rains in Aghan, you will get double an average crop ; if in Pūs, one and a half ; if in Māgh, one and a quarter : but if in Phāgun, then even (the seedlings which you brought from) your house will be lost.

अगहन जे बरसे मेघ,  
धन ओ राजा धन ओ देस ।  
*Aghan je barse megh,  
I-hun o rāja dhan o des.*

—Happy are the king and people when it rains in Aghan.

प नी बरसे आधा पूस ।  
आधा गेहूँ आधा भूस ॥  
*Pāni barse adha Pūs,  
Adha gehūñ akha bhūs.*

—Rain in the middle of the month of Pūs (*i.e.* early in January) will give you half wheat, half chaff.

माघ के गरमी, जेठ के जाड़ ।  
पहिला पानी भर गैल ताड़ ॥  
घाघ कहें हम होवौ जोगी ।  
झुआँ का पानी धोइहें धोवी ॥  
*Māgh ke garmi, Jeth ke jār,  
Pahila pāni bhar gail tār,  
Ghāgh kahen ham hobauñ jogi,  
Khūāñ kā pāni dhoihēñ dhobi.*

—Heat in Māgh (January-February), cold in Jeth (May-June), and the tanks filled with the first fall of rain (are signs of a drought). I'll become a beggar, says Ghagh, and the washermen will wash with well-water.

चैत के पछेवा भादों के जल्ला ।

भादों के पछेवा माघ के पल्ला ॥

*Chait ke pachhea, Bhādoñ ke jalla,*

*Bhādoñ ke pachhea, Māgh ke palla.*

—The west wind in Chait (March-April) means rain in Bhañon (August-September), and the west wind in Bhādon means frost in Māgh (January-February).

**1093.** It will now be of advantage to compare the above with a native account of the behaviour of the asterisms preceding the famine of 1873-74. The poet Phatūri Lāl, in his tale of the famine, says as follows :—

**June 1873.**—ROHNI is the first asterism of the rainy season; but as it came, it departed without rain.

Rainfall in Tirhut  
about 4 inches.

MIRGSIRA fulfilled our hopes, for it gave a few drops of rain and departed.

**July.**—ARADRA passed by with great majesty, thundering on every side.

Rainfall about  $6\frac{1}{2}$  inches,  
of which 4 inches were in  
the second week and  $1\frac{1}{2}$   
inches in the last week.

PUNARBAS is a very holy asterism, but it was also a miser.

PUKH saved the face of the earth, but it became the end of the rains.

**August.**—ASRES rained upon such of the seedlings as did rise.

Rainfall about  $4\frac{1}{2}$   
inches.

MAGHA was as poor as a beggar.

Rainfall about 4 inches.

**September.**—PURBA PHAGUNI gave no proof of his existence by rain.

UTRA PHAGUNI did not give even a drop to swear by.

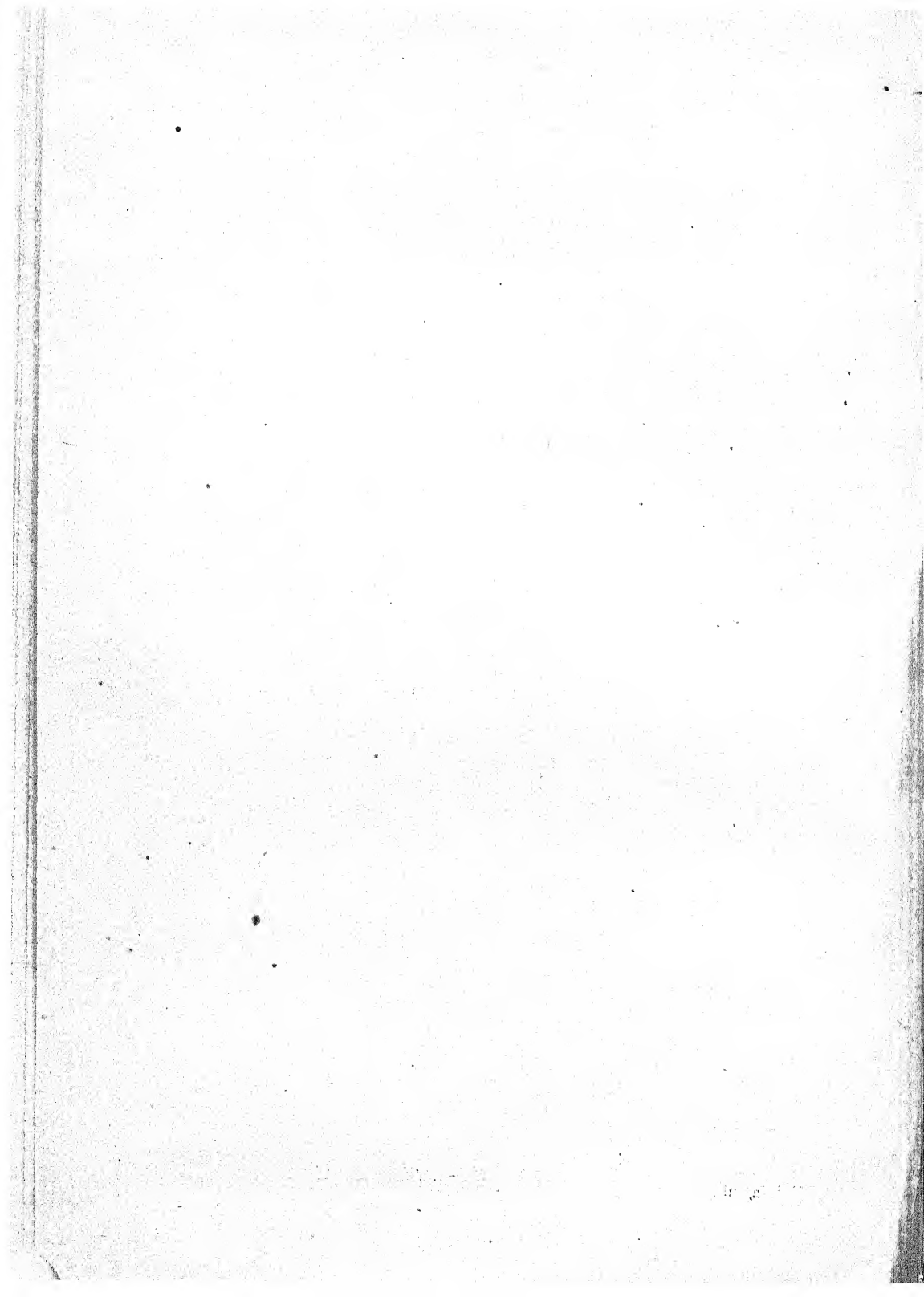
**October.**—HATHIYA was like an elephant (*hathi*) who put his trunk in his mouth.

Rainfall nil.

CHITRA was only a robber and a murderer.

Rainfall nil.

**November.**—SWATI was put to public disgrace.





## CATTLE AND OTHER DOMESTIC ANIMALS.

### CHAPTER I.—CATTLE GENERALLY.

**1094.** Cattle generally are known as मवेशी *maवेशी*, माल *mal*, or माल जाल *māl jāl*. Other names are चौआ *chaua* north of the Ganges, धूर *dhūr* in Patna and Gaya, and बरधा *bardha* in South-West Shahabad. A head of cattle is रास *rās*, and in Patna and Gaya also धूर *dhūr*. Horned cattle, exclusive of buffaloes, are गोरू *goru* or गाय गोरू *gāy goru*; also धूर डांगर *dhūr dāngar* in Patna and Gaya. In Sāran डांगर *dāngar* means cattle worn out from old age. In North-East Tirhut they are called लटल *latal*. A worn-out, useless cow or buffalo is said to be टुटाह *tutāh* or टुटू गैल *tūt gail* north of the Ganges, or in North-West Tirhut बेहवाल *behwāl*. In Patna the term is थौसा *thausa*, in Shahabad थहसल *thahusal* or थौसल *thausal*, in Gaya नकादर *nakādar*, and in South Bhagalpur उठानो *uthāno*. Dead cattle are डांगर *dāngar* in Shahabad and मरी *mari* in East Bihar.

### CHAPTER II.—BULLS.

**1095.** A bull is साँट *sānrh* when branded with sacrificial marks and let go, and धाकर *dhākar* when not so branded. चौभर *chaubhar* (Patna and Gaya) or धकर छोह *dhakarchhoh* is an imperfectly castrated bull, and बिनहामो *binhāmo* is a bull to the south-east.

### CHAPTER III.—BULLOCKS.

**1096.** A bullock is बरध *baradh*, also in Patna, North-West Tirhut and in Shahabad optionally बरद or बड़द *barad*. To the west it is also called बैल *bail*, and in Gaya धूर *dhūr* or पैरा *paira*. Plough-bullocks are called हराथी *harāthi* to the east. The pair are called जोड़ा *jora*. In a team of three bullocks the wheelers are called धूरी *dhūri*

or धुरिया *dhuriya* to the west, and जोड़ी *jori* to the east. The leader is बौड़ *bōi* or बिड़िया *binriya* to the west, and भिड़ी *jhitti* or नाटा *nata* to the east.

**1097.** A yoke of well-bullocks is called मोतहा बरध *motha baradh*. The bullock which works blindfolded in an oil or sugar-cane press is called नाटा *nāta* or कोल्हूआ बैल *kolhua bail*. When there is ploughing going on or a cart being pulled by the aid of three bullocks, of whom only two are yoked at a time while the third one rests, the three are called तैधुरा *tedhura* or (in East Tirhut) तैधरी *tedhri*, or in Patna तैपता *tepta*. Similarly when there are four bullocks, of whom two rest while two work, the team is called चौखर *chaukhar* or चौखरिया *chaukhariya* or चरवरधा *charbar ha*, or in South-West Tirhut फेरवार *pherwār*. In the case of ploughing the boy who looks after the unemployed bullocks is called in North-East Tirhut अनवाह *anwah*.

**1098.** Bullocks are distinguished by various peculiarities, such as the following :—

A bullock unbroken to work is अदारी *adāri*, also अदार *adār* in Tirhut, in Shahabad, and in South Bhagalpur. In Patna and Gaya he is औदार *andār*, in South Munger अबौ *abōi*. One that sits down at work is परुआ *parua* to the west, and north of the Ganges कोटि *korhi*.\* In South-West Shahabad he is गरिअर *gariar*, in Shahabad and Gaya गर *gar*, and in Patna मनकोटि *mankorhi*. A vicious bullock is मरखाह *markhāh*, also मरखड़ा *markhanda* in Patna, मरखमो *markhanno* in East Bhagalpur, and मरखन *markhan* in Gaya. In South-West Shahabad the words मरकाहा *markaha* and लतहा *latha* are used. A shying bullock is फेफरियाह *phephriyāh* to the north and west and चिहूकार *chihukār* or हरकाह *harkāh* north of the Ganges generally. In South-West Shahabad he is बंदिया *bandiya*, in the rest of the district मन्जहार *manjhār*, in Patna and Gaya भरकाहा *bharkāha*, and to the south-east हरकाहा *harkāha*. To butt is हर पेतल *hur petal* in the west and मारब *marab* in Tirhut. In Patna and the east it is दूंस मारब *dhūs mārāb*, and to the south-east दूंस मारब *dhūs mārāb* or दूसा मारब *dhusa mārāb*. In Gaya it is दूसियाएब *dhusiyāēb*, and such a bullock is दूसमार *dhusmār* or दूसियाहा *dhusiyāha*. To break in cattle is तैवारे जोतल *tewāre jotāl* to the west. In Tirhut it is पात लगाएब or जोतब *pāt lagāēb* or *jotab*. In East Tirhut it is पाएत घुमाएब *pāēt ghumāēb*, and in Gaya पीरी में जोतब *pīri meñ jotab*. In Shahabad निकाल *nikāsal*, in Patna डचराएब

\* Compare the proverb कोटि बरद के फेफड़ि बहुत *korhi barad keñ phephari bahut*,—it is the lazy bullock that snorts and shies.

*daghriāēb*, in Gaya दहरायब *dahrāēb*, in South Munger गोहरायब *gohriāēb*, and in South Bhagalpur छटियायब *chhutiyaēb*, mean to cause an animal to get up and to drive it along a village-road.

**1099.** A stunted bullock is ननकिरवा *nankirwa*, नाटा *nāta*, or नटवा *natwa*. A dwarf bullock is गेना *gama*.

**1100.** A bullock whose horns project in front is चौंचा *ghoncha* north of the Ganges and in Patna and South Bhagalpur, also चौंपा *ghompa* in East Tirhut. In Shahabad it is चौंचवा *ghonchwa*, in Gaya चौंचर *ghonghar*, in Patna also चौंगरा *ghongra*, and in South Munger चौंचरा *ghonghra*.

**1101.** A bullock one of whose horns is erect while the other hangs down is सरगपताली *saragpatāli* (literally pointing to heaven and hell) or सरङ्गपताली *sarangpatāli*. He is also called डेब *deb* in Champāran and West Tirhut कंसासुरी *kunsāsuri* in South-West Shahabad, पताल सिंहो *patāl singhi* to the south-east.

**1102.** A bullock whose horns join in the centre is गौसिङ्गी *gausinghi* in South-West Tirhut, and सिंगजुटा *singjutta* or सिंगजूतल *singjūtāl* generally

**1103.** A bullock whose horns are loose and are turned down is called मैना *maina*, or in Patna and the south-east मेन *main*.

**1104.** A bullock whose horns are curled like a ram's is भेंड़वा *bheñwa*, भेंड़ *bh.ñr*, or मेंड़वा *mendhwa*.

**1105.** A bullock one of whose horns turns to the right and the other to the left is चातर *chātar*, or चतरा *chātra* when they are small and flat. When they are large, he is called फटाह *phathāh* or फटहा *phatha*. In North-East Tirhut he is फरकभाड़ा *pharakbhāra*.

**1106.** A bullock with stunted horns is मुठरा *muthra*, or मुठिया *muthiya* generally, but in Shahabad it is मुठाल *muthāl* or मुठैल *muthail* and in Gaya मुठरिया *muthariya*.

**1107.** A bullock with no horns is मुँड़ेवा *munrera* in Saran, मुखटा *bhunda* in Champaran, मूँड़ा *bhūnra* or भूँड़वा *bhūnwa* in Shahabad, मूँडा *mānra* in North-East Tirhut, and मुखा *munda* in Gaya and the rest of Tirhut, मुड़ला *murla* in South-East Tirhut, Patna, and South Munger, and मूड़ा *mūra* in South Bhagalpur (other names are दुँड़िया *dunriya* in South-West Shahabad and ठूठा *thūtha* in South-east Bihar.

**1108.** A bullock with only one horn is एकसिङ्गा *eksingha* or सिङ्घट्टा *singhatta*.

**1109.** When a bullock has a broken tail he is called बाँड *bānr* or बाँड़ा *bānra* north of the Ganges and to the south-west, also नाटा *nārha* in East Tirhut and the south-east. In Gaya and Champāran he is बण्डा *banda*, and in Patna लण्डा *landha* or बण्डा *bandha*. In South Munger he is लाँटा *lānrha*. The opposite to this is पौछवाला *ponchhwāla*.

**1110.** A bullock with its ears covered with long hair is झावर *jhābar* to the east and झबरा *jhābhra* to the west. One with crooked eye-brows is भौआं डेर *bhauñāñ ter* or भौआं डेर *bhauñāñ der*, also in South Munger भांवां डेरा *bhāñwāñ dera*.

**1111.** A bullock not used for agriculture because it has excrescences (representing Shiva) on its body, but purchased by religious mendicants, is known as जटहा *jataha* or बसहा *basaha*. Other local names are जटहावा *jathāwa* in Shahabad and जटो *jato* in South Bhagalpur. It is the bullock ridden by Shiva.

**1112.** A हेंखा *chherua* or बधिया *badhiya* is a castrated animal, as distinguished from the साँट *sānrh* or entire bull devoted and let go. The sacred marks placed on this last are the तिरसूल *tirsul* or trident and the चक्र *chakkar* or discus.

**1113.** The following rules for selecting cattle are current throughout Bihar :—

बैल बेसाहे चललह कन्त । बैल बेसहिह दू दू दन्त ॥  
काक कसौटी सौंओर वान । ईशुडि किनिह मति आन ॥  
जब देखिह रूपधौर । टाका चारि दोह उपरौड़ ॥  
जब देखिह मैना । तब एहि पार सँ करिह बैना ॥  
जब देखिह बैरिया गोल । उठ बैठ कौ करिह मोल ॥  
जब देखिह करियावा कन्त । कैला गोला देखिह जनु दन्त ॥

*Bail besāhai chālalah kant, bail besahiha dū dū dant,*

*Kachh kasauti sāñor bān, ī chhāri kinīha mati ān.*

*Jab dekhiha rūpadhaur, tāka chāri dīha uparaur,*

*Jab dekhiha maina, tab ehi pār san kariha bainā.*

*Jab dekhiha bairiya gol, uṭh baith kai kariha mol,*

*Jab dekhiha kariyawa kant, kaila gola dekhah janu dant.*

—My dear, you have started to buy a bullock, be sure and buy one with only two teeth. Do not buy any which is not some shade of grey; but if you see a pure white one, you may

advance your price four rupees. If you see one with loose horns, give handsel without crossing the road (to look at it more carefully, *i.e.*, it is sure to be a good one). If you see one with a read head and a light red body, don't buy till you have had a good look at it. But, my dear, if you see a black, or a yellow-grey, or a red one, don't take the trouble to look at its teeth.

The following is a warning against two kinds of bullocks :—

सरग पताली भौआँ टेर ।

आपन खाय, परोसिया हेर ॥

*Sarag patāli bhauñāñ ter,*

*Appan khāy parosiya her.*

—A bullock with horns pointing up and down, or one with crooked eye brows, injures its master and the neighbours as well.

#### CHAPTER IV.—COWS AND BREEDING.

**1114.** A cow is गौ *gau* or गाय *gāy*. One that has had one calf is known as a पहिलोठ or पहिलौठ गाय *pahiloṭh* or *pahilaunth gāy*. Sometimes these words are spelt with ट *t* instead of with ठ *th*. A cow or buffalo within six months after calving is धेन *dhen* generally. In North-East Tirhut it is धेउन *dheün* or धेन् *dhennu*, in Patna and the south-east धेन् *dhennu*, and it is also धेन् *dhennu* in Patna. After this she is बकेन *baken*, or (in Shahabad and the south-east) बकेन *bakena*. A cow that calves yearly, or that never stops milking, is पुरहिया *purāhiya* north of the Ganges. A cow that breeds when five years old is पचाड़ *pachār*. In Shahabad and Patna she is धनपुरही *dhanpurahi* in Patna (also), Gaya, and South Munger बरसाइन *barsāin*, and in South Bhagalpur पोरैया *poraiya*. A barren cow is बहिला *bahila* generally, also ठहरा *thahra* in South-West Shahabad.

**1115.** To be covered by a bull is बरधियाएब *bardhiyāēb* or परियाएब *pariyāēb*, and also south of the Ganges बरदाएब *bardāēb*. Another general term is पाल खाएब *pāl khāēb*. To copulate (of animals), is बाहब *bāhab*, also in North-East Tirhut ओहाएब *ohāēb*. In regard to buffaloes, भैसाएब *bhainsāēb* may also be used, and of a goat छग्राएब *chhagrāēb* to the west.

**1116.** A cow in calf is बरदाएल *bardā'ēl* or. गामिन *gābhin*. In South Bhagalpur she is फरली *pharli*. The act of calving is बियान *biyān* or बिबाना *biyāna*. South of the Ganges भोल देव *jhol de'* is to give birth to a number of young, e.g. in South-West Shahabad a man was heard saying हमार छेरी दु भोल बच्चा दिहलस ह०. *har-ār chheri du jhol b-ehcha dihlās ha*,—my goat has dropped kids on two occasions.

**1117.** A cow that is a good milker is दुधार *dudhār* or दुधारि *dudhā'ri*.\* One which gives milk for one and a half years is डेवट *dewarh* or in North-East Tirhut बरखु *barkhū*. A cow or buffalo that has gone five months, in calf, or that has given milk for five months is सहरोस *sahros* north of the Ganges, and also प्रहिया *purāhiya* in North East Tirhut. One that gives little milk is चौटो *chonthi* or चौट *chonth*, also चोरनी *chorni*, and in Tirhut धौक *dhonkh*. In Shahabad it is नठहर *nathāhar*, and in South Bhagalpur चौड *chaunr*. A cow that kicks at the time of milking is करकट *karkat*, or in Tirhut लथराह *lath-āh*.

## CHAPTER V.—CALVES.

**1118.** A calf as long as it is unweaned is लेरु *leru*. A male calf is बाछा *bāchha*, बछवा *bachhwa*, or बछरु *bachhru*, and a female calf बाछी *bāchhi* or बछिया *bachhiya* when they are from 1½ to 3 years old. When a calf has two teeth, it is दोहान *dohān* north of the Ganges and in Shahabad. In the rest of Shahabad it is दुदन्त *dudant* and elsewhere दोदन्त *dodant* or दोदन्ता *dodanta*. In West Tirhut it is दोखा बेल *dokh baul*. When it has not yet got its true teeth it is called उदन्त *udant*, or to the east अदन्त *adant*. ओसर *osar*, or to the west कलोर *kalor*, is a heifer ready for the bull. In North-East Tirhut she is गौर *gaur*, in Patna फेटाइन *phetāin*, and in South Bhagalpur अंकरिया *ankariya*. In South-East Tirhut थैर *thair* is a two-year old heifer. Full-grown cattle are तैयार *taiyār*. In calculating roughly the age of pack-bullocks, the word तौल *taul*, or in Gaya पूर *pūr*, is used. Thus एक तौल *ek taul* or एक साल के तौल *ek sāl ke taul*, one year full-grown; दु तौल *du taul*, two years full-grown; and so on, the counting commencing from

\* Cf. the proverb जाही तें किछ पाइये सहिये कड्ड बैन; ला खात चुचुकार तें सहत दुधारि धेन *jāhi tēn ki chhu pāiai, sahiai karuī tain, lāt khāt chuchkār tēn sahat dudhāri dhen*,—from who soever you expect to receive benefits, you must bear abusive words; even while being kicked by a milch-cow, a man will endure its actions and pat it.

the time when the bullock has eight teeth, viz. when he is four years or more old. A calf with six teeth is called *छदांत chhāṅt*. It is also called *छकाड़ chhakkar*, *छकाड़ा chhāra* (male), or *छकाड़ी chhakri* (female). Such calves are not appreciated, as in the proverb *मूँल बरदा छकाड़ी mūl barda chhakri*,—as soon as a bullock is dead (it is abused and called) a *chhakri*. A calf with seven teeth is *सतदर sa'dar* or *सधर satdhar* to the west, and *सत्तर sa'tar* elsewhere south of the Ganges, except South Bhagalpur, where it is *सतत्तर satattar*. In West Tirhut it is *सतदन्ता sa'danta*. A calf with eight teeth is *पूरा pūra*, i.e. full-grown or *अधैत adhail*.

**1119.** Coaxing a cow that has lost its calf to eat grain is called *तोरिया toriya*, or in South-East Tirhut *घसतुरिया ghashuriya*. In South Bhagalpur it is called *तोरियान toriyān*. The same words are used for reconciling a cow or a buffalo to its newly-born calf by smearing the latter with sugar. A kind of hair string used for tickling a cow with a similar object is *सेल्ह selh* or *सेल्ही selhi*; and to do this is *दाँवल dānval* in the north-west and *सेल्हल selhal* in South-West Tirhut. Sometimes the skin of the calf stuffed with hay is put before a cow which has lost its calf, especially at milking time. Salt is sprinkled on it and the cow licks it and lets her milk flow. The stuffed calf is called *लगावन lagāwan* north of the Ganges. In South-West Shahabad it is called *खलितडी khalitārī*, in the rest of the district *मौर maur* in Patna *करची karchī*, and in Gaya *करती मूरी kartī mūrī*. The kind of food given to cows when they calve is *पखेव pakheo* to the west and in Patna; also *पखेवा pakhewa* in South Munger. In North-West Tirhut it is *चोहाट chohat* or *चुहाड chuhār*, and in North-East Tirhut *चोहर chohar*. In South-East Tirhut it is *महेला mahela*, and generally *मसाल masala*. In Gaya it is *पुसटे pustai*.

## CHAPTER VI.—BUFFALOES.

**1120.** A male buffalo is *भैसा bhainsa*, also *महिसा mahisa* in East-Tirhut. A female buffalo is *भैस bhains* or *भैसी bhainsi*; also *भई bhāi* north of the Ganges, and *महिस mahis* or *महिषी mahisi* in East Tirhut. A buffalo calf is *पट्टर parru* or *कडर karu*. A male buffalo calf is *पाडा pāṛa* or *काडा kārā*, and a female one *पाड़ी pāri* or *काड़ी kārī*. A well-known proverb is *खेत महिषी चर, पट्टरहिं मार khet mahisi char, parruhin mār*,—buffaloes are grazing in the fields, beat the calves, i.e., in a fight the smaller men get caught, and the richer and more powerful real



culprits get off. In Patna and the south-west लोचर *lochār* is a two-year old buffalo. In Gaya it is टेहान *tehān*. A buffalo with two teeth, i.e. three years old, is पस *paṣ*.

## CHAPTER VII.—GOATS.

**1121.** A goat is छेर *chher* or बकर *bakkar*. A he-goat kept for breeding is generally बोका *boka*. General names for all male goats are बकरा *bakra*, खस्सी *khassi*, or खंस्सी *khañssi*. Other terms are ह्यागर *chhāgar* or बोकाडा *bokra* (North-East Tirhut), बोतू *botu* (Patna) or बोतो *boto* (South-East Bihar), बीयड *bīyar* (South-West Shahabad), and बिअहन *bīahan* (rest of that district). A she-goat is बकरी *bakri* or छेरी *chheri*, also ह्यगरी *chhagri* to the east. A castrated goat is specially खस्सी *khassi* or खंस्सी *khañssi* in Tirhut and south of the Ganges. North of the Ganges the general name is छेब्या *chherua*.

**1122.** A kid is पठरू *pathru*. A male kid is पाठा *pātha* or मेमना *memna*, and a female पाठी *patī*, पठिया *pathiya*, or मेमनी *memni*. In South Munger it is sometimes called बकरू *bakru*. A goat kept for sacrifice is called south of the Ganges पठरू *pathru*, but when kept for other sacrifices it is called खस्सी *khassi*.

## CHAPTER VIII.—SHEEP.

**1123.** A sheep is भेड़ *bheṛ*. A ram is भेड़ा *bheṛa* or (in South Bhagalpur) भेड़ो *bheṛo*, and a ewe भेड़ी *bheṛī*. A lamb is भेड़िक *bheṛik* *bachcha*, also पठरू *pathru* and बकरू *bakru* in Tirhut. मेमना *memna* is also used in South East Tirhut.

**1124.** A flock of sheep or goats is झुंड *jhund* or झूंड *jhūnr*; also जेड *jer* in East Tirhut, हेड *her* in West Tirhut, and जेस *jel* in South Tirhut. A flock of about twenty is लैहड *leñhar*, and of about one hundred बाग *bāg*. गहैड *gahenr* is a still larger flock of four or five बाग *bāg*. In South Bhagalpur खरुहो *kharuho*, and in South Munger सुहर *suher*, mean a flock of sheep.

## CHAPTER IX.—PIGS.

**1125.** The general term is सूगर *sūgar* or सूअर *sūnr*, also टोक *tdhoka* in North-East Tirhut. Musalmān villagers call them euphemistically

बद कौम *bad kaum*, or in North Tirhut and Patna बद खोम *bad khom* (i.e., 'low caste'). Other similar names are हराम *harām* in Gaya, and बद मोहरी *bad mohri*. A young pig is पाहुर *pāhur* to the east, also (male) डहरा *dahra* north of the Ganges and in Gaya, तहरा *tahra* in Shahabad, छौना *chhauna* in Patna and the west, and छावा *chhāwa* in Gaya. Female names are डहरी *dahri* (also in Gaya) or छाई *chhāi* north of the Ganges, and कूम्भी *kumbhi* in Gaya. A full-grown boer is पट्टा *pattha* or पठरा *pathra* in North-East Tirhut, and a full-grown sow is सोमनी *somni* in the same place. A pigsty is खोभार *khobhār*, or to the west खभारि *khobhāri*. In South-West Shahabad it is also खोबार *khobār*, in South-East Bihar it is खभार *khabhār*, and in Patna and Gaya it is बखोर *bakhor*.

## CHAPTER X.—HORSES, MULES, AND ASSES.

**1126.** A horse is घोडा or घोरा *ghora*, and a mare घोडी or घोरी *ghori*. A common term for both is घोड or घोर *ghor*. South of the Ganges and in Sāran another word for a horse or mare is चरवा *charwa*. A pony is टट्टा *tattu* and a pony mare टट्टानी *tatuāni*, and also in Patna and Gaya मड़ियान *madiyān*. A foal is बछेडा *bachhera*, and a filly बछेडी *bachheri*.

**1127.** To own a horse is a great piece of display according to Bihar ideas, as in the proverb डेढ़ गोठ घोडी, नौ गोठ फौज *derh got ghorī, nau got phauj* (spoken of one who makes display when he cannot afford it),—the owner of one and a half (i.e. two wretched) mares goes about (like a lord) with nine servants.

**1128.** An ass is गदहा *gadha*, a she-ass is गदहौ *galhi*, and an ass's foal गदहा के बच्चा *gadha ke bachcha*, or (in East Bihar and Shahabad) छौनी *chhauni*. An ass-driver is गदहेंडी *gadheñi*. A mule is खचड *khachehar*.

## CHAPTER XI.—ELEPHANTS.

**1129.** An elephant is हाथी *hāthi*, a male elephant is हत्था *hatha*, and a she-elephant हथनी *hathni*, हथनो *hathni*, or (in East Tirhut) मेदनी *medni*, and in South-West Tirhut जोड़ी *jorhi*. A male elephant with small tusks is मकुना *makuna*. One with large tusks is पट्टा *pattha*;

**1130.** Elephants are tied up with a front foot-chain, which is बेड़ी *beri* or पैकर *paikar*, and also in South-East Tirhut छुआ *chhanua*. Its hind legs are chained with chains called डगी *daggi* or नङ्गर *nangar*, and also with a wooden hobble, called कठबन्धन *kathbandhan*.

## CHAPTER XII.—CAMELS.

**1131.** A camel is ऊँट *unt*, also among Musalmans शुतुर *shutur*. Its young is called बोट *bota* in North-East Tirhut. Its nose-ring is नकेल *nakel*. कठरा *kathra* or काठी *kāthi* is its wooden saddle, also called पलान *palan* in North-East Tirhut; and गद्देल *gadela* or गद्दी *gaddi* is the pad.

## CHAPTER XIII.—STRAYING OF CATTLE.

**1132.** To stray is generally हेरा जाएब *hera jāëb*; also in Saran भुला जाइल *bhula jaił*. Other terms are अनेर *aner* (or अनेरवा *anerwa*) जाएब *jaeb* in North-East Tirhut, बहकल *bahkal* or भौरियाएल *bhunriyael* in Shahabad, and बहट जाएब *bahat jaeb* in Patna and Gaya बथान *bathan* and also in North-East Tirhut गोआस *goas*, is a cattle enclosure. Other words are घेरा *ghera*, छाठ *dhāth*, and छाटा *dhatha*. लम्बल *lambhal*, लाम्बल *lambhal*, or लाम्हल *lamhah*, is to drive cattle into another's field to graze on the crops.

## CHAPTER XIV.—COLOURS OF CATTLE.

**1133.** These are—

**White.**—This is चरक *charak* or चरका *charka*, with a variant चरको *charako* in South Bhagalpur. In Gaya it is रुपधौ *rupādhau*, and els where also रुपधर *rupdhar* or रुपधौर *rupdhaur*. Another word is चँवरा *chamvra* in North-West Tirhut.

**1134. Grey of various shades.**—धवर *d'awar*, धौर *dhaur*, or in Shahabad धावर *dhāwar*, is a light grey. सोकन *sokan* is a dark grey, केल *kail* or कैला *kaila* is a yellowish grey or cream-colour, and सिलेबा *sileba* or सिलेबे *silebe*, reddish grey. साँवर *samwar* or सौरा *saunra* is a black grey. कसौटी *kasauti* and काछ *kachh* are shades of grey.

**1135. Red.**—A reddish cow is गोल *gol*, गोला *gola*, or गोलवा *golwa*. A dark red one is लाल *lāl*. A cow with a red head and the rest of the body of a lighter colour is बैरिया गोल *bairiya gol*. धरगोली *dhur-gol'o* is another shade of red in South Bhagalpur. महुगोल *māhugol* means red like the *mahua* flower (*bassia latifolia*). In Shahabad this is महुअर *mahuar*, and in South Munger महुलखा *mahulakha*.

**1136. Yellow.**—This is पौअर *pār* or पिअरा *pāra*. गहुमन *gahuman* or गोहमन *gohuman* is wheat-coloured.

**1137. Black.**—This is कारी *kari*, करिया *kariya*, करियावा *kari-yawa*, or (South Bhagalpur) करआ *karua*.

**1138. A spotted cow** is कांस *kāns*, a *brindle one* बगछला *bagchhalla* (tiger-skinned), लाल बगछला *lāl bagchhalla* being a red brindle and सफेद बगछला *saphed bagchhalla* a white brindle. करकन्धा *karandha* is *one black on the shoulders*. In Shahabad this is called करिकन्धा *karikandha*. गुलदार *guldar* is a spotted cow, and पांच कलियान *pañch kaliyan* a piebald one, or more properly one with white stockings and a white blaze on the forehead.

## CHAPTER XV.—HIDES.

**1139.** These are चमड़ा *chamra*, खाल *khal*, or चरसा *charsa*, गौखा *gaukha* is raw cow's leather. It is also called गोईटा *goita* north of the Ganges. भैसोटा *bhainsota* or (in South Bhagalpur) भैसौटा *bhainsautha* is that of buffaloes. चाम *chām* is tanned cow hide. Sheep skins are खलडी *khalri*. A bullock's hide cut in two halves is आधा फारी *ādha phāri* or (North-East Tirhut) फांको *phānki*. The hides of cattle which have died a natural death are मुरदारी *murdari* or मुरदार *murdār*, and those of killed cattle हलाली *halālī*. साबर *sābar* is tanned deer skin. A depot for hides is चरसा के गोदाम *charsa ke godām*. In South Munger चरसा *charsa* is a cess paid by tanners to the landlord.

## CHAPTER XVI.—CATTLE SLAUGHTER.

**1140.** A slaughter-house is लोकाना *lokāna* in Champaran, मनहर *manhar* in South-East Tirhut and Shahabad, and किलखाना *kilkhāna* in South West Tirhut.

**1141.** Another name in Shahabad is गुरद्वान *gurdwan*, and in Patna खूंट *khūnt*. Flaying and cleaning is कमीना *kamīna* or कमाना *kamāna*. A butcher is कसाई *kasāī*, but a goat-butcher is बकरकसाव *bakar kasāb*, and a चिक *chik*\* or चोक *chik* kills both goats and sheep. The large knife used by them is बोगदा *bugda*, and also north of the Ganges दबिया *dabiya*. The block is ठेहा *theha*, कुन्दा *kunda*, or कुन्दी *kundi*. In South-West Shahabad it is खोड *khōr*, and in South Bhagalpur it is परकट्टो *parkattho*. The string used for hanging up the animal to be flayed is लौकाना *lokāna*.

**1142.** A cultivator has many terms of abuse for his cattle. A favourite one is जाह कसेया खुंटा *jāh kasariya khūnta*,—may you go to the butcher, or to the sacrificial stake.

#### CHAPTER XVII.—FEEDING CATTLE.

**1143.** To chew the cud is पगुरी (or पागुर) करव *paguri* (or *pāgur*) *karab* north of the Ganges and in Shahabad. South of the Ganges generally it is पघुराएव *paghurāēb* or पघुरी करव *paghuri karab*. Local names are पाज करव *pāj karab* in Tirhut, कोरी करव *kori karab* or कौरी करव *kauri karab* in Patna and Gaya, and गलठै करव *galthai karab* in South Bhagalpur.

**1144.** Cattle fodder, consisting of the stems of the जनेरा *janera* (*Holcus sorghum*) and similar green stuff, is cut with a chopper (see §§ 86 and ff.), and is known as कुट्टी *kutti* or कुट्टिया *kutiya*. In South Bhagalpur it is कूटरी *kutri*, and in Patna कट्टा *kutta*. The fodder for stall-fed cattle is गवत *gawat* north of the Ganges. Other names are लेहना *lehna*—current in Shahabad, गौत *gaut* in Gaya, and गौतहा *gautha* in Patna. A general word for fodder is चारा *chara*, or in North-East Tirhut चरो *chari*. गजरौटी *gajrauti* or (in Gaya) गजरौट

\* It is unlucky to touch money received from these men on an inauspicious day. Hence the proverb :—

विप्र टहलू आ, चीक धन, ओ बेटिन को बाढ़ ।

एहु से धन न घटे, तो करी बदन से राह ॥

*Bipra tahalua, chik dhan. o betin ke barh.*

*Ehu se dhan na gate, to kari badan se rah.*

—If you cannot get rid of your wealth by having a Brahman servant, keeping possession of money received from a butcher, or from excess of daughters, you will do it by fighting with bigger men.

*gajrauta* are stalks and leaves of the carrot (गाजर *gājar*) given to cattle. The chopped up sugar-cane tops (गोंड *genr*) given to cattle as fodder are called अगोंड *ageñr*, &c., as described in § 1012. चांछी *chānchhi* in North-East Tirhut is a cattle-food made of spring-crops cut before they are ripe and then dried. सानी *sāni* is the chaff and water on which bullocks are fed.

**1145.** To feed cattle is सानी पानी करब (or देव) *sāni pāni karab* (or *deb*). Another phrase current in Patna and Gaya is गौत देव *gaut deb*. A load of fodder is बोझा *bojha*, and also मोट *mot* in Patna, Gaya, and Shahabad. Chaff is भूसा *bhūsa*, with variants भूसा *bhūsa* (in Patna and Gaya) and भूसा *bhussa*. The net full of chaff is जल्ला *jalla* or जाला *jāla* generally. In Shahabad and South Munger it is जलखर *jalkhar*, in South-West Shahabad जोरा *jora*, and in Patna कपाड़ *kapāḍ*. The refuse grass, &c., which cattle leave behind is लथेर *lather* to the west, निघास *nighās* to the north-east, and गोथार in Patna, Gaya, and the south-east. Local names are खधेल *khadhel* in Shahabad and गोरथारो *gortharo* in South Bhagalpur.

**1146.** A beast that eats little is निखोराह *nikhorāh* or निखुराह *nikhurāh*, also चिकनिया *chikanīya* or अल्पजिया *alpajīya* in South-East Tirhut and गवतचोर *gawatchor* in South-West Tirhut. In Patna and Gaya it is optionally नकसोंच *naksondh*, in South Munger चिकनकौर *chikankāur*, and in South Bhagalpur चिकनजिबो *chikanjibho*.

## CHAPTER XVIII.—PASTURAGE.

**1147.** Lands set apart for pasture are generally simply परतौ *parti*. Special names are, however, रखात *rakhāt* north of the Ganges and रखांत *rakhānt* (South Munger). Other names are चिरागाह *chiragāh* in Sāran, Patna, and South Munger, चरांत *charānt* or बाघ *bādh* in Gaya, and अरार *arār* Shahabad. A cattle-yard is बथान *bathan* or बथानी *bathani*. The field in which cows are fed is in South-West Shahabad चराई *charāi*, in the rest of that district उबेर *uber*, and in South Munger उबेरा *ubera*. In Gaya it is बाघ *bādh*, in Patna बहारी *baharsi*, and in South Bhagalpur बहियार *bahiyār* or आर *ār*. Cattle left to graze without watch are अनेरिया *aneriya* to the west, अनेरा *anera* in West Tirhut, छट्टहा *chhutha* in Gaya, उदङ्गर *udangar* in Patna, उजभा *ujha* in South Munger, and उजरा *ujra* in South Bhagalpur.

## CHAPTER XIX.—FENCES.

**1148.** A fence to keep cattle out of fields is चेरान *gherān* or चेरानौ *gherāni* to the north-west. In Tirhut it is बारी *bāri* or बेट *berh*. South of the Ganges it is चोरान *ghorān*. Local names are घेरा *ghera* in Tirhut and छपा *chhāpa* in South Munger. In Champāran हिराँत *hirānt* is a hedge of brambles not fixed in the ground.

## CHAPTER XX.—GRAZING-FEES.

**1149.** These are of two kinds :—

(1) Those paid to the owner of the land.

(2) Those paid to the herdsman.

**1150.** A cowherd is called ग्वार *gwār*, गोआर *goār*, अहीर *ahīr* चरवाह *charwāh* or चरवाहा *charwāha*, and गोरखिया *gorkhiya*. A tender of cows is in North-East Tirhut गैवाह *gaiwāh*. A shepherd is गड्ढी *gareñi* or भैरिहार *bheñrihar*. South of the Ganges the latter also takes the form भैरिहार *bheñrihār* or भैरिहारा *bheñrihāra*. A local name is भैरुहुरै *bheñrdhurai* in South Bhagalpur.

**1151.** (1) The fees paid to the owner of the land are known as खरचरी *kharchari* or खरचराई *kharcharāi* north of the Ganges and in Gaya. The latter also is used in Gaya. In Shahabad the term is बरदिया *baridiya*. In Tirhut, Patna, and the east are noted कास चराई *kās chārāi*, काह चराह *kāh charāi* देना *dena*, भैसोंवा *bhainsondha*, and बरदाना *bardāna*. In the south-east the word is देना *daina*. In many places these fees are only paid for buffaloes, and not for other cattle

**1152.** (2) Those paid to the herdsman are चरवाही *charwāhi* or चराह *charāh*. See also § 1205.

## CHAPTER XXI.—COWHOUSES AND ENCLOSURES FOR CATTLE, CATTLE-OWNERS, &amp;c.

**1153.** A cowhouse is गौआर *gausār* or गौसाला *gausala*. To the east it is गोहाल *gohāl*. Local names are गैघरा *gaighara* in North-East Tirhut, दरखोल *darkhol* in South-West Shahabad, and दोगाह *dogāh* in Patna and Gaya. सार *sār* is also used to the west. बरघरा *barghara*, or in Gaya बहर्घरा *baharghara*, is a cattle-shed. In



Champāran a breeding-shed for cattle is called चारो *ghāri*. A place where cattle are collected is बथान *bathān*. In some places a special word is used for spots where buffaloes are collected, viz. हिरात *hirāt* in the north-west, लेंह *lenrh* in North-West Tirhut, बैठार *baithār* in East Tirhut. To collect cattle is बथनियाएल *bathniyāēl*. In North-West Tirhut it is लेंहियाएल *lenrhīyāēl*. A cattle enclosure is पम्मा *pājha* in the north-west and पलानी *palāni* in Tirhut. In Shahabad it is अरार *arār*. A local name in North-East Tirhut is छट्ठा *dhattha*, which becomes छाठ *dhāth* in West Tirhut. A general word is बथान *bathān*. In Patna अरान *arān*, and in Gaya अड़ा *ara*, is an enclosure for cattle in the forest.

**1154.** To the west an owner of cattle is called मौआर *mauār*. The song sung by cowherds while herding is called बिरहा *birha*, or (in South Munger) महराइ *mahrāi*. Another similar song, but sung to a different air, is चौंचर *chānchar*. लोरकाइ *lorkāi* is a special cowherd's song concerning a hero called लोरिका *lorika*. In South Bhagalpur the cowherd's dance is called लोड़ियारो *loriyāro*. The man who dances is called नटुआ *natua* or नेटुआ *netua*.

**1155.** In Gaya चेलहवा *chelhwa*, in West Tirhut चल्हा *chalha*, and in Saran चालहा *chālha*, is a knife used by milkmen. The brand for branding cattle is साटी *sāti*.

## CHAPTER XXII.—CATTLE-DEALERS.

**1156.** These are फेरहा *pherha* north of the Ganges, and in South Bhagalpur फेरबैक *pherbaik*. In South-West Shahabad they are हरिहा *hariha*, in Patna लेंहड़िवाला *lenhriwāla*, in South Munger गेंहड़िवाला *genhriwāla*, and elsewhere हारवाला *hārwāla*.

## CHAPTER XXIII.—MILK AND ITS PREPARATIONS.

**1157.** Milk is दूध *dūdh*. Cow's milk is गय *gabya* or गोरख *goras*. To milk an animal is दूहव *dūhab* or लगायव *lagāēb*. A cow that gives milk is लगहर *laghar* or लगवान *lagwān*, as opposed to नाठा *nātha* or अनाठा *anātha*, which is one that does not ; one that milks plentifully is दुधारि *dudhāri*.\*

\* Cf. § 1117. Another proverb is दुधारि गाय के दू लातो भला *dudhāri gāy ke du lāto bhala*.—even two kicks from a good milker are to be valued.

**1158.** When the milk of a cow or buffalo runs dry, the word used is *बिसुखब* *bisukhab*. Local words are *ठाई ठहोएब* *thāiñth hoëb* (South-East Tirhut), *बिसखाब* *biskhab* in Patna and South-East Tirhut, *चुहठाब* *chukthāb* in Shahabad, and *ठमरा* *thamra* in the south-west of that district. The milk of a cow for six months after calving is *घेन* (or south of the Ganges *ढेन*) *के दुध* *dhen ke dūdh*. After that it is *बकेन के दूध* *baken ke dūdh*.

**1159.** The unsophisticated Bihār villager is not ignorant of the advantage which accrues to the seller by watering the milk he sells. According to popular belief the cow acts as the milkman's confederate in this, as in the proverb *गाय गोआरे मिलाप, ठेहुने पानि दुहाव*, *gāy goāren milāp, thehuneñ pāni duhāv*—the cow and the milkman are confederates for (without the pail leaving his) knee, she lets him milk water into it. At the same time it is but fair to add that some translate the proverb as meaning that when a cow and the milkman are friends she will let him milk her even standing in water up to her knees. Both translations are possible.

**1160.** *Clarified butter* is *घ्यू* *ghyu*. Sometimes the Hindi word *घी* *ghi* is used. The word is sometimes spelt *घीव* *ghīw*. Local names are *नेउन* *neun* in west Tirhut, *चिकना* *chikna* in Gaya, *नैनु* *nainu* or *लैन* *lain* in Shahabad, and *नेनू* *nenu* in the east. Fresh clarified butter is *अहौर के घ्यू* *ahōr ke ghyu*, or in the South Bhagalpur *गिरस्तू घ्यू* *girastu ghyu*; and that stored for a time in leather vessels *कुपी के घ्यू* *kuppi ke ghyu* or *गेलहा के घ्यू* *gelha ke ghyu*. South of the Ganges it is also called *दखिनाहा घ्यू* *dakhināha ghyu*.

**1161.** The sediment which settles in making clarified butter is *मठियार* *mathiyar*, *माठ* *māth*, or *माठा* *mātha* north of the Ganges. South of it it is *लैनु* *lainu* in South-West Shahabad, *मठगर* *mathgar* in the rest of that district, *मठाहा* *mathāha* in Gaya, and *मठाही* *mathāhi* in Patna. The refuse left in boiling it down is *डाढ़ी* *dārhi*; also *महिया* *mahiya* in North-West Tirhut, and *घोर* *ghor* in Tirhut generally. Other names are *फाड़न* *pharan* and *महरन* *mahrān* in Shahabad, and *कोगैनी* *korāuni*, used in the same place and in South Munger; *खंखाड़ी* *khankhori* in the rest of Shahabad, and *खुरचनी* *khurchani* in Patna.

**1162.** *Tyre or curdled milk* is *दही* or *दहि* *dahi*. It should be noted that this word is feminine, though grammarians say it is

masculine.\* Another name current in West Tirhut is सजुई *sajui*. The old curds put in to curdle milk are जोरन *joran*. Tyre is a luxury, hence the proverb घर दही, बहरो दही *ghar dahi, baharo dahi*,—only he who eats tyre at home gets it abroad.

**1163. Curdled milk** is जमाव दही *jamāo dahi* or सजाव दही *sajāo dahi*. Other names are सँची *sānchi* to the east, सजवा *sajwa* in North-East Tirhut, मिठूर *mithur* in South-East Tirhut, and जमुइ *jamui* in Gaya. The cream of this is called छालकी *chhālki*, a local variant being छाली *chālī* in Patna. In South-West Shahabad it is साही *sāhi*. When this is taken off, the remainder is called कटुइ दही *katui dahi* or छलकटुइ *chhalkatui*. In Shahabad it is also called छिनुइ *chhinui*, and another name north of the Ganges is छिनुही *chhinuhi*. Another variety of curds, from which the whey has been expressed or boiled, is called छेना *chhena*. It is something like the dry curds from which cheese is made in England.

**1164.** The thick milk given by a cow just after calving, or *beesting milk*, is फेनुस *phenus* or फेनुसा *phenusa* to the west. In Tirhut and the south-east it is खिरसा *khirsa*, and in Gaya ढाकर *dhākar* means the milk of the first milking after calving, फेनुस *phenus* being that of the second. A cow that drops her milk is कामधेनुआ *kāmdhenua* or धेनुआगर *dhenuāgar* north of the Ganges, also खासर *khasar* in East Tirhut. To allow the calf to suck the teats of a cow for an instant before milking, so as to induce the latter to let the milk flow, is फेनहाएल *phenhāēl* or पेनहाएल *penhāēl*.

**1165. Cream** is मलाई *maīāi* or बलाई *baāi*, and skim-milk पसावन *pasawan* or (in East Tirhut) छनुआ दुध *chhnua dūkh*.

**1166. Butter** before clarification is नेउन *neūn* north of the Ganges, and also नेन *nen* in North-East Tirhut. South of the Ganges it is लैन *lainu* to the west, चिकना *chikna* and मक्खन *makkhan* in Patna and Gaya, and नेनु *nenu* there and in the south-east. Butter-milk is मट्टा *mattha*, माठा *mātha*, or घोर *ghor*. In Gaya and the south-west it is also छाँछ *chhānchh*. A well-known proverb about butter-milk is दुधक जरेँ मट्टा फ्रकि पीवे *dūdhak jareñ mattha phūki pibe*,—through having been scalded by (hot) milk, he blows on the butter-milk before he drinks it i.e., a burnt child dreads the fire.

**1167. खोआ** *khoā* is milk boiled down till it is thick.

\*Eg., in Manbodh's Haribans, VII, 43, एकओ दहि नहिँ लेल आघवाहि, *ekao*

## CHAPTER XXIV.—CATTLE DISEASES.

**1168.** Medicines are administered through a bamboo tube called *धरका dharka* or *काँड़ी kārī*.

**1169.** The identification of the following diseases is in many cases very doubtful. The list is given rather in the hope that it may form the basis of a future identification by competent experts. Probably many of the names given as representing different diseases are merely different local names of one and the same disease.

**1170. Farcy.**—This is *अगिया agiya* or *अगिनवाय aginbāy*.

**1171. Diseases of the stomach.**—*जोंकी jonki* is inflammation caused by small leeches in the stomach and liver. In West Tirhut it is *जोकटी jokti*. *पेटचखौ petchali*, or (in Tirhut) *पेटौक petauk*, is diarrhoea; *पोकब pokab*, or in North Tirhut *छौंडी chhīndī*, is purging. *पिलही pilhi* is said to be a swelling of the liver. Perhaps it is disease of the spleen.

**1172. Foot and mouth disease.**—This is *खोरहा khorha* in the north-west and in West Tirhut, *अहवाह ahwāh* also in Champāran and North-West Tirhut, *खंगहा khangāha* in East Tirhut, *खोंगहा khongha* in West Tirhut, *भजहा bhajha* in South-East Tirhut, *आभा ābha* in Tirhut generally, and (optionally) *खुरहा khurha* in Patna and Gaya.

**1173. Diseases of the throat and mouth.**—*आँती बटव ānti barhab*, or *आँती चट चाख ānti chark jāēb*, is swelling of the uvula. *कण्ठार kanthār* (Gaya and the north-west), *भिरुखी bīrukhi* (Tirhut), *कण्ठा रोग kantha rog* (Gaya and Tirhut), *धरका dharka* (Patna), is a disease of the throat and chest, which swell and prevent the animal swallowing. *ठाँसी dhānsī* (north of the Ganges) is cough. *बेंगा benga* is inflammation of the vessels of the tongue followed by dysentery. *थुकहा thukha* (Patna and the south-east) is described as a disease in which saliva flows from the mouth. *सुखभामी sukhbhāmi* (north-west and Gaya), *छौंडी chheñri* (Tirhut), *दँतनर dantnar* (South-East Tirhut), *हनुआ hanua* (South-East Tirhut and Patna), *सुकरवाँत sukarwānt* (Patna, Gaya, and Shahabad), *दन्त लहर dant lahar* (South Bhagalpur), are described as diseases of the tongue. *जिबभी jibbhi* (West Bihar) or *जिभसटा jibhsatta* is lampus. *भुण्डी bhundi* (Patna) is described as a throat disease. *कण्ठा सारु kantha sārū* (South-East Bihar), or in Gaya *नादी कनवा nādi kanwa*, is a

**होला** *sona hola*. **चोर मतका** *chor matka* (South-East Bihar) is a disease of the mouth which prevents the animal eating. **सुहपसिजा** *muñhpasija* is diarrhoea with watering at the mouth. In Gaya **घरघरवा** *ghargharwa* is a disease accompanied by rattling in the throat. **चोंचफुलवा**, *ghonghphulwa* in Gaya, and **घेघुचा** *gheghua* in Gaya and Shahabad, is a kind of goitre.

**1174. Disease of the feet.**—Foot-rot is **भनकवाह** *jhanakwāh* (North-West Bihar and Shahabad) and **भनक** *jhanak* in Tirhut. In Patna it is **भनकवाता** *jhanakbāta*, and in South-West Shahabad **भनका** *jhanka*. **वाता** *bāta* is a swelling of the knee-joint. When a bullock becomes lame through overloading, the phrase used is **भर जायब** *bhar jāēb*, **सरक जायब** *sarak jāēb*, or **उकर जायब**, *ukhar jāēb*, or in South-East Tirhut **खज्जा** *khanja*. **चरैया** *charaiya* in the south-east is too large hoofs. **खाँग** *khāng* is an insect bred in the feet, which is supposed to devour the whole body. An animal affected with it is **खाँगल** *khāngal*.

**1175. Rinderpest.**—This is **चेचक** *chechak* everywhere. Other names are **गोटौ के निकसारी** *goti ke niksāri* and **महमाया** *mahmāyā* both generally, and **बरका बेमारी** *barka bemāri* in Champāran, **गोसाउन** *gosāün* in North-East Tirhut, **अन्तर कतवा** *antar katwa* and **जगदम्मा** *jagdamma* in Gaya.

**1176. Windy colic.**—This is **फुलवात** *phulbāt*, **पेटफुल्ली** *petphulli* in Tirhut and Shahabad. In Patna it is **बिन्वा** *bindha*. A similar disease accompanied by difficulty of breathing, is **फुलबघा** *phulbagha* in Gaya and Shahabad.

**1177. Staggers.**—These are **मिरगी** *mirgi* generally; other names are **घुरनी** *ghurni* (Patna and the south-east), **घुमरी** *ghumri* in South-West Shahabad, and **हतेयरवा** *hateyarwa* in the rest of that district. Perhaps **टुनकी** *tunki* in the South East, which is described as a sudden death of cattle, is a variety of staggers.

**1178. Worm (or filaria) in the eye.**—This is **चाँदनी** *chāndni* in Gaya, and **माडा** *māra* or **माडा फुल्ली** *māra phulli* in Shahabad.

**1179. Tumours.**—These are **जहरवाद** *jaharbad*, with a variant **जहरवात** *jaharbāt* in Gaya and South-West Shahabad. Another name in Shahabad is **पिरकी** *pirki*.

**1180. Fevers.**—**अढ़ैया** *arhaiya* or **अढ़ैया** *arheya* is a fever lasting two and a half days. In Tirhut it is called **जरखोर** *jarkhor*.

**1181. *Pneumonia* (?)**.—A disease attended with panting is called हॉफ *hāmph* in the north-west and in West Tirhut. In South-East Tirhut it is हफनी *haphni*, and in North-East Tirhut बात *bāt*.

**1182. कौड़पक्षा *konrpakka*** (South Bhagalpur) is a disease in which the liver gets abscesses. खर्रा *kharra* is a kind of mange. It generally attacks young cattle.

## CHAPTER XXV.—CATTLE-FODDER.

**1183.** The following grasses and other plants are used for cattle fodder. Their botanical names have not been in the majority of cases identified :—

अंकता *ankta*, —see अंकरी *ankri*.

अंकरो or अंकडो *ankri* (west), भेखरी *bhekhri* (north-west and Gaya) भिलोर *bhilor* (north-west), अंकता *ankta* (Patna, Gaya, and south east) : also अटका *atkā* (South Bhagalpur), *vicia sativa* :

अटका *atka*, —see अंकरी *ankri*.

अँडुली *anthuli* (Gaya), अँठी *anthi* (South-West Shahabad and Gaya).

अनजान *anjān*, (Patna, Gaya, and Shahabad).

अमता *amta* (West Tirhut).

अमरोरा *amrora* (East Tirhut, Gaya, and Champaran.)

अरैया *araiya* (generally).

अँठिल *anthil*, —see अँडुली *anthuli*.

उनटा चिरचिरी *unta chirchiri* (East Tirhut and Gaya).

ओरी टीनी *ori tini* (Patna and Gaya).

औंकर *aunkar* (Shahabad and Gaya).

कजला *kajla* (Champaran and North-East Tirhut) or कजुरी *kajri* (Shahabad).

कतरा *katra* (Saran and Tirhut).

कनवा *kanwa*, कन्ना *kanna*, —see केना *kena*.

करमी *karmi*, —see करेम *karem*.

करार *karār* (Shahabad and South Munger).

करेम *karem* (South-West Shahabad), करमी *karmi* or करमी लत *karmi lat* elsewhere, a creeping-plant with a small white flower which grows in marshes (*Convolvulus repens*).

काना *kāna*,—see केना *kena*.

कुकरौंघा *kukraundha* (north).

कुकुसा *kukusa* (South-West Shahabad).

केना *kena* (west and Gaya) or काना *kāna* (Tirhut, Patna, and South Munger), also कनवा *kanwa* (Gaya) and कन्ना *kanna* (South Bhagalpur and Gaya), which grows in Indian corn.

कोटिला *korhila* (Champan and North Tirhut).

कौआरा *kauāra* (East Tirhut).

खगडा *khagra* (Shahabad).

खुखसा *khukhsa* (general).

खोभी *khobhi*, (South-East Tirhut, Gaya, and Champan).

गड़नी *garri* (north-west).

गँडहर *ganrhar* (Shahabad, Gaya, and South Munger), गड़ियार *gariyar* (west), गँडेर *ganrer* (Gaya), गॉडर *gānrar* (Patna), गड़ार *garār* (south-east), गड़हरआ *garharua* or गँडरो *ganrerī* (north).

गड़हरआ *garharua*, गड़ार *garār*, गड़ियार *gariyar*, गँडेर *ganrer* गँडरो *ganrerī*,—see गँडहर *ganrhar*.

गदपुंड़ोआ *gadpanroa*, गदपिड़ोड़ा *gadpirora*, गदपुरना *gadpurna*—see गधपुरना *gadhpurna*.

गधपुरना *gadhpurna* (West Tirhut and Champan), गदपुग्ना *gadpurna* (Shahabad), गदपुंड़ोआ *gadpanroa* (Patna and Gaya), गदपिड़ोड़ा *gadpirora* (South Munger), पुरनवो *purnwo* (South Bhagalpur) (*Boerhaavia procumbens*).

गॉडर *gānrar*,—see गँडहर *ganrhar*.

गुंजेरा *gunjera* (South-West Shahabad).

गोधना *godhna* (East Tirhut).

चकोड़ा *chakora*,—see तिनपतिया *tinpatiya*.

चरो *chari*,—see चोरांत *chorānt*.

चारा *chāra*, branches of trees, especially of the *pīpar* (*ficus religiosa*) or of the *bar* (*ficus Indica*) given as fodder to elephants.

चिकनो *chikni* (South-West Shahabad and Gaya).

चिचहोर *chichhor*,—see चिचोरी *chichori*.



चिचोरी *chichori* (Tirhut), also चिचोर *chichor* (north and Gaya), चिचहीर *chichhor* (east) or चिचोरो *chichoro* (South Bhagalpur and Tirhut) and लेंडई *lenraï* (north-west),

चिनवा *chirwa* (East Tirhut).

चेंच *chench* (west), गड़ौछी *garaunchhi* (Champāran and Patna), सरौचो *saraunchi* (Gaya and South Bhagalpur), सरहचो *sarhanchi* (Gaya and South Munger) (various species of *Achyranthus*).

चोरंत *chorānt* (Gaya and South-West Shahabad), चरी *chari* (west generally), चोरंता *chorānta* (Patna), जुड़गुड़ी *jurguro* South Bhagalpur, and जुगड़ा *jugra* (South Munger).

जकेराइ *jakerāi*,—see जौकेराइ *jaukerāi*.

जिनवाँ *jinwān* (west) or भौरी *jhīro* (East Tirhut).

जूर *jur* (South-West Shahabad).

जुगड़ा *jugra*, जुड़गुड़ी *jurguro*,—see चोरंत *chorānt*.

जोब *job* (Tirhut, Gaya, and west generally).

जौ केराइ *jau kerāi* (generally); जकेराइ *jakerāi* (south-east)  
See § 959.

भरुआ *gharuā*,—see भार *ghār*.

भार *ghār* (Tirhut and Gaya), भरुआ *gharuā* (Saran and Patna), a kind of brushwood growing on wells, &c.

भौरी *jhīro*,—see जिनवाँ *jinwān*.

ठड़िया *tharhiya* (Shahabad and East Tirhut).

ढांगर *dāngar* (Patna and Champaran), a species of Indian corn which bears no cobs.

डामो *dābhi* (north of Ganges, Gaya, and Shahabad).

देरुआ *derhua* (South Tirhut).

तितली *titli* (Gaya and west), तेतारी *tetāri* (Tirhut), तेतार *tetār* (East Tirhut).

तितोइ *titoi* (Gaya and South Munger).

तिनपतिया *tinpatiya* (south and west) and चकोडा *chakora* (Gaya south-east).

तेतार *tetār*, तेतारी *tetari*,—see तितली *titli*.

दुधिया *dudhiya*, a kind of wort. It is very poisonous.

दुब *dūb* or दुभ *dūbh*, also south of the Ganges दुभो *dubbhi* (*cynodon dactylon*).

धकरा *dhakra* (Tirhut and Champaran).

धिमोई *dhimoī* (Gaya and west), छिमोई *chhimoī* (South Munger).

नरचा *narcha* (Gaya).

नरजौक *narjonk*,—see लरही *larhi*.

नरुआ *narua*,—see पोआर *poār*.

नरै *narai*, नार *nār*, नेवारी *newāri*,—see लार *lār*.

पतलार *patlār* (Champāran).

पपरा *papra*,—see पिपरा *pipra*.

पसौता *pasaunta*,—see बसौता *basaunta*.

पिपरा *pipra* (South-East Tirhut, Patna, Gaya, and South Munger),

पपरा *papra* (South-West Shahabad), and पुपरा *pupra* (Champāran and South Bhagalpur).

पुपरा *pupra*,—see पिपरा *pipra*.

पुरनवो *purnwo*,—see गधपुरना *gadhpurna*.

पोआर *poār* (south), पोरा *pōra* (West Tirhut), नरुआ *nārna* (South Bhagalpur), straw which has been trampled in the threshing-floor.

फरका *pharka* (South-East Tirhut).

फुटिया *phutiya* (East Tirhut).

फुलेना *phulena* (north-west), शाम तुलसी *shām tulsī* (West Tirhut) or बन तुलसी *ban tulsī* (East Tirhut).

फेफना *phephna* (East and South Tirhut).

बन तुलसी *ban tulsī*,—see फुलेना *phulena*.

बन पोस्ता *ban posta* (Champaran and Gaya), wild poppy.

बन केराई *ban kerāī* (Patna, Gaya, and West).

बसौता *basaunta* (north of the Ganges), बसवगटा *baswanta* (Shahabad), or (North-East Tirhut) पसौता *pasaunta*, which grows in Indian corn.

बिसाढ़ी *bisārhi* (East Tirhut).

बेढ़ियाँ *berhiyān*,—see बेरी *beri*.

बेलवन *belwan*, बेलोन्हा *belonha*, बेलौधन *belaudhan*,—see बेलौधा *belaudha*.

बेलौधा *belaudha*, which grows in rice and millet, found north of the Ganges, in Patna, and South Munger. In Gaya it is बेलौधन *belaudhan*, in Shahabad बेलवन *belwan*, and in Gaya and South Bhagalpur बेलोन्हा *belonha*.

बेरी *beri* (Gaya), बेहियाँ *berhiyān* (Patna):

भिलोर *bhilor*,—see अँकरी *ankri*.

भूसी *bhūsi* (north) or भोसा *bhosa* (Tirhut), chaff.

भेखरी *bhekhri*,—see अँकरी *ankri*.

मोथा *motha* (north of Ganges, Shahabad, Gaya, and south-east) (*cyperus rotunda*).

मकई के डाँट *makaī ke dānt* (Gaya), Indian corn stalks.

मकरा *makra*, a grain (north of Ganges, South-West Shahabad and South Munger) which grows in Indian corn. See § 993.

मण्डू के नारा *mandu ke nāra*,—see मण्डूचाटी *maruāti*.

मसी *masi* (Saran).

मुटमर *mutmur* (north of the Ganges), which grows in rice-fields.

मण्डूचाटी *maruāti* (Gaya and South-West Shahabad), मण्डू के नारा *mandu ke nāra* (Gaya), *marua* straw.

मुनगा *munga*, सहजन *sahjan*, &c., (*hyperanthera moringa*), see सैयन *saiyan* in § 1074. It is very plentiful at Gaya, hence the proverb—

मुनगा, मच्छर, मोखतार, मालजादी, ई चारो खँ साहबगंज की आबादा,  
*Munga, machchhar, mokhtār, māljadī, ī chāro khē Sāhabganj kī ābādī.*

—*Munga*, mosquitoes, attorneys, and courtezans, these four make up the population of Sababganj (*i.e.*, outer Gaya).

मुनमुन *munmun* (north-west).

मुरका *murka* (north), found in wheat and barley.

मुरेना *murena* (west).

रतनी *ratni* (East Tirhut).

राटन *rātan*,—see राटौ *rārhi*.

राटौ *rārhi* (north of Ganges).

राटौ *rārhi* (Shahabad, Patna, and Gaya, and South Munger), राटन *rātān* (South Bhagalpur).

लपटा *lapta* (Gaya and west).

लरजौका *larjonka*,—see लरहौ *larhi*.

लरहौ *larhi* (Patna), नरजौक *narjonk* (South Munger), लरजौका *larjonka* (South Bhagalpur).

लार *lār* or नार *nar*, also नरै *narai* (South-West Shahabad), and नवारौ *nowāri* (Patna and Gaya), untrampled straw.

लेई *lenraï* (Gaya and west) or (North Tirhut) कोढ़िला *korhila*, found in rice-fields. The same as चिचोरी *chichori*.

शाम तुलसी *shām tulsi*,—see फुलेना *phulena*.

साईं *sāñiñ* (Gaya and Shahabad) or सामी *sāmi* (North-East Tirhut).

सामा *sāma* (Tirhut),—see § 989.

सामी *sāmi*,—see साईं *sāñiñ*.

साँवाँ *sāñwāñ*, (Gaya, South-West Shahabad, and South Munger).

सिहोर *sihor* or सिहोड़ा *sihora* (Champaran and Tirhut).

सुअरा *suara*,—see सुबरिया *surbariya*.

सुबरिया *surbariya* (Patna and Gaya), सुबार *surbār* (Gaya and Shahabad), सुअरा *suara* (Gaya and Shahabad), सुवारी *surwāri* (north), found in millet.

सुवार *surbār*, सूरवारी *surwari*,—see सूरविया *surbariya*.

सेढ़ी *serhi* (South-West Shahabad).

हड़ा *hara*,—see हड्डा *hadda*.

हड्डा *hadda* (north of Ganges) or (East Tirhut) हड़ा *hāra*, हाडा *hara*, (Gaya and South-West Shahabad), which grows in millet (*euphorbia hirta*). Cf. also § 1075.

हथबै *hathbai* (East Tirhut).

हरौती *harauti* (South-East Tirhut).

हारा *hāra*,—see हड्डा *hadda*.



## DIVISION VIII.

### LABOUR ADVANCES, WAGES, AND PERQUISITES.

#### CHAPTER I.—PAY AND ADVANCES TO LABOURERS.

**1184.** A labourer generally is मजूर *majūr*, also in Tirhut and the south-east जन *jan*. Another very general word is वनिहार *hanihār*. In east Tirhut a कमरिया *kamariya* (i.e. he who wears a blanket) means a labouring man generally. In Patna, Gaya, and South Munger he is also कमियाँ *kamiyān*. In Tirhut चाकर *chākar* is a paid servant, as opposed to बहिजा *bahiya* and चरवाह *charwāh*, which mean an unpaid servant. A day-labourer is in South-East Tirhut रोजहा *rojha*; elsewhere he is मजूर *majūr* or जन *jan*, as above. A servant engaged by the year is नोकर *nokar* north of the Ganges, and also हरवाह *harwah* (literally, a ploughman) in Tirhut. Forced labour is बेगारी *begāri*, and a forced labourer is बेगार *begār*, or in Gaya हकिम हकमी *hākīm hukmi*. In East Tirhut जिरतिहा *jiratiha* is a labourer who receives land rent-free and works for his master without remuneration in the agricultural season. In the north-west the पारौवाला *pāriwāla* sometimes works for his master and sometimes for himself. In Tirhut खवास *khawās* means a male house-servant, Hindu or Musalman. A proverb which alludes to him is चोरक सङ्ग चोर, पहरक सङ्ग खवास, *chorak sang chor, paharuk sang, khawās*,—with other thieves he is a thief, but in the presence of the watchman he is simply a servant.

**1185.** A labourer's pay is मजुरी *majūri*, or to the east अजुरा *ajūra*. When paid in kind it is बन *ban* or बनि *bani*, also बोनो *boni* in North-East Tirhut. When paid daily it is also called रोज *roj* or (in Patna, Gaya, and South Munger) रोजोना *rojina*. In Champāran it is रोजबन्दी *rojbandhi*. Monthly wages is दरमाहा *darmāha*, also महिन्ना *mahinna* when it is a fixed sum, and महिनवारो *mahinwāri* when it means the average income of the month. Yearly wages is सालियाना *sāliyāna* or सालीना *salina*. In the north-west it is also सालीना *salina*, and in

North-East Tirhut बरखी *bārkhī*. In Sāran and North-West Tirhut मनौ *manī* is an allowance of grain made to a servant in lieu of pay. In South Munger it is कोराना *korāna*.

**1186.** Advances of pay to labourers are फाजिल *phājil* or अगवड *agwar* in the North-west. In East Tirhut they are जनौर *janaur*, in West Tirhut अगौड़ी *agaurī*, and in South-East Tirhut also अगाडर *agāūr*. In Shahabad they are अगवन *agwan*, in Patna अगार *agār* in South Munger अगौरौ *agaurī*, and in South Bhagalpur अगाटौर *agraur*. In Gaya they are कमियौटी *kamiyāuti*. हरवर *harwar* in the west, and हरौरौ *haraurī* in South-West Shahabad and Tirhut (or in East Tirhut optionally हरौर *haraur*), is an advance of grain or money or a piece of land given to a ploughman when he is engaged. In the south-east it is हरवाही *harwāhī*, in Patna कमिआई *hamiāi*, and in Gaya कमियौटी *kamiyāuti*.

## CHAPTER II.—ADVANCES TO TENANTS.

**1187.** Advances are generally तगावी *tagāwī* or करजा *karja*. The following special names are also used :—

**1188. Advances to buy food.**—These are खेहन *khaihan* to the west and in Patna and Gaya. In Tirhut they are called बनियौटा *baniyāuta*, and when in cash करजा *karja*. In Patna and Gaya they are खरिहन *kharihan*.

**1189. Advances to buy seed.**—These are बिअहन *biahan* in East Tirhut and बीहन *bīhan* in Patna and Gaya. In Shahabad they are बीया बेंगा *bīya bengā* or बीया बाल *bīya bāl*.

**1190. Advances for purchase of cattle and sinking wells.**—These are तगावी *tagāwī* or करजा *karja* south of the Ganges. In East Tirhut अधलावा *adhlāwa*, and in West Tirhut अधलप्पा *adhlappa*, is the advance made to a tenant for the purchase of cattle. The lender receives back amount of the advance and half of the profit derived from the cattle.

**1191. Advances for marriage expenses.**—These are करजेन *karjain* in Patna.

**1192.** In Champāran दहिहक्की *dahihakkī* is a remission made by the landlord to a lessee. In South-East Tirhut similar terms are छुटती *chhutī* (used also in Patna and Gaya) and खातिर *khātir*. In West



Tirhut and Champaran when fallow land is given to a cultivator for a quarter rent or rentfree for the first year, the custom is called खिलही *khilhi*. So also in South-East Tirhut it is आसा चास *āsa chās*, and in Shahabad खील मारी *khil mārī*. See also §§ 912 and 913.

### CHAPTER III.—DUES PAID BY TENANTS.

**1193.** These are principally the cesses paid to the resident artisans and other non-cultivating residents in the village, who are known as पवनी *pawani*, पौनी *pauni*, or पौनिया *pauniya*. In East Tirhut they are पवनी पसाड़ी *pawani pasāri*, and in Gaya as पब्वी *pabbi*.

**1194.** The *carpenter* (बड़ही *barhi*) and *blacksmith* (लोहार *lohār*), who are generally the same person, get a fee from the member of a marriage procession who gets any work done by him. This is known as बिरीत *birit* in South Munger, and as बियाह दानी *biyāh dāni* in South Bhagalpur. Elsewhere it is simply इनाम *inām* or बकसिस *baksis*. His remuneration for the repairs of instruments is कठा *katha* in Sāran, जौरा *jaura* in Champāran, and पाल *pāl* in Tirhut. In Shahabad it is कमाइ *kamāi*, and so also in East Tirhut. In South-East Tirhut it is also भाँवर *bhānwar*, and in South Munger it is कमैनी *kamaini*. When he is paid at so much paddy per plough, it is called, according to the amount, बोभा *bojha* in Sāran, Patna, Gaya, and the south-east, अँटिया *antiya* or पँजा *pānja* in Champāran, and पँजौर *panjaur* in North-East Tirhut. Another of his perquisites received at the time of sowing is called अज्जुर *anjur* in Shahabad and अँजुरी *anjuri* in Gaya. He receives a further remuneration for keeping the cane-mill in order. This is पचरावन *pachrāwan* or भाँवर *bhāmwar* in Shahabad, कोलहकड़ *kolhkarh* in Patna, कोलहकर *kolhkar* in South Munger, and कोलहपचरानौ *kolhpachrāni* in South Bhagalpur. In Sāran he gets two rupees for each mill, and his remuneration is called खान *khān*. For repairing other implements he gets in Sāran साली *sālī*, and a similar cess in Champāran and Tirhut is known as खरिहानी *kharihāni*. In South Bhagalpur भौरी *bhaunri* is the general term used for his perquisites. In North-West Tirhut खान *khān*, and in North-East Tirhut खन *khan* or कमाइ *kamāi* (which means wages for any work done), are the wages for making a new mill. The grain actually given is डाली *dālī*, and amounts to from 10 to 30 *ser*s. The fee for repair is बिगहटी *bighati*, and is 4 annas per bigha for मोरहन

*morhan* or first cuttings, and 2 annas per bigha for खूँटो *khunti* or second cuttings of the cane.

**1195. The weaver's perquisite.**—This is in North-West Tirhut बानी *bāni*, and elsewhere बाना *bāna*.

**1196. The shoe-maker's (चमार *chamār*) perquisite.**—This is भाँवर *bhāmwar* to the west. In Gaya and Shahabad, however, it is खरिहानी *kharihāni*. It is पाल *pāl* in Champāran and Tirhut, also कमाइ *kamāi* and पँजौरा *panjaura* in North-East Tirhut. In the South-East it is पाँजा *pānja* or बोझा *bojha*, and in Patna and Gaya मँगनी *mangni*. बियौआ *biyaua* to the west and दत्त *dat* to the east is the fee given to his wife for service as a midwife.

**1197. The sweeper's (मिहतर *mihtar*) perquisite.**—This also is खरिहानी *kharihāni* or कमाइ *kamāi* in Shahabad. In the south-east it is a sweeper's and not the shoe-maker's wife who officiates as midwife. A sweeper in the south-east is हाड़ी *hāri*, and his wife is हाड़िन *hārin*. The fee paid her for her services is दत्त *dat* or दत्त भोजनी *dat bhajni*.

**1198. The perquisites of the village accountant (पटवारी *patwāri*)** are many and various. In Patna and Gaya if the tenant's lands are नगदी *nagdi* he gets in Patna  $2\frac{1}{2}$  *ser*s per bigha, and in Gaya  $12\frac{1}{2}$  *ser*s per plough. This is called माँगन *māngan*, and is his recognised salary. He also gets a fee of one pice in the rupee per annum for answering a raiyat's inquiries about his rent. This is called हुजताना *hujtāna*. If the land is भाँवली *bhāoli* he gets in the same district, in addition to the above, नौचा *noṭcha* (also in Shahabad नोचिया *nochiya*) or "pluckings," which amount to  $\frac{1}{4}$ th of a *ser* per maund. A similar fee is called बलकट *balkat* in Sāran. In Shahabad a village accountant gets in the case of नगदी *nagdi* lands a perquisite of  $\frac{1}{2}$  an anna in the rupee, called टकही *takhi*. In the case of भाँवली *bhāoli* rents he gets  $\frac{1}{2}$  a *ser* or a *ser* per maund, the first being called असेरी *aseri*, and the second सेरी *seri* or खेरही *serhi*. In the case of a general clearance of rents he gets a present of 8 annas or a rupee, called फरकतियावन *pharkatiyāwan*. In Tirhut this item is called फरकाना *pharkāna* or फरिकाना *pharikāna*. In South Munger lands are principally नगदी *nagdi*, and the village accountant is a servant of the landlord and is paid by him, and gets nothing from the tenants. His pay is as follows. In the case of नगदी *nagdi* tenures he gets a माँगन *māngan* of 5 *ser*s per bigha. When the land is भाँवली *bhāoli* he gets  $2\frac{1}{2}$

ers per maund, and his pay is called **दहिअक मांगव** *dahiaḥ mangan*. He also gets a **फरकाना** *pharkāna* of one pice per rupee in the case of a clearance of accounts. In South Bhagalpur the tenant gives the accountant a **नेग** *neg* of  $3\frac{1}{2}$  sers per maund. In most districts he charges a pice for every rupee for which he grants a receipt. This is called generally **रसिदाना** *rasidāna* or **रसिदावन** *rasidāwan*, also **कबजाना** *kabjāna* in East Tirhut. **होली खेलाइ** *holikkhelāi* or **फगुआही** *phaguāhi*, **दोआत पुजाइ** *doāt pujāi*, and **दुर्गा पुजाइ** *durga pujāi*, are cesses levied by the accountant on the three main *Kāyasth* festivals of the Hindu year. The above are the usual amounts of his fees, but many of them vary from village to village.

**1199. Perquisites of the weighman.**—See § 914.

**1200. The village watchman.**—(**गोड़ैत** *gorait*, **कोतवाल** *kotwāl* or (when a Government servant) **चौकौदार** *chaukīdār*) is sometimes paid by a grant of rent-free land (**जागीर** *jāgīr*), and hence he is called in South Munger **जागीरदार** *jāgīrdār*. When otherwise paid, his remuneration is called generally south of the Ganges **चौकौदारी** *chaukīdāri*. In the north-west it is **खरिहानी** *kharihāni*, in North-East Tirhut **गोड़ैतक मूठ** *goraitak mūth*, and in South-East Tirhut **गोड़ैतो** *goraiti*. In Patna and Gaya he is sometimes paid in kind, and his fee is then called **फसिलाना** *phasilāna*, and in Gaya also **नौचा** *noncha*.

**1201. The perquisites of the landlord.**—In addition to his rent, the following customary cesses may be noted:—**गोआम** *goām* in Patna, Gaya, and South Munger, **बनुहवैया** *banhwaia* in South-West Shahabad, and **गोहार** *gohār* generally, are personal services rendered to the landlord by the tenants *en masse*. **हुकुमत** *hukumat* or **फरमाइस** *pharmāis* are occasional demands of service or produce for special purposes. This in South Munger is called **मदत** *madat*, and in South Bhagalpur **हकमैती** *hakmaiti*. His perquisite of milk from his tenants' cows is in South-West Shahabad **दुहाव** *duhāo*. Cesses paid on special occasions are generally called **सलामी** *salāmi*, but there are frequently special names. *E.g.*, when a tenant's daughter is married, the landlord gets a fee called **बियाहदानी** *biyāhdāni*, **सदियात** *sādiyāt*, **सदियात** *sādiyat*, or **सदियाना** *sādiyāna*. In North-East Tirhut this is usually one rupee four annas at a girl's marriage, and ten annas at a boy's marriage, which is realised from every one except Brahmans, Kayasths, Rajputs, and Musalmans. In South-West Shahabad it is **मंडवस**

on the marriage of a daughter for the second time, and भोजनी *bhojni* is paid on the marriage for the first time of a boy or girl. The former cess is paid in cash, but the latter in kind; e.g. in rice, pulse, or clarified butter. For other cesses paid by cowherds, see § 1151. The help given by the tenant in ploughing the landlord's lands is हरो *hari* to the north and the west generally. To the east it is हरिहर *harihar*, हरिहरा *harihara*, and हरीहरो *harihari*. Local names are संगहा *sangāha* in North-East Tirhut, हराई *harāi* in Shahabad and South-West Tirhut, and हराही *harāhi* in Patna and Gaya. The presents given to the landlord when he visits the village are सलामी *salāmi* or (in Shahabad) नजराना *najrāna*. His fee when a house is built or sold is चौठ *chauth* generally north of the Ganges, and also in East Tirhut जर चौठ *jar chauth*. In towns in Patna and South Munger it is चौथैया *chauthaiya*, and elsewhere simply सलामी *salāmi*. He collects cesses in the nature of a ground-rent from the resident artisans and traders in the village. These are called मोतरफा *motarpha* or मौतहरफा *motharpha* generally, कोठियारी *kothiyāri* in Champaran and Tirhut generally, and बसुटो *basurhi* in East Tirhut. South of the Ganges they are दुअन्नी *duanni*, or (to the east) अबुआब *abuāb*. In Patna and Gaya the former name represents a cess in the following description. 15 *mans* of grain, or thereabouts (according to village custom) is assumed (when rent is paid in kind) as the produce of one *bigha*. For each *bigha* (or 15 *mans*) thus calculated of the tenant's share of the crop, the landlord takes a cess of 2 *ānas*. In the case of lands paying cash rates, the cess is levied at from 2 *ānas* to 9 pice on each *bigha* of land held by the tenant. पूर *pūr* is a fee of one rupee per loom paid by weavers. In South Munger चरसा *charsa* is a cess paid by tanners. In North-East Tirhut केआली *keāli* or किआली *kiyāli* (also बरदाना *bardāna* in Patna) is (or was) a transit-duty levied on cartmen for every load of grain they took. Sometimes it was levied at every place where they halted for the night. In the same tract the same name is also used for a tax levied on grain-sellers' weights. This last is called कौड़ी *kauri* in the north-west, and मलिकाइ चुटकी *malikāi chutki* in South-East Tirhut. In Shahabad it is बयाई *bayāi*. In Gaya it is किराया *kirāya*, and the corn paid is माँगनी *māngni*. In the south-east तहबजारी *tahabjāri* or तबजारी *tabhjāri* is a similar tax levied on shopkeepers.

**1202.** Rents are generally calculated in the old *sicca* rupee of Akbar, which are converted into current coin by adding exchange rates,

called बड़ा माल *battā māl* and बड़ा कम्पनी *battā kampani*. The *battā māl* is added direct to the rent in *sicca* rupees, and denotes the exchange rate between them and the Murshidabadi coin introduced in the year 1773. In 1835 the introduction of the Company's rupee,  $1\frac{1}{5}$  of which equalled  $\frac{4}{5}$  of the Murshidabadi rupee, led to the imposition of a further rate of exchange, called *battā kampani*, which is calculated on and added to the rent calculated in *siccā* rupees plus the *battā māl*. Each of these rates of exchange is generally less than one anna per rupee.

**1203. Dues given for religious purposes.**—The first fruits given to Brahmans are बिसुन पिरित *bisun pirīt*, and also (north of the Ganges) बिसुन अन्न *bisun ans*. To the west they are अंगौँ *angāññū* or अंगौँआँ *angāññāñ*. On the other hand first fruits set apart for house-gods (भूमि गनेस *bhūmi ganes*) or penates are अगौँ *agaun*, or (in Shahabad) अगबर *agbar*, and (in Champāran) रसुआर *rasuar*. In South Munger three small heaps (कुद्दी *kuddi*) are put aside on the threshing-floor. One is given to the Brāhmans, and is called बिसुन पिरित *bisun pirīt*; the second is given to the मुखर *mushar* of the village, who is known as देहुरी *dehuri*, and is called सहार *sahār*; and the third, called अगौँ *agaun*, is set apart for the house-gods, and is consumed by the cultivator himself. In South-West Shahabad a small heap of grain is put aside for the village god (दिहवार *dihwār*). This is given to the village milkman (गोआर *goār*), who performs the worship of the god, and it is called पिटार *pithār*. In South Munger बहुरैया *bahraiya*, and generally बेहरी *behri* or बहरिया *bahariya* (all of which mean simply a subscription), are names for the subscription for the expenses of village worship and दहिअक *dahiak* is a similar cess of  $1\frac{1}{2}$ , and सबैया *sawaiya* of  $1\frac{1}{4}$  seers per maund. The grain set aside for beggars (फकीर *phakir*) are known as भिच्छा *bhichhā* or भीख *bhikh* amongst Hindus, and रसुली *rasuli* or फकिराना *phakirana* amongst Musalmans. The सिब अन्न *sib ans* is the portion set aside for religious mendicants (सन्यासी *sanyāsī*).

**1204. Miscellaneous.**—पुराँता *purānta* is the fee paid by the members of a marriage procession to any person who does any work for them. In North-West Shahabad 10 *seers* per plough are taken each by the washerman (धोबी *dhobi*) and the blacksmith (लोहार *lohār*). This is called जौरा *jaura*. In the same place खरवन *kharwan* is an armful of crop given to each of the following:—the blacksmith, the carpenter (बारी *barhi*), the barber (नौआ *naua*), and the washerman; and the केरा *kera* is a smaller bundle of crop given to each of the same four.

Again पुरी *puri* is three handfuls of crop given to the same four. In West Tirhut a similar cess is called पाल पसेरौ *pāl paseri*.

**1205.** In Shahabad, and also in South Bhagalpur, बन *ban* is an allowance of one maund in twenty-one or twenty-five of crop given to the agricultural labourer. In South-West Shahabad the cowherd receives a certain share of the milk of the cows he grazes, which is called बारा *bāra*. In South Munger this is परौंधा *paraundha*, and in South Bhagalpur परोधो *parodho*. Similarly अठवारा *athwāra* (i.e. paid every eighth day) in Saran, पार *pār* in North Tirhut, भोज *bhānj* in West Tirhut, and पारा *pāra* or डुहिया *duhiya* in South Tirhut, is the milk given to the milkman as a fee for milking cows. चरवाही *charwāhi* is a fee paid to the herdsman for herding. It is also चराइ *charāi* in Shahabad. सलामी *salāmi* or कमरखोलाइ *kamar-kholāi* is the term applied to the presents made to or demanded by a police-officer or Government peon on entering a village, and the same terms are also applied to the presents made by the local police to the menial servants of magistrates and other high Government officials when in camp in their own district. In West Tirhut they are also called इनाम *inām*.



## DIVISION IX.

---

# LAND TENURES.

---

## CHAPTER I.—TENURES.

**1206.** The descriptions contained in this division do not pretend to be legal definitions of the tenures referred to. On the contrary, they are only to be taken as giving the popular ideas (always more or less indefinite) current among the villagers as to the nature of the tenures.

Land tenures may be divided into—

- (1) Proprietary tenures.
  - (2) Tenures intermediate between proprietary and cultivating ones.
  - (3) Cultivating tenures.
- 

## CHAPTER II.—PROPRIETARY TENURES.

**1207.** (1) *Revenue-paying tenures.*—These are known every where as ज़िमीदारी *jimidāri*. A very large landlord is, however, called a तालुकादार *tālukādār*, and his tenure तालुकादारौ *tālukādāri*. This is the popular distinction in Bihar between the two names. Both tenures can be held in common and can be divided. When, in popular phraseology, it is wished to name a tenure which cannot be held in severalty, but is owned by one heir, the other heirs being given villages or *pargana*, on which to subsist, it is called a राज *raj*. In a ज़िमीदारी *jimidāri* (or तालुकादारौ *tālukādāri*) tenure the whole land is held and managed in common. The property itself is called ज़िमीदारी *jimidāri*, or मिल्कियत *milkiyat* if it is small, and तालुका *tāluka* if it is large. The rents with all other profits from the estate are thrown into a common stock, and after making the deductions to be noted further on the balance is divided among the proprietors according to a fixed law or share. The deductions are the Government revenue and other expenses. The Government revenue is generally मालगुजारी *mālgujāri* or मलगुजारी *malgujāri*, also लाट *lāt* and रोल *rol* in Tirhut and to the east, and खजाना *khajāna* in North-East Tirhut. In Patna



and Gaya it is also known as कलटरी *kalatri*. The other expenses are known as गाँव खर्च *gañ kharç* generally, also गाँव के खर्च *gañw ke kharç* or गवैयाँ खर्च *gawaiñyāñ kharç* in Tirhut. In South-West Tirhut they are also सालीना खर्च *sālīna kharç*. In Gaya (and East Tirhut optionally) they are देही खर्च *dehi kharç*, in Patna एखराजात *ekhrājāt*, and in South Munger गरही खर्चा *garhi kharçha*. In South Bhagalpur they are बन्धखर्चा *bañh-kharçha*, which properly means embankment expenses.

**1208.** A landlord is ज़िमीदार *jimidār* or मालिक *mālik*; also sometimes सरकार *sarkār*. Local names are गाँव के ठाकुर *gañw ke thākur* in South-West Shahabad, and गौँआँ *gaññāñ* generally in that district. When the tenure is held in joint property, the shareholders are called हिस्सेदार *hissedār*, &c., see § 1214. The Government revenue is paid in by one of the body, called लमरदार *lamardār* in Sāran and मोखतार *mokhtār* in Tirhut and Patna. In Shahabad he is लम्बरदार *lambardār*. He is also known generally as तहसिलदार *tahsildār*, कारपरदाज *kārpardāj*, or मोखतियार *mokhtiyār*. In North-East Tirhut he is also known as तिपदार *tipdār*. The inferior proprietors are known as खुरदिहा मालिक *khurdiha mālik* north of Ganges, while south of the Ganges they are खुरदिया मालिक *khurdiya mālik*. In Patna they are known as जज्वी हिस्सेदार *jujwi hissedār*.

**1209.** (2) *Free grants*.—These are known generally as बिरित *birit*, and the holder as बिरितिहा *biritiha* or बिरितदार *biritdār*. These are general terms, and amongst them may be mentioned the following:—

(a) *Granted for religious purposes*.—These are known generally as सङ्कल्प *sankalp*, and are of different varieties such as बरमोतर *barmotar*, for the worship of Brahma विशुन प्रीत *bishun prīt* or विशुन अरपन *bishun arpan*, for the worship of Vishnu; सिबोतर *sibotar*, for the worship of Siva; किशन अरपन *kishan arpan*, for the worship of Krishna, and so on.

(b) जागौर *jāgīr*, लाखराज *lākhraj* (rent free) or revenue free माफी *māphi*, मिनहै *minhai* (at reduced rent), or खिलत *khillat*. These are properly grants for war-like services. They are also (especially जागौर *jāgīr*) applied to the free grants of land for services made to the potter (कुम्हार *kumhār*), watchman (मोहैत *gorait*), and other village servants.

- (c) A grant given to the family of a man killed in the Raja's service in open fight. This is मरवट *marmat* in the west and मरौटो *marauti* to the east.
- (d) A बिरित *birit* may be either acquired by purchase, when it is known as खरिदगी *kharidgi*, or it may be given by favour, when it is called इनाम *inām* or इनामात *ināmāt*. Local names in such a case are खैरात *khairāt* in Shahabad, and खुसबकत *khusbakat* in South Bhagalpur.
- (e) खोरिश *khorish* or मोकरी *mokri* (north of the Ganges), also पालक *pālak* (Sāran), other local names being खोराकी *khoraṁki* or परवसती *parvastī* (South-East Tirhut) and खानदान *khandan* (North-East Tirhut). This is an assignment by a rāja to a younger son or brother of a certain number of villages in the estate for subsistence for himself and his descendants for ever. On failure of descendants the grant reverts to the parent estate. This occurs in the cases of a rāj which cannot be divided.

### CHAPTER III—INTERMEDIATE TENURE.

**1210.** The principal intermediate tenure is that known as ठीकदारो *thikedāri*, in which the holder (ठीकदार *thikedār*) contracts to hold the property at a fixed rental either for a certain term of years or until a sum of money (जर समन *jar saman*) advanced on usufructuary mortgage is repaid. In the former case it is also called खुसकी ठीका *khuski thika*, and in the latter पतौतन *patautan* in Shahabad, पटौयाँ *patauñān* in the North-West and Tirhut, and generally सधौआ पटौआ *sadhau pataua*. A mortgage lease is इजारा *ijāra* or जर पेशगी ठीका *jar peshgi thika*.

\* See § 1482.

**1211.** Among other intermediate tenures may be noticed the पतनी *patni* tenures, which form the subject of special laws. They may be briefly described as estates created by a landlord by separating a portion of his estate and letting it in perpetuity at a fixed rent. Subdivisions of these tenures let on the same principle are called दरपतनी *darpatni*, and these last are sometimes again allotted into smaller portions, called सौपतनी *sūpatni*. The holder of *patni* lands is called a पतनोदार *patnidār*.

**1212.** A tenure which may be either intermediate or cultivating, and which may be noticed here, is मोकररी *mokarari*, or tenure in perpetuity at a fixed rent. In some parts of the country these are also popularly known as सिकमी *sikmi* tenures, which usually mean under-tenures held by a cultivating raiyat.

**1213.** In Champāran सिकमी *sikmi* tenures are described as dependent proprietary taluks paying land revenue through the landlord who is responsible for it, and not into the Government Treasury direct. Concerning सिकमी *sikmi* rents in Gaya see §§ 1225, 1226.

#### CHAPTER IV.—SHARES AND SHARERS.

**1214.** A share in a village is हिस्सा *hissa* and also (in Tirhut and the west) बखरा *bakhra*. The subdivision of a village held by a proprietary body is known as पट्टी *patti* or तखता *takhta*, also थोक *thok* north of the Ganges and फाट *phāt* in Gaya. A shareholder is हिस्सेदार *hissedār* or सरिकदार *sarikdār*; also बखरदार *bakhardār* to the west, पट्टिदार *patidār* in Tirhut. The proprietor of a half share is called अधिया *adhiya* north of the Ganges, and आधेआध *ādheādh* in South-West Shahabad. The inferior shareholders are called खुरदिहा *khurdiha*, &c., as described in Chapter II. पट्टी *patti* is also used to mean the principal share in a village, which may contain several सिकमी *sikmi* or subordinate shares. The shares of a brotherhood are भैबाँट *bhaibānt* generally, or in Patna and South Munger भैया बाँट *bhaiya bānt*. In the west they are also भैवध *bhaiwadh*. A father's share is बपन्स *bapans*, also बपहन्स *baphans* in Sāran, बपौटी *bapauti* in North-East Tirhut, and जद्दी *jaddi* in West Tirhut. An elder brother's share (which according to popular belief was larger than the share of the younger brothers before the institution of the English law-courts) is जेठन्स *jethans*, also जेठहन्स *jethhans* in Sāran, and in North-East Tirhut जेठौती (not जेठौटी) *jethauti*. The Government revenue is मालगुजारी *mālgujāri*, &c., as described in Chapter II. The half-yearly instalment is known as अधखर *adhkhar* or अधकर *adhkar* north of the Ganges, also as अठनिया *athaniya* or अठनी *athanni* generally. In South Bhagalpur it is अधकड, कस्त *adhkar kist*. The distribution of the revenue over the sharers in villages held by a brotherhood is in South-West Shahabad भेर *bher*. Elsewhere a periphrasis is used, such as हिस्सा पट्टिदारी *hissa patidāri*.

A proprietor by purchase is खरिदारी *kharidār*, and also (north of the Ganges) बैदारी *baidār*.

## CHAPTER V. — CULTIVATING TENURES.

**1215.** A cultivator is known as असामी *asāmi*, रैयत *raiya* परजा *parja*, or कास्तकार *kāstkār*. In Patna he is also पोतेदार *potedar*. A tenant with rights of occupancy is मौखी *maurusi* (*literally*, hereditary) or कदौमी *kadimi* (ancient), also देही *dehi* (resident) in Patna and Gaya, and जदौ *jaddi* (ancestral) in Shahabad. A tenant at fixed rates is इस्तमरारी *istamrārī*, but this distinction is little observed. Hardly any cultivators, and very few landlords, know the difference between a tenant at fixed rates and one with a right of occupancy. A cultivator without rights of occupancy is known as गैर मौखी *gair maurusi*, also as पाही *pāhi* (*literally*, 'foreign' or 'non resident') in Patna and Gaya, and खरिदगी *kharidgi* (*literally*, acquiring by purchase) in Shahabad. In North-East Tirhut he is हाल उपारजित *hāl upārjit* (newly created). These names are interesting as showing what cultivators themselves consider to constitute a non-occupancy tenant.

**1216.** In Shahabad, especially along the south bank of the Ganges there is a class of tenants called गुदशतादार *gudashtādār* or गुदस्तादार *gudastādār*. They are generally Rajpūts and Brahmans whose ancestors conquered the country, and who, while serving under the landlords, for whom they were always ready to fight, were considered entitled to a privileged position. A गुदशता *gudashta* or गुदस्ता *gudasta* tenure is held at a rent fixed for ever,\* and is alienable without the consent of the landlord. It is, in fact, a freehold subject to a rent charge. The holders seldom sublet, and are a body of peasant proprietors, very prosperous as compared with other tenants, and furnishing thousands of recruits to the army. Another similar tenure is known as गोरा *gora*. In this the rent is fixed for ever in a holding with specified boundaries, without reference to the quantity of land. The rent is not variable even if the land be found to be more or less than the quantity roughly estimated at the original settlement. It is alienable without consent of the landlord.

**1217.** In some estates there is a kind of head tenant, who acts as an intermediary between the proprietor and the cultivator. He collects the rent and receives in return some petty privileges and immunities. He is known generally as महतौ *mahtō*, and in

\* This point of fixed rents is denied by some landlords.

Patna and Gaya as महलीआड़ा *mahtoāra*. In Sāran he is also known as टिपदार *tipdār*, in North-East Tirhut as मोकदम *mokadam*, and in South Bhagalpur मँडर *mañrar*. Generally, however, the head tenant is called जेठरैयत *jethraiyaṭ*, and he usually performs the above duties. The high-caste cultivators are known as अस्तराफ *asrāph*, local names being सरफा *surpha* in Patna, सुरफान *surphān* in Gaya, and बड़ अदमी *bar admi* north of the Ganges. In South Bhagalpur, the quarter of the village where such live is called बबुटोला *babutola*. The remission of rent for such high-class tenants is माफी *māphi* generally north of the Ganges, also कूटटी *chhutti* or कमसरे *kamsare* in East Tirhut. In South-West Shahabad and Gaya and South Munger it is रेआएत *reāet*, in the rest of Shahabad मरौअती *marauati*, in Patna कमी *kami*, इनाम *inām*, or इलाम *ilām*, and in South Bhagalpur माफ *māph*. The low-caste tenants are known as राड़ जाति *rār jāti*, नीच *nāch*, or छोटा लोग *chhot log*. They are also known as रजील *rajāl* in South-West Shahabad, कमीना *kamīna* in the rest of that district, राड़ भोड़ *rār bhor* in South Bhagalpur, सोलकन्ह *solkanh* in Tirhut, and रैयान *raiyan* in Gaya. A proverb about them is—

कायथ किछू लेलें देखें बरहमन खियौलें ।

धान पान पनियौलें औ राड़ जाति लतियौलें ॥

*Kāeth kichhu leleñ deleñ, Barahman khiyauleñ.*

*Dhān pān paniyauleñ, au rār jāti latiyauleñ.*

—A Kāyasth does what you want on payment, a Brāhman on being fed, paddy and betel on being watered, but a low-caste man on being kicked.

**1218.** Cultivators may also be divided into resident and non-resident. The resident cultivator is छपरबन्द *chaparband*, also दिही *dihī* in North-East Tirhut, देही *dehī* in Patna and Gaya, and बारौबस्त *bārī bast* in the south-east. A non-resident cultivator is पाही कास्त *pāhī kāst* or पाही *pāhī* (foreign), a word frequently confounded with पाई *pāi* (literally, a foot; hence used to mean an under-tenant). The word पाई *pāi* has almost fallen out of use now, but it is still understood, and has led to much confusion in laws and treatises on the rent-law, rendering it possible that the rights and liabilities of the under-tenant have been transferred to the non-resident cultivator. In South Bhagalpur the non-resident cultivator is known as पेहार *paihār*. The दोहटा *dohat* or दोहटा *dohṭa* cultivator differs from the पाही *pāhī* cultivator in that he keeps up two establishments and cultivates in two different villages, while the पाही *pāhī* cultivator does so only in one.

**1219.** Below the ordinary cultivator there is sometimes an under-tenant, who is known as *सिकमी sikmi* or *कुरथौली kurthauli*, also as *पेटावाला petāwāla* in the north-west and *कोलियेती असामी koliaiti asāmi* in East Tirhut. It is said that to the south-east in the case of a *कुरथौली kurthauli* tenure the rent of the under-tenant is fixed at a money rate, but is paid in grain at the market rate of the grain at the time of payment. Elsewhere the rent of under-tenures is generally paid in kind.

## CHAPTER VI.—RENTS.

**1220.** Rent is *लगान lagān*. North of the Ganges and in South-East Bihar it is also *पोता pota*, with an optional variant *पोत pot* in South-East Tirhut; another name current north of the Ganges is *मलगुजारी malgujāri*. Rent rates are *दर dar*, *सरे sare*, or *सरह sarah*; also *दरबन्दी darbandi* or *सरहबन्दी sarahbandi*. *चुकौआ chukawa* north of the Ganges is rent payable at a fixed rate.

**1221.** Rent paid in cash is known as *माल māl*, and that paid in kind as *रेन ain*. When rents are paid in cash, the tenure is known as *नगदी nagdi*, and also in East Tirhut as *खाप khāp*. When paid in kind, it is known as *मनखप mankhap* or *भावली bhāoli*. In *मनखप mankhap* or *मनठोका manthika*, *हुयडा hunda* or *मनहुयडा munhunda*, the rent is a fixed quantity of grain paid as rent, irrespective of the proportion it bears to the whole crop. This custom is current principally in Tirhut and Champāran. In Patna it is called *मनी बन्दोवस्त manī bandobast*, and a variety in which a certain number of maunds of cleaned rice per *bighā* is taken as rent is known as *चौराहा chaurāha*. These tenures are principally adopted by landlords when letting their *जिरात jirāt* or home-farm lands. In *भावली bhāoli* a certain fixed proportion of the whole crop is taken by the landlord. This division is called *बटाई batāī*, &c., and a full description will be found in §§ 902 and ff.

**1222.** A tenure which has been noted in Patna is the *हस्तबूदी hastbūdī*, derived from the Persian *hast*, 'is,' and *būd*, 'was,' and which means literally 'the-is-and-the-was tenure.' In this the rate of rent is fixed at so much per bigha, but rent is only charged for so much area as is actually bearing crops at the time of harvest. Thus, suppose a piece of land measuring one *bigha* is cultivated, but for some reason



(such as inundation, destruction by insects, &c.) the area of land actually under crops when ready for harvest is found to be 16 *kathas*, then the rent of four *kathas* is remitted and the rent for 16 *kathas* only is demanded. It thus closely resembles the *utbandi* tenure of Bengal. Compare § 1229.

**1223.** हाल हासिली *hāl hāsili* tenures also exist in Patna and Gaya. In these the cash rent is determined on the spot after inspection of the existing crops on the land. In Gaya the landlord contracts with a *thīkadār* for a fixed sum in cash in exchange for the landlord's share of the produce of a *bhāoli* village. The amount is fixed anew, and there is a new Thikedār, for every crop. A very similar tenure is known as बलकट *balakat*. In this the landlord's men, accompanied by the tenant, inspect the crops when ready for harvest, and fix a cash rent by estimating roughly the quantity of produce and its value.

**1224.** A peculiar tenure, which is principally adopted in lands which are generally subject to inundation, is known as जैदादी *jaidādi*. It is also adopted where the land is extremely bad and the prospect of a crop is uncertain. The principle is that the full rent agreed upon is paid on the land in any year in which any crops whatever (however small) is grown upon it. In any year in which no crop is produced upon it, no rent is paid.

**1225.** The tenures\* and rent system in the district of Gaya are worth noting. Four-fifths of the cultivated lands are let on the भावली *bhāoli* system, as has been described in sections 902 and following. In the lands held on the नगदी *nagdi* system the rent conditions are somewhat peculiar. The *nagdi* tenure is of two descriptions,—सिकमी *sikmi* or शिकमी *shikmi*, and चिकट *chikath* or चकट *chakath*.

**1226.** A शिकमी *shikmi* tenure is described by Babu Bhup Sen Singh as that under which the landlord has not any power of enhancement, irrespective of the period for which the tenant might have been in possession. The money-rent is not fixed upon the land, but upon the crops actually grown, varying with the nature of the soil and the class of tenants, whether, high caste (सुरफान *surphān*) or low caste (रैयान *raiyān*), the former having a

\* Concerning the tenures in Gaya, I have to acknowledge my indebtedness to an admirable note prepared by Babu Bhup Sen Singh, Government Pleader of that district.



lower rate to pay than the latter. The lands generally under this tenure are the *दिहाँस dihans* lands, or the best land lying on the borders of the inhabited portion of the village (see § 784), and the crop grown thereon pays a higher money rent than the same crops grown on fields more distant from the village site. The same *shikmi* field also pays a rent varying with the crop. Thus if a Brahman tenant planted it with opium poppy in one year and with an ordinary spring crop next year, he would pay a higher rate of rent the first year than the second; while a low-caste tenant would have to pay for both of them a higher rent than the Brahman. Every tenant in a village has a fixed quantity of *shikmi* land partly at the higher and partly at the lower crop rate. If the tenant grows opium poppy upon a *bhāoli* and not a *shikmi* field he pays for one harvest *bhāoli* rent, and is liable also to pay *nagdi* rent for the poppy at the rate fixed in the village for the particular class of tenants to which he belongs for poppy grown under such circumstances. According, however, to other authorities the rate of rent of these *shikmi* tenures is unalterable, but an extra rate or cess of so much per *bigha* is put on when special crops, such as opium or sugar-cane, are grown, and is taken off again when these special crops cease to be grown. Compare § 1231.

**1227.** The चिकट *chikath* or चकट *chakath* tenure is, according to Bābū Bhūp Sen Singh, a temporary settlement of waste or uncultivated but culturable lands for limited terms of years, at nominal rents, for the purpose of reclaiming them or bringing them under cultivation. This tenure is governed by the terms of the contract between the parties. If one term be not sufficient to render the lands fit for proper cultivation, the settlement is renewed from time to time till they become capable of yielding full crops. They are then settled as *bhāoli* or *shikmi* lands, according to their quality. In *chikath* lands no right of occupancy accrues by custom, and the rent is capable of enhancement on the expiry of the term of the settlement.

**1228.** According to Bābū Bhūp Sen Singh when a summer or जेठुआ *jethua* crop is grown on *bhāoli* land, an additional rate of 20 annas per *bigha* is charged as rent, the local *bigha* equalling  $2\frac{1}{2}$  Bengal *bighas*.

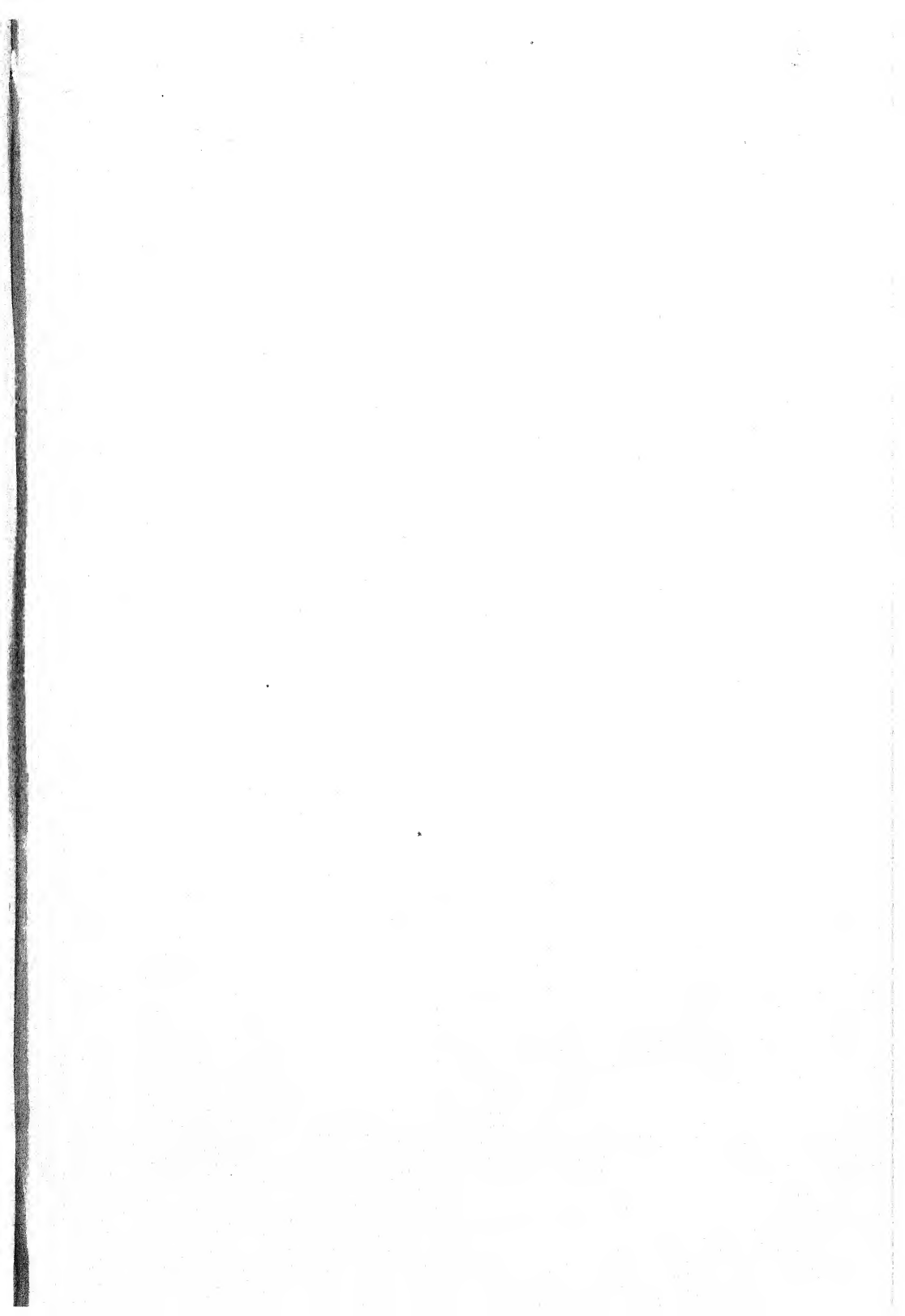
**1229.** In South-West Shahabad, when in rice lands, the tenant pays only for the land under rice, and not for any land which may be fallow, the phrase उठती परतो *uthi parti* is used. Compare § 1222.

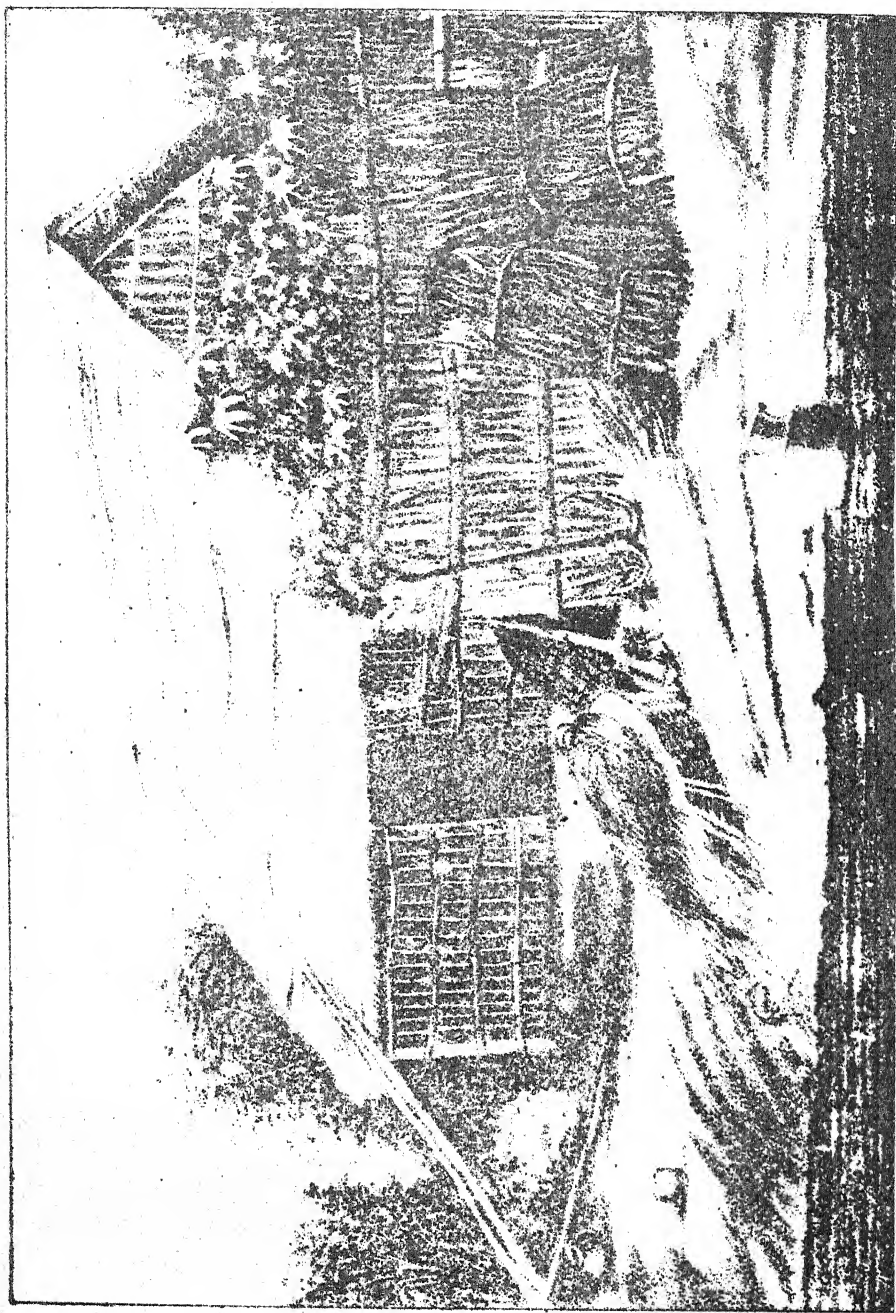
**1230.** A remission of rent on account of deficient produce is माफ *māph* north of the Ganges, and also छुटती *chhutti* in East Tirhut. South of the Ganges it is नाबूद *nābūd*, or, when made on account of inundation, गरकौ *garkei*.

**1231.** Special crops, such as tobacco or poppy, on which special extra money rents are assessed, are known as जबदौ *jabdi* or जपती *japti*. Cf. § 1226.

**1232.** Of the spontaneous produce of a village, बनकर *bankar* is the produce from forest land, wood, gums, &c. In Shahabad it is also called बन छिओली *ban chhioli*. जलकर *jalkar* is the produce derived from lakes, streams, &c.; and फलकर *phalkar* is the produce of fruit. सिकार माही *sikār māhi* to the west is fishing rights.

**1233.** Fields situated in one village and included in the area of, and belonging to the proprietors of another village, are called मोतलके *motalke*, or (in North-East Tirhut) तालुका *tāluka*.





*The house of a well-to-do cultivator on the banks of the Ganges in Patna.*

## DIVISION X.

### THE NATIVE HOUSE.

#### CHAPTER I.—THE NATIVE HOUSE.

**1234.** A *house* is *मकान* *makan* or *घर* *ghar*. Local variants of the latter are *गिरही* *girhi* in Gaya and Saran, *घौर* *ghaur* in South-East Tirhut, *घरा* *ghara* in South Munger, and *ग्रिही* *grihi*, *घरा* *ghara*, or *घरो* *gharo* in South Bhagalpūr. A name current in Shahabad is *बखरौ* *bakhri*. An *enclosure containing several houses* is north of the Ganges *हवेली* *haweli* or *हवेली* *habeli*, and south of it *हाता* *hāta*. South of the Ganges and in Saran *हवेली* *haweli* or *हवेली* *habeli* generally means the *female apartments*. A *palace* is *घौरहर* *dhaurahar* or *घरहर* *dharhar*, as in the proverb *सूती खड़ तर, सपनाइ घरहर* *suti khar tar sapanai dharhar*,—he sleeps on grass and dreams of palaces. A hut is *झोंपड़ा* *jhompṛa* or *झोंपड़ी* *jhompri*, *खोंप* *khomp*, *खोंपड़ा* *khompṛa*, *खोंपड़ी* *khompri*, or *पलानी* *palani*, *कुटी* *kūti* or *कुट्टी* *kutti* is the hut of a religious mendicant (*फकीर* *phakīr*). Other names used north of the Ganges are *मठ* *math* generally, and *मठिया* *mathiya* to the west, *अस्थल* *asthal* to the north-east, and *जगह* *jagah* or *अखरहा* *akhraha* to the south-east *मरै* *marai*, *भेड़ै* *mañirai*, or *मरई* *marai*, is a grass hut, and *मांडो* *mānro*, &c., (see section 1307) is the hut in which a marriage ceremony is conducted. A little hovel or hut is north of the Ganges *गोहिया* *gohiya*. South of the Ganges it is in Patna and Gaya *मड़का* *maruka* or *कूरहा* *kūrha*, in Shahabad *टाटी* *tāti* or *बरहौघर* *barhaughar*, and in Bhagalpur *ढाको* *dhāko* or *मोरका* *morka*. *सिरकी* *sirki* is a hut made of reeds, as in the proverb *सिरकी एक देलन्हि तू पगहा* *sirki ek delanhi tāni, tāhi ber māñ ael pāni, sirki uthā*, and it began to rain, nor *nāth na pāchhu pagha*,—he pitched his house and he was (like an ass) without could he get an opportunity for striking it. A ruined house or enclosure is *डीह* *dih* or *खंडहर* *khañhar*. A hut in the forest is north of the Ganges *पंजा* *pāja*, and

south of it चचर घर *chanchar ghar* in Gaya, चाँचवला घर *chānchwāla ghar* in South Bhagalpur टटघर *tatghar* in South Munger, and मट,ही *markhi* in South Bhagalpur

**1235.** Straw huts used by the poor are टटौघर *tataughar* north of the Ganges, and काही पोस *kāhi pos* south of it. In Shahabad they are also called दोचरा *dochra*, and in South Bhagalpur खरो घर *kharo ghar*. They are also very generally known as फूस के घर *phūs ke ghar* over the whole Bihar tract. A masonry house is पक्का *pakka* or पोखता *pokhta*. When built of stone it is called in Shahabad चाँदनी *chāndni*. When built partly of bricks and partly of mud, it is कच्चा पक्का *kachcha pakka* or कच्चा पक्का *kancha pakka*. In Shahabad it is, however, कच्चा *kancha* or काँचा *kāncha*. A house built entirely of mud is कच्चा *kachcha*; it is also to the west खाम *khām*, and to the east भीत घर *bhīt ghar*.

**1236.** When a house has three openings, it is तिनदरा *tindara* or सेदरा *sedra*; with twelve openings, it is बरदरी *bardari* or बरहदरी *barahdari*. But these terms are not much used except south of the Ganges, from and including Patna westwards. A house provided with lattices is जालदार *jāldār* or जालीदार *jālīdār*. A house with nine apartments is in Patna and Shahabad नौरतन *nauratan*. Rooms in a native house are generally nine cubits long by five cubits wide. Such rooms are called नौपचम *naupancham*. बासा *bāsa* or डेरा *dera* is a dwelling or lodging-house, and खिलवत *khi'wat* a house used as a private chapel by Musalmans.

## CHAPTER II.—PARTS OF A HOUSE.

**1237. The courtyard.**—This is आँगन *āngan*, अंगने *angnai*, or principally in Patna and Gaya) अंगना *angna*; also in South Munger अगवा *engna*. In South-East Tirhut it is also called डेरा *dera*. The front of a house is अगुआर *aguār* or अगुआरा *aguāra*; also अगुआनी *aguanī* in Shahabad, अगुत्ती *agutti* in Patna and Sāran, and पिकुआर *pichhuār* in Patna and the south-east. The space behind it is or to the west पिकुआरा *pichhuāra*. It is पक्कूआर *pakkhuār* or (generally in the oblique cases) पिकुआरा *pichhuāra*. In Patna and Sāran, and पिकुआनी *pichhuāni* in Patna and the south-east.

**1238. The vestibule or outer entrance room.**—This is द्यार *dyār* or दोआर *doār* generally, and टाँचा *tañcha* or टाँचा *tañcha* in Patna and the south-east.

and दुहारी *duhāri* or दुवरिया *duvariya* in Patna and Gaya. Another name current in Patna and the east is देहरी *dehari*.

**1239. The inner entrance room.**—This is the room in which the men of the family sit and meet outsiders. It is called दलान *dalān*. It is also named दोगह *dogāh* in South-West Shahabad and दरोखा *darokha* north of the Ganges. In Patna दोगह *dogāh* means a cattle shed. In North-West Bihar दुमुहान *dumuñhān* is a somewhat similar room, but opening both to the outer world and to the inner apartments. A sitting-room generally is बैठका *baithka*.

**1240. The upper storey.**—This is कोठा *kotha*, or in the south west पटहुआँ *patakuāñ*.

**1241. The under-ground storey.**—This is तखाना *takhāna* or तहखाना *tahkhāna*. Other optional names are भुजबरा *bhunjabra* or तरहरा *tarahra* in Patna, Gaya, and the south-east.

**1242. The veranda.**—This is ओसारा *osāra* or ओसरा *osra*, with variants ओसारी *osāri* in South-West Shahabad, उसरा *usra* in Gaya and ओसरो *osro* in South Bhagalpur. It is also called साएवान *sāēbān*, and in Shahabad ढाबा *dhāba*.

**1243. The sitting-platform.**—This is चौतरा *chautra* generally. Other optional names are चबुतरा *chabutra* and पिण्डा *pinda* in Patna—and the south-east, and ओटा *ota*, in Patna, Gaya, and Saran.

**1244. The roof.**—The roof or ceiling is छत *chhat*. It is also छत *chhāt* south of the Ganges, छत्ता *chhatta* in Gaya, and छाता *chhāta* in South Bhagalpur. A thatched roof is छाउनि *chhāuni*, छौनी *chauni*, छांह *chhānh*, छान्ही *chhāñhi*, or छान्हिया *chanhiya* in North-West and South Bihār. It is also generally छपर *chhappar*, with an optional variant छपरी *chhapri* in the south-west. Another name current in Tirhut is चार *chār*. If it is a simple thatch without tiles, it is specially called ठाट *thāt*. A thatcher is घरामी *gharāmi* or छौनिहार *chhāñihār* north of the Ganges, and his work is छाउनि *chhāñni*. In Patna and Gaya he is सुतिहार *sutihār*, and to the south-east घर छरिया *ghar chhariya*.

**1245.** When a thatch is only a “lean-to” on one wall, it is known as एकपलिया *ekpaliya* to the west. In Tithut it is एकचारी *ekchāri*, and to the south-west एकचारा *ekchhāra*. In Patna, Gaya, and (optionally) the south-west it is एकछपरा *ekchhapra*. If it rests on both walls with a ridge pole in the middle, it is दोपलिया *dopaliya* to the west and दोचारा *dochāra* in Champāran and to the east. In Patna



it is पलानी *palāni*, and in Gaya and (optionally) South Munger दोक्षपरा *dochhapra*. In Shahabad another name current is दोचरा *dochra*. A roof composed of four triangular thatches meeting in a point at the top is called चौपार *chaupār*. When there are more than one thatch in a roof, each thatch is called फरका *pharka* or पल्ला *palla*. Also in the case of two thatches the front one is called north of the Ganges अगून के ठाट *agūt ke thāt*, and the rear one पछत के ठाट *pachhāt ke thāt*. The thatching along the ridge is कोचानी *kochāni*, or in Gaya दोगा *doga*. A small thatch put on the top of a wall to save it from rain is परछत्ती *parchhatti* or उपरछत्ती *uparchhatti* north of the Ganges, and south of it परछत्ती *parchhatti* (with a soft *t*). Other local names are छौनी *chhauni* (North-East Tirhut), छपरी *chhapri* (Tirhut generally), and पनछत्ती *panchhatti* in Patna.

**1246.** To rethatch a roof is ओतब *otab* or नौट करब *nauthat karab*. The yearly repairs to a tiled roof are फेरौंटी *pheraunti* in the south-west, and elsewhere खपरा फेरब *khapra pherab*. The grass put on a roof to make it water-tight is फटकन *phutkan* in Saran, छावन *chhāvan* in Champaran, and छौनी *chhauni* or तरेरा *tarera* in Patna, Gaya, and the south-west. In Tirhut it is छरन *chharan*, and in the south-east छारन *chhāran*. Mud used for the same purpose is गिलावा *gilāwa*. The repairs to a tiled roof which leaks are चूआना मारब *chūāna mārāb* in South-West Shahabad, टोइया *toiya* in the rest of that district, टिपकारी *tipkārī* in Gaya, and टपका मारब *tapka mārāb* in Patna.

**1247. The fireplace.**—This is चूल्हा *chūlha* generally, local variants being चूल्ह *chūlha* in Shahabad, चूल्ही *chūlhi* in South-East Tirhut, and चूल्हो *chhūlho* in South Bhagalpur. In East Tirhut चूल्ह *chūlh* is a fireplace with two orifices, and कौल्हा *kaulha* one with one. In South-West Tirhut this last is called एकौल्हा *ekaulha*. The mouth of the fireplace is called मुँह *muñh*, or sometimes दुआर *duār* south of the Ganges. In North-East Tirhut चिनमार *chinmār* is the raised earth platform on which the fireplace is made, and on which food is cooked, while चौका *chauka* is the similar platform smoothed for a Hindu to eat from. थौना *thāuna* to the west is a raised platform on either side of the fireplace for receiving post for straining off rice-water. When the ground is simply smoothed for eating from, it is called ठहर *thahar*, or in East Tirhut ठाँव *thānw*. आरा or आड़ा *āra* is a cupboard in the wall at a man's height from the ground, in which cooking-pots are placed at night. बोरखो *borsi* is the moveable fireplace used by jewellers and by illagers (especially females) to warm themselves in winter. In North-

East Tirhut it is बोरस *boras*. घूर *ghūr* is a hole dug in the ground filled with straw and sweepings and lighted in the evening as a fire to warm oneself at. It is also called कौर or कोइ *kur* in the west.\* The iron or earthen moveable fireplace is अंगैठी *angaithi*. A similar one used by jewellers is अंगैठा *angatha*. An earthen pot for holding fire is in Gaya मटपर *matpar*, and in Shahabad मेटहर *mentahar* or पौड़ा *paura*.

**1248.** The holes on the top of the fireplace, on which the pots are placed, are called आँछौ *ānchhi* or आँछिया *anchhiya*; also in South-West Shahabad ऐला *aila*. They are also called चुल्लिया *chulhiya* in East Tirhut. When there are places for four pots, it is known as a चरँछिया चुल्ला *charanchhia chūlha*, or in South-West Shahabad as a चरैला चुल्ला *charaila chulha*. The partitions between the holes are पूता *pūta*, पुत्ता *putta*, or पुत्तौ *putti*. Also पुस्तौ *pusti* in South-East Tirhut, and पुत्तिय *putiya* in South Munger. The cooking-house is amongst Musalmans बबरचोखाना *babarchi khāna*; amongst Hindus it is रसोइया घर *rasoiya ghar*; also भनसा घर *bhansa ghar* in Patna and the east. In East Tirhut it is भानस घर *bhānas ghar*. The portion of the cooking-room set apart by a partition for cooking purposes only is called चुल्लानौ *chulhānī* or चुहानौ *chuhānī*. The other portion is known as मँझ घर *māñh ghar* in Saran and South-West Tirhut, as मँह घर *manh ghar* in Shahabad, and as खौनही *khaunahi* in North-East Tirhut.

**1249. The door.**—A doorway is दुआर *duār*, दोआर *doār*, दुआरी *duarī*, दरवाजा, *darwāja*, दरबजा *darwajia* or (in Patna, Gaya, and the south-east) दरौजा *darauja*. A door is केवाड़ी *keñwāri*, or in East Tirhut केवाड़ *kewār*, केवाड़ौ *keñwāñri*, केवाँड़ *keñwāñr*. The main doorway is सदर दरवाजा *sadar darwāja*; also निकसार *niksār* to the west, and निकास *nikās* in East Tirhut. In South-East Bihār it is समुख दरौजा *samukh darouja*. A gate is फाटक *phātak*. A side door or window with lattices is खिरकी *khirki*; also दरची *daranchi* in Patna and Gaya भवौरी *bhawāñri* to the west and in West Tirhut, भँभरा *bhambhra* in East Tirhut, and to the west दरौची *darinchi*, is a hole pierced in a wall to give light and air. In South Munger it is भमरा *bhamra*, and in South Bhagalpur भौरा *bhoñra*. In Patna and Gaya it is ताबदान *tābdan*. मुक्का *mukka* or मोँका *monka*, and in Champaran अंधारौ *andhāri*, is an earthen pot fixed in the wall for holding pice, &c. The leaves of the door are

\* Compare the proverb घर जरेहि, घूर बुताव *ghar jarainhi ghur butaw*,—when his house is on fire he puts out the *ghur*, i. e. in many difficulties he grapple with the least.

पल्ला *palla*, or in Shahabad पाला *pāla*, and the strip of wood nailed on one leaf to cover the chink is बेनी *beni* or बेनियाँ *beniyān*. In South Bhagalpur this latter is बेना *benā*. The cross-pieces across the leaf of the door to hold the boards composing it together are बाता *bāta* or बत्ता *battu*. There are generally four of them.

**1250.** The door-frame is चौकठ *chaukath*. The top bar or lintel of this is उपरौटा *uprautha* or (in Tirhut) छात *chhāt*. The bottom bar or threshold is लतमरा *latmara*, लतमरवा *latmarwa*, or लतखोरा *latkhora*. Sometimes a second outer door-frame is added for the sake of ornament. This is called साह *sah* or दसौड़ी *dasaurhi*, and such a double door-frame is said to be दोहरा *dohara* or साहवाला *sāhwāla* or दसौड़ी चौकठ *dasaurhi chaukath*. In contradistinction from this, the single doorway is सादा *sāda* or एकहरा *ekahra*. The pivot used as a hinge is चूर *chūr* or (in Patna) चूल *chul*). In South-West Shahabad it is चूड़ *chūrḥ*. A similar kind of hinge is in Gaya झनकौट *jhankout*. The wooden bar used for fastening the door is किल्ली *killi*, and also (to the extreme west) आगर *āgar*, आगल *āgal*, or अगरी *agri*. In South-West Shahabad it is दण्डा *dandā*. A short bar fastened by a pin to, and revolving on, one leaf of the door, and falling on a nail fixed on the other leaf, is बिल्ली *billi* or बिलैया *bilaiya*. The nail is called मकरी *makri*. A European door bolt is छिटकनी *chhitkani* or छिटकिनी *chhitkini*. The heavy door-bar sliding back into a recess in the wall is बेड़ *benr* or बेड़ा *benra*. South of the Ganges the टेंकी *dhenki*, or in Shahabad टेंका *dhenka*, and in the south-west of that district ठेकुरी *thekuri*, is a perpendicular bar sliding down from a recess in the top of the door-frame. घरका *gharka* (in South Munger) is a kind of bolt. The door-lock is ताला *tāla* and the key कुन्जी *kunji*, चाभी *chābhi*, or छोरीना *chhorāna*. The bolt of the lock is हरका *harka* or (in Shahabad) झार *jhār*. In South Bhagalpur हरका *harka* also means a piece of wood fastening the two door planks behind. When a screen or hurdle, which is टाटी *tati* or टट्टी *tatti* (to the west) ठटर *thatar*, is used for a door the spar that supports it inside is बेड़ *benr* or बेड़ा *benra*. In Tirhut it is also बेराठी *berāthi*, बराठी *barāthi*, or (to the east) बेनाठी *benāthi*. In South-East Bihar it is बेड़ाठी *benrāthi* or अड़खड़ *arkhar*, and in South-West Shahabad बेवरा *beṁwara*. The straw buffers tied along the two door-posts, against which the edges of the hurdle rest, are मोख *mokh* or मोखा *mokha*.

**1251.** *The wall.*—A wall is दिवार *diwār* or भीत *bhit*. Sometimes the Hindi forms दीवाल *dīwāl* or देवाल *dewāl* are used. The foundations

are नेव *neo*, and also in Patna and the south-east दावा *dāwa*. The straw mixed with earth for building a mud wall is पाचर *pāchar*, or in Sāran कालन *ālan*. The lumps of damp mud used in building a wall are लौदा *londa* or धौधा *dhondha* in Patna, Gaya, and to the west. To the east they are गौंदो *gondi*; also चैपो *chepi* in Champaran, चक्की *chakki* in East Tirhut; and लौंदो *londi* in South-East Tirhut. In South Tirhut another name is लोइया *loīya*, and in West Tirhut चेकी *cheki*. The stages in which it is built are रदा *radda* or रादा *rāda*, and also optionally पौड़ *pūr* in Saran. In Saran रदा *radā* is the piece of the stage which being the width of the wall, is finished before commencing the next piece. The top of a wall is भीता *bhīta* north of the Ganges, and भीत *bhīt* south of it; also मांथ *mānth* in South-West Tirhut, and मथनी *mathni* in East Tirhut. The plank over the top of a doorway on which the wall is built is भराँठ *bharanth*, भरेठ *bhareth*, भरेठ *bharath*, or भरनठ *bharnath*. In Gaya it is भरना *bharna*, and in Patna पटदेहल *patdehal*, of which a local variant in Sāran is पटदेहर *patdehar*. To the east it is also भनकट *jhankat*. If this plank is not equal in width to the wall, two or more are laid side by side. Then the plank in which the top pivot of the leaf of the door moves is गरदानक *gardānak*, or in Champaran उपरौटा *upraunta*, and the others are called भरेठ *bhareth*, &c. An arched recess in the wall over this plank, and serving as a cupboard, is डुरौंध *duraundh* or डुरौंधा *duraundha*, or in East Tirhut क्कत *chkāt*. The gableend wall of a house is पाखा *pākha*, or in Shahabad पाख *pākh*. In North-East Tirhut, however, it is चनमार *chanmār*, and in Gaya and South-East Bihar कनेटा *kuneta*.

**1252. The eaves.**—These are ओलनी *olli* generally, also ओरी *ori* to the north and west. Another name current in the west is ओरियानी *oriyāni*. In Gaya and the south-east they are अगरी *agri*, and there and in the south-east ओहारी *ohari*. The edge of the eave, which is finished off with a board or with a kind of long straw or reed wisp, is known as मोहबबत *muhabbat*; also as पसौड़ *posaurar* in North-West Tirhut, पंसरौड़ *pansrauūr* in Champaran, and पनियागर *paniagār* in North-East Tirhut. The last three words are also used to mean the long bamboo which supports the eave along its lower edge. The pieces of wood let into the wall to support this are टेखा *terua* generally, and तड़क *tarak* in North-East Tirhut. In Shahabad they are also called मरुआ *marua*. The slope of the roof is तारन *tāran* to the west and गरह *garah* to the east; also गरहगर *garahgar* in North-East Tirhut and तरनगर *tarangar* in Champaran. The raised ground under

**1253. The cupboard.**—This is ताखा *tākha* or ताख *takh*. A wall-bracket for lamps is दिअरख *diarakh* or दिअरखा *diarkha*; also देखर *dekhar* or देखरा *dekhra* in South-West Shahabad, धोरखा *dhorkha* in Patna and Gaya, and धरखा *dharkha* in Gaya and South Munger. In North-East Tirhut it is चक्का *chakka*, and in South-East Tirhut चिरक-दान *chirakdan*. In North-East Tirhut खरिक्कौता *kharikautā* is a hole in the wall for keeping tooth-picks. In South-West Bihar and Gaya this is भुड़कौ *bhurki* or खरकोटी *kharkoti*. मुक्का *mukka*, &c. (see § 1249), is an earthen pot fixed in the wall and used for holding pice, &c.

**1254. The men's and women's quarters, &c.**—The men's quarters are मरदाना *mardāna*, and also मरदानो *mardāni*. Other terms used are दलान *dalān*, दरवाजा *darwaja*, or दरौजा *daranja*, दुआर *duār*, and (south-east) बंगला *bangla*. The women's quarters are अन्दरात *andarāt*, जनाना किता *janānā kita*, or हबेली *habeli*. To the east they are also called डेरा *dera*, and (in North-East Tirhut) अंगना *angna*. The part between the two is डेउरी *deurhi* or (south-west) देउड़ी *deurhi*. This word is often used to signify a whole house, especially that of some great person, *i.e.*, equivalent to 'palace.' The outer room is also बहर घरा *bahar ghara* or (South-East Tirhut) बन घरा *ban ghara*.

### CHAPTER III.—MATERIALS USED IN THE CONSTRUCTION OF THE HOUSE.

**1255.** Building materials are अमला *amla* or सांगह *sāngah*, or to the south-east सांग *sanga*.

**1256. The posts and beams.**—The wooden pillars supporting the roof are खम्भा *khambha*, खम्भी *khambhi*, खम्भिया *khambhiya*, or खम्हिया *khamhiya*. Another name current to the west and in South Tirhut is थूमही *thumhi* or थूमहीं *thūmhīñ*. In North-East Tirhut another name is उचवड़ *uchwar*. In South Bhagalpur we find खम्हां *khamhāñ*, and in South Munger खम्ही *khāmhi*. Sometimes to support the ridge-pole a cross-beam runs across from wall to wall, and on its centre stands a pillar, on the top of which the ridge-pole rests. This pillar is also supported by two struts running obliquely from the beam and meeting it half-way up. This beam is called धरन *dharan*, the pillar is called मनिक्थमह *manikthamh* or मलिक्थम *malikthamh* or (in Shahabad) also कौरी *kauri*, and the props are called पङ्खी *pankhi* or in Champāran सिपवा *sipwa*. When this is

each other just under the ridge-pole, which rests on their upper angle. The struts are called भित्तिमेड़ा *bhithbhhera*, घोड़सुहाँ *ghormuhān*, or कैची *kainchi* to the west. Other names for similar supports are हटका *hatka* and गोडिया *goriya* in Shahabad, काँवल *kawal* in Patna, Gaya, and South-East Tirhut, कहुड़ा *kahuri* in South-West Shahabad, घोड़सुहा *ghorsaha* or घोड़ा *ghori* in Champāran and North-West Tirhut, कैच *kainch* in the east generally, and गैच *gainch* in South Bhagalpur. The टरवा *terua* (or in South-East Tirhut कलनदरा *kalandra*) is a strut running out from a wall to support the eaves. पाया *pāya* is an earthen pillar for supporting the roof.

1257. The *ridge-pole* is बड़ैरी *barenr* or बड़ैरी *bareñri*, also लरही *larhi* in Champāran and the south-west, and नरही *narhi* in North-West Tirhut. All the beams of the thatch cross each other over this the upper angle of the cross, is filled in with grass, and the whole is tied up tightly. This filling in is called मंगरी *mangri*. The sloping ridge-pole down a corner where two thatches meet is called तड़क *tarak*. A beam running horizontally the length of the thatch along the centre, each end resting on the slope of a gable, is called कमरबल्ला *kamarballa*, also पाड़ *par* in North-East Tirhut. A lean-to thatch forming the roof of a verandah is supported on a series of struts projecting from the wall, which are called टेरवा *terua*, माला *māla*, मलवा *malwa*, महुआ or मरवा *marua*, or महुआ *mañruā*, which support a long beam or bamboo, called सरदर *sardar*, on which the thatch rests.

1258. The round *rafters* of a thatched house are बल्ला *balla*, also बाला *bāla* in Shahabad. Thick squared rafters are known as कड़ी *kari*. The rafters of whole bamboos are कोरा *kora* or कोरो *koro*. The thickest of split bamboo are बाता *bāta* or बत्ता *batta*, and the thinnest laths of bamboo are बातो *bāti* and बत्तो *batti*, also in North-East Tirhut झोंझन *jhonhan*. निगास्ता *nigasta* is a thick rafter used in South-West Shahabad; बरगा *barga* are the thinner rafters used in supporting a flat *pakka* roof. बल्ली *balli* are rafters smaller than a बल्ला *balla*.

1259. The round poles built up inside mud walls are खेवा खाँही *lewa khāmhi* north of the Ganges. In Shahabad they are गोल *gol* or गोला *gola*, and so also in the south-east. In Patna they are लार *lar*, and in South Bhagalpur नार *nār*. The support of a broken wall is अस्थम *astham* or चाँही *chāñri* north of the Ganges; also चाँडा *chāñra*, उक्का *ukka*, or थम्भा *thamua* in South-East Tirhut. In Shahabad this is थुन्ही *thunki*, in Patna and Gaya थुम्भी *thumbhi*, in South Bhagalpur



थम्हुआ *thamhwa* or चाँडा *chānda*, and to the south-east ओठगनी *othgani* or ओठगन *othgan*.

**1260.** गोल *gol* or गोला *gola* are round beams, and चौकोर *chaukor* or चौपहल *chaupahal* squared beams. The latter are also called चौधार *chaudhār* in Shahabad. A crooked beam is said to be कुवड, *kūbar* in Shahabad.

**1261.** In South West Shahabad चैड़ा *cheṛā*, in South Bhagalpur चेला *chela*, and elsewhere south of the Ganges चेला *chaila* or चैली *chaili*, are splinters of wood, a layer of which is placed between the rafters and the tiling, and is also used for fuel.

**1262.** *The tiles.*—These are खपड़ा *khapra* generally. Flat tiles are थपुआ *thapua*, or in Champaran पथुआ *pathua*, and in South Munger सुपतिआ *supatiya*. Another name is पटरी *patri* in South-West Shahabad. Semi-circular tiles are नरिया *nariya* generally, and pointed eave-tiles are टोंटो *tonti* or (Shahabad) टोंटियारी *tontiyari* south of the Ganges. In the north-west औंधा *auṇḍha* is a rough mode of tiling, when only flat tiles are used. In Gaya मुंगरा *mungra*, and in Saran मंगरा *mangra*, is a large kind of tile laid along the ridge of a roof. Bits of broken tiles are मरकन *markan* to the north-west, and झिटकी *jhutki*, झुटका *jhutka*, or झुटकी *jhutki* to the north-east. South of the Ganges they are ठिकरी *thikri* or झिकटी *jhikṭi*. In Shahabad they are झिकड़ी *jhikṛi* or सिकड़ी *sikṛi*. Tiles are baked in a kiln, called आवा *āwa* or (South-West Shahabad) आँवा *ānwān*. The layer of loose grass on a tiled roof between the rolls of thatching-grass and the tiles are known south of the Ganges as तरेर *tarer* or तरैरा *tarera*, or (in South Bhagalpur) पटोतन *patotan*. In the north-west it is फटकन *photkan*, and in Tirhut छरन *chharan*.

**1263.** *The bricks.*—These are ईंटा *īnta* generally, local variants being इंट *īnt* or ईटा *īta* south of the Ganges, and ऐंटा *ainta* in Patna, Gaya, and South Munger. A well-known proverb is मन में आन बागल में ईंटा *man meñ ān, baḡal meñ īnta*,—(pretending to have) something else in one's mind, and having really a brick under one's arm (to heave at you). Among the varieties are पक्का *pakka* or पाकल *pākal*, which are kiln-burnt (the first word is borrowed from Hindi), and कच्चा *kachcha* (also Hindi) or काँच *kanch*, which are sun-dried. Another classification is into अंगरेजी *angreji* or बड़का *barka*, which are large table-moulded bricks. These are also called गदहिया *gadaṛiya* in Patna and South Bhagalpur, and टाली *tali* in South Munger. Common country bricks are देहाती *dehātī*, or in South-East Tirhut भुइलोट *bhuiḷot* or पनमिञ्चा



*panginja*. सौंदर *saundar* in Patna and the south-east is a yellow kind of country brick. The smallest-sized country bricks are लहौरी *lahauri* or लहाउरि *lahāuri* to the west, पजाइ *pajāi* in South-West Tirhut, लखौरी *lakhauri* in East Tirhut, खजवा *khajwa* in South-East Tirhut, and ठिकड़िया *thikariya* in Patna and the south-east. The bricks forming the segment of a circle, used for lining wells, are known as बकौ *bakan*, बँकौ *bankau*, बकवा *bakwa*, or बँकवा *bankwa*. In South-East Tirhut these are known as चाकौटा *chākaita* or कोठिया ईंटा *kothiya inta*. सुरजमुखी *surujmukhi*, or in Champāran गेंडुआवा *geṇṛuāwa*, are the bricks, narrow at one end and broad at the other, used in building the sides of wells.

**1264.** In the interior of Patna थवाई *thawai* is the name of the bricklayer caste. Bricks are burnt in a kila, called, पजावा *pajawa*, पिजावा *pijawa*, पिजवा *pijwa*, भटा *bhutta*, or भाठौ *bhāthi*. An over-burnt brick is भाँवौ *jhānwāi* north of the Ganges, and भामा *jhama* south of it. Local names are भाम *jhām* in East Tirhut and भामो *jhamo* in South Bhagalpur. Half-fired bricks are पीयर *pīyar* or पियरा *pīyara*, other local names being भुसुरिया *bhusuriya* or सेवराहा *sewrāha* in Champāran, सेवर *sewar* in Shahabad, पीला *pīla* in Gaya, अवातू *awātu* in Patna and कचकोइ *kachkoh* in South Bhagalpur. Other names are भटरङ्ग *bhatrang* in North-West Tirhut and भुसरङ्गा *bhusranga* in South-East Tirhut. The outer bricks of a kiln which become half black or are partially fired are called हल के ईंटा *chhāl ke inta*, and in South Bhagalpur also हलटौ *chhālṭi*.

**1265. Stone.**—Stone is पथर *patthar* or पथल *patthal*. Slabs of stone are पटिया *patiya* or सिल्ल *silli*. When large they are also called चीरा *chira* in Shahabad, and असार *asār* in Patna and Gaya. Small pieces for jambs and lintels are टोड़िया *toriya* in South-West Shahabad, टूटन *tūtan* in the rest of that district, कचरौ *kachri* in Gaya, and ढोका *dhoka* in Patna.

**1266. Lime and mortar.**—The calcareous nodular limestone used for lime-making and road-metal is known generally as कड़ड़ *kankar*, local names being अँकड़ *ānkar*, इकड़ी *ikri*, or ईँकड़ी *inkri* (also in South-East Tirhut) to the west, गङ्गाट *gangat* in Patna and Gaya, and गँगट *gīngat* to the south-east. Large blocks of it are known south of the Ganges as चट्टान *chattan* or चटान *chatān*, also as लैन *lain* in South-West Shahabad. The small pieces for road-making are अँकरो *unkri* or अँकड़ *ānkar* in Shahabad, कँकड़ी *kankri* in Gaya, and in Patna, Gaya, and the south-east simply लोड़ा *lora*, or रोड़ा *rora*, which last may also

apply to small lumps of bricks, &c., also used in road-making. छररा *chharra*, or in the south-east बालिस *bālis*, is coarse limestone gravel.

**1267.** Lime is चून *chūn*, चूना *chūna*, or चूना *chūnna*. It is of two varieties, viz. गिट्टी *gitti*—that made from limestone, and कली *kali*—that made from shells. In the south-east that made from gravel is also called कली *kali*. The mussel shell used for making lime is सीपी *sēpi* north of the Ganges, and सितुआ *situa* or सितुहा *sītuha* south of it. A local name is सितू *sittu* in South Bhagalpur. घोंघा *ghongha*, एठा *aiha*, or ऐंठा *aintha* is the voluted shell of a kind of water-snail similarly used. Lime mortar is मसाला *masāla*, or in Patna दबोड़ *daboṛ*. Plaster is लेदाल *ledāl* or नोपे *nōpe*. Moistened clay used as mortar is गिलावा *gilawa*, or in South Munger गिलेवा *gilewa*. In Patna, Gaya, and the south-east it is also called गारा *gāra*. The pounded bricks used as a substitute for sand is सुरखी *surkhī*. When a wall is whitewashed it is said to be पोचारा वाला *pochāra wāla*. चूनेटल *chunetal*, चनवटल *chunwattal*, or चूना फेरल *chūna pheral*.

## DIVISION XI.

### FOOD.

#### CHAPTER I.—MEALS.

**1268.** The general term for a *meal* is रसोइ *rasoī*; also भानस *bhānas* in East Tirhut. The *morning meal* is नाशता *nāshṭa*. Other names are पनपियाव *panpiyāo*, पनपियाइ *panpiyāī*, जलपान *jalpān* जलखई *jalkhaī*, and जलखावा *jalkhāwa*. Other local names are जलघेराव *jalgherāw* (Champāran), पनपियार *panpiyār* (Gaya), and दाना *dāna* or दानी *dāni* in Shahabad. पनपियाइ *panpiyāī* is also used to mean the food eaten by the labourer in the intervals of work in the field. This in the west is also called लुकुम *lukum*.

**1269.** The *midday meal*, which is the main meal of the day, is called by the people कलेवा *kalewa*, कलेऊ *kaleu*, or (in Tirhut) कलौ *kalau*, though according to dictionaries and pandits this is a light morning repast. Local names for this meal are खाय *khāy* in Patna खैया *khaiya* in Gaya, खाइक *khāik* in South Munger, and कलौआ *kalaua* in South Bhagalpur.

**1270.** An *evening meal* is सँभौआ *sanjhāwa* in South-West Shahabad. बेआलू *beālu*, or in Champāran बैरहतिया *berhatiya*, is light food taken just before sleeping.

**1271.** A *mouthful*, or the quantity of food put into the mouth at once, is कोर *kor*, कवर *kawar*, or कौर *kaur*. In South-West Shahabad it is also नेवाला *newāla*, which, however, means in the interior of Patna the refuse food left, after eating, for servants, and which is then also called उलुब *ūlus*.

#### CHAPTER II.—KINDS OF FOOD.

**1272.** The following are the principal kinds of food consumed by the lower orders :—

अकरी *akri*, एकरी *ekri*, or एँकरी *enkri*,—uncleaned rice

अखरी *akhri* or (South Munger) अखरा *akhra* or (South Bhagalpur) अखरो *akhro*, also आँवट *āñwat* (North-West Bihār and South-East Tirhut),—barley ground without being first cleaned. Cf. गुरी *gūri*,

अदौरी *adauri* or (Shahabad) अद्वरी *adwari*,—little round balls made of pulse.

अनाज *anaj*,—a general term for food, especially grain.

अन्न *ann*,—food generally, especially corn.

अमावट *amāwat* (west), अमोट *amot* (North-East Tirhut),—mango conserve.

अरकौंच *arkaunch*,—see रिक्कौंच *rikaunch*.

अरदावा *ardāwa*,—gram and barley mixed and parched. Used as a food for horses.

अमाँठो के रोटी *amān̄thi ke roti*—see आँठी के रोटी *ān̄thi ke roti*.

आँटा *ānta* or आटा *ata*, पिसान *pisān*, कनिक *kanik* or (East Tirhut) चिकस *chikas*, and (South Bhagalpur) चिकसा *chiksa*,—flour or meal.

आँठी के रोटी *ān̄thi ke roti*, also किसली के रोटी *kisli ke roti* (Champaran), अमाँठी के रोटी *amān̄thi ke roti* (Gaya and South Munger), and गुम्मा *gumma* (South Bhagalpur),—bread made of crushed mango stones.

आमिल *āmil* (North-East Tirhut), खटाइ *khatāi* (Saran), and खटा *khatta* (South Bhagalpur),—dried chips of the mango fruit used as a conserve. It is of two kinds, दड़िमा *darimi* and खोइया *khoīya*. The first is made from small immature mangoes (टिकुला *tikula* or टिकोला *tikorha*), and the second from large mangoes.

आँवट *āñwat*,—see अखरा *akhra*.

ओगरा *ogra*,—see माँड *mānr*.

ओरहा *orha*,—see होरहा *horha*.

इमरितो *imriti*,—see जिलेबो *jilebi*.

इंगुर *ingūr* or इंगुरी *inguri* (north),—barley from which the husk has been removed by pounding.

उमिला *ūhila*,—cooked mustard-seed.

उमी *ūmi*,—green *marua* (*elcusine coracana*) roasted as food (see § 990).

उलवा दाल *ulwa dāl*, उलवाल *ulāwal*,—see दाल *dāl*.

एकरी *ekri*, एँकरी *eñkri*,—see अकरी *akri*.

कचवनिया *kachwaniya* (Sāran, Patna, and South Munger), मोदक *modak* (Gaya and Shahabad), कसार *kasār* (South Munger),—a round sweetmeat made of rice-flour, sugar, and clarified butter.

कचरस *kachras* (north-west) or पनुआँ *panuāñ* (South-West Shahabad),—sugar-cane juice mixed with water.

कचौड़ी *kachauri*,—cakes of flour filled with pulse, &c. The inside stuffing of pulse-flour, &c., is called पौठी *pithi* south of the Ganges.

काटुआ *karhua* (south),—food saved from supper for the children.

कबूली *kabūli*,—see खिचड़ी *khichri*.

कनिक *kanik*,—see आँटा *ānta*.

कसार *kasār*,—see कचवनिया *kachwaniya*.

काँची *kanchi*,—see हलुआ *halua*.

किसली के रोटी *kisli ke roti*,—see आँठी के रोटी *anthi ke roti*.

कुन्ती *kunti*,—see लाई *lāi*.

कोंहरौरी *konhrauri*,—cakes made of ground pulse and pumpkin.

खजला *khajla* (north),—a sweetmeat made from wheat-flour.

खजर *khajūr*, also (south of the Ganges) खरमा *khurma* or (South Bhagalpur) झिलिया *jhiliya*,—a sweetmeat in the form of a date.

खटाई *khatāi*,—see आमिल *āmil*.

खंडौरा *khanraura*,—see खुद्दी *khuddi*.

खबौनी *khabauni* (south),—a sweet cake of wheat.

खाजा *khāja* (north),—a sweetmeat made from wheat-flour.

खिचड़ी *khichri*,—rice boiled with pulse ; also called कबूली *kabūli* or भूनल खिचड़ी *bhūnal khichri* when spices are added. This last is called छौकी *chhaunki* (i.e. seasoned) in South Bhagalpur.

खिरौरा *khiraura* (South-West Shahabad)—cakes of rice-flour prepared in hot water. Sometimes spelt खिरवरा *khirawara*.

खीर *khīr*, also खौरि *khīri* in North-East Tirhut and बखीर *bakhīr* south of the Ganges,—rice boiled in milk with sugar See also जाडर *jāūr* and तसमई *tasmai*.

खुद्दी *khuddi*, also (South-West Shahabad) खँदौरा *khanraura*, and South Munger मेरखुन *merkhun*,—broken pulse or rice.

खुरमा *khurma* or South Munger खोरमा *khorma*,—a sweetmeat in form of a date made of wheat-flour, sugar, and clarified butter.  
Cf. खचूर *khajūr*.

खुशका *khushka*,—see भात *bhāt*.

खुसकी *khuski*,—see परथन *parihan*.

खोमिया *khobhiya*,—see लाइ *lāi*.

खोइया *khōiya*,—see आमिल *āmil*.

गट्टा *gatta*,—a cheap sweetmeat made of molasses. They are sold for a *kauri* each, and are the delight of boys of the poorer classes.

गलबल *galbal*,—see डभका *dabhka*.

गुम्मा *gumma*,—see आँठी के रोटी *āñhi ke roti*.

गूरी *gūri* (Shahabad),—barley ground after being cleaned, Cf अखरा *akhra*.

गुलगुला *gulgula*, also (Shahabad) गुलौरा *gulaura*,—a pudding of wheat and sugar.

गुलदाना *guldāna* (north-west), also इलाइची दाना *ilāīchi dāna* (Saran and South-West Tirhut), and मकुन्दो दाना *makundi dāna* (Patna),—a sweetmeat made of wheat.

गुलाब जामुन *gulab jamun*,—a long sweetmeat made of dry curds (छेना *chhena*).

गुल्ली *gulli*,—see लोइया *loīya*.

गुलौरा *gulaura*,—see गुलगुला *gulgula*.

गोभा *gojha* (north and south-west), also गोभिया *gojhiya*,—a kind of sweet cake. See also फरा *phara*.

घटरा *ghatra*, घटोरा *ghatora*,—see पूआ *pūa*.

घट्ठा *ghattha*,—see लपसी *lapsi*.

घटिहन *ghatihan*, घठोहन *ghathihan*,—a general term for cheap grain, such as barley, pease, &c., also (Saran) any kind of grain which when ground absorbs much water and is not easily digested.

घटोरा *ghatora*,—see पूआ *pūa*.

घसुआ *ghasua* or घसुई रोटी *ghasui roti*, also पोछुआ *pochhua* (Tirhut)

and सोहारी *sohari* (East Tirhut and Shahabad),—cakes fried in a little clarified butter or oil.

घाठ *ghāth*, घाठा *ghātha*, घाठो *ghatho*,—see लपसी *lapsi*.

घाठि *ghāthi*,—see बेसन *besan*.

घाँठो *ghāntho*,—see लपसी *lapsi*.

घियाड़ा *ghiyaura*, घोवर *ghiwar*, घुगुरी *ghuguri*,—see घेवर *ghewar*

घुघनी *ghughni* (north and south-east),—a mess made of pulse, clarified butter, &c.

घेवर *ghewar* (north), घुगुरी *ghuguri* (South-West Shahabad),

घियाड़ा *ghiyaura* (Patna and Shahabad), घोवर *ghiwar* (Gaya and south-east),—a sweetment made of wheat-flour.

घोर *ghor*, घोल *ghol*,—see मट्ठा *mattha*.

घोरजाउर *ghorjaur*, घोरजारी *ghorjari*,—see मट्ठाउर *mathjaur*.

चक्का *chakka*,—see बजका *bajka*

चटनौ *chatni*,—"chutnee."

चबेना *chabena*, चबेनौ *chabeni*, चरबन *charban*, or भूँजा *bhūnja*, also

मुजना *bhujna* (Shahabad) and मुट्ठी *mūrhi* (South Bhagalpur)

मुजा *bhūja* (North-East Tirhut),—parched grain.

चिकस *chikas*, चिकसा *chiksa*,—see आँटा *anta*.

चिकस *chikkas* (north),—roasted barley ground up with unroasted barley.

चिउरी *chiuri* (north-west), चौरी *chauri* (South Tirhut), फरही

*pharui* (East Tirhut and Shahabad), फरही *pharhi* (Patna and

Gaya),—unripe barley parched; but in South Bhagalpur, फरही

*pharui* is parched rice.

चुन्नौ *chunni*,—see चुन *chun*.

चुड़ा *chūra*,—unhusked rice, parched, then moistened and pounded flat.

चुन *chūn* (north-west), चुन्नौ *chunni* (Patna, Gaya, and South

Munger), and रई *rai* (Shahabad),—rice partially boiled, then

pounded and roasted.

चोखा *chokha* or भरता *bharta*, also (East Tirhut) सना *sana*,—a mess of pounded roasted vegetables.

चोंथा *chontha* (Saran),—a dish of pulse.



चौरो *chauri*,—see चिउरी *chiuri*.

चौरेठा *chaurētha*, चौठ *chaurath*,—rice soaked in water and then dried and pounded.

छनका *chhanka* छेवकन *chhenkas*, छेवकना *chhewankna*, छौकल *chhaukal*, छौका *chhaunka*,—see बघार *baghar*.

छेना बडा *chhena bāra*,—round flat sweetmeats made of dry curds (छेना *chhena*); a Bangali dainty adopted in Bihar.

छौका *chhaunka*,—see खिचड़ी *khiichri*.

जवाहार *jawākhār* (south) or पाचक *pāchak* (South Bhagalpur)—ashes of burnt ears and stalks of barley, used as a cure for indigestion.

जाडर *jāūr*,—rice boiled in milk with salt. When boiled with sugar it is खौर *khār*, *q.v.*

जाबर *jābar*,—a mess of rice, vegetables, clarified butter, &c.

जिलेबी *jilebi*,—a tubular sweetmeat in a coiled shape, made of fine wheat-flour, sugar, &c. A variety of it is known as इमरितौ *imriti* or इमिरतौ *imirti*.

भाँभा *jhānjha* (South-West Shahabad),—a mixture of coarse sugar, hemp, clarified butter, &c.

भिलिया *jhiliya*,—see खजूर *khajūr*.

भिल्लो *jhilli*,—see लट्टा *latta*.

भोर *jhor*,—see परेह *pareh*.

ढूका *tūka* (north) or (East Tirhut) टुकरी *tukri*,—the fourth part of a round cake.

टिकरी *tikri*,—a sweetmeat made of flour, fried in clarified butter or oil, and covered with sugar; also (Gaya) a small loaf or roll. In South Bhagalpur it is a round sweetmeat in the form of a cake, and made of flour, butter, and sugar. Another name for this last is टिकिया *tikiya*.

ठकुआ *thakua*,—see ठेकुआ *thekua*.

ठुररी *thurri*,—see ठूरी *thūri*.

ठूरी *thūri*, or (Tirhut, Gaya, and South Munger) ठुररी *thurri* (South-West Shahabad) ठोरी *thori*, (Patna) मुररी *murri*, and (South Bhagalpur) मूढ़ी *mūṛhi*,—grain which has not burst while being parched.

ठकुआ *thekua*, ठकुआ *thakua*, — a kind of cake pressed in a mould called अगरोटा *agoranta*.

ठोरी *thori*,—see ठूरी *thuri*.

डभका *dabhka* (north-west), गलवल *galbal* (South Tirhut), डभकल *dabhkal*,—parched unripe grain, or ripe grain soaked in water and parched.

डुप्पा *duppha*,—see महुआर *mahuar*.

तकर *takkar*,—a preparation of butter-milk with spices, &c. It is said to be very cooling.

तरल *taral* (North-East Tirhut),—a kind of dish consisting of vegetables cooked in clarified butter or oil. It is peculiarly a rich man's food, and is supposed to be fattening; hence the proverb तरलखाय, पुनु गरल जाय *taral khāy, punu garal jāy*,—he is a rich man, and yet he is lean.

तसमई *tasmai*,—rice boiled in milk with sugar, usually eaten by mendicants. It differs from खीर *khīr* in that the latter may or may not have water added.

ताज खानो *tājkhāni*,—see तास खानौ *tās khāni*.

तास खानौ *tās khāni* (north, also (South-East Tirhut) ताज खानौ *tāj khāni*,—a round sweetmeat made of rice-flour, sugar and clarified butter.

तिल कतरौ *tilkutri*,—see लाइ *lāi*.

तिलकुट *tilkut*,—a sweetmeat made of sesamum and molasses much eaten by boys in Patna.

तिलौरी *tilauri*,—small balls of urid or mung mixed with sesamum seed, dried in the sun, and then fried in clarified butter.

तिसजौरी *tisjauri* (South Tirhut) or तिसियाऊर *tisiyaur*,—linseed and rice cooked together.

दड़ि मी *darimi*,—see आमिल *amil*.

दनजाऊर *danjāūr* (Saran and South-West Tirhut),—poppy-seeds (दाना *dāna*) and rice cooked together.

दनौरी *danuri*,—the same as तिलौरी *tilauri*, poppy seeds being used instead of sesamum.

दरा *dara*, दररा *darra* (north),—coarse meal; but दररा *darra* south of the Ganges is pounded maize bailed with water and sugar.

दालपिट्ठी *dalpitthi*, दलपिठौरौ *dalpithauri*—see दाल पोठी *dāl pīthi*.  
 दलसग्गा *dalsagga* or (South-West Shahabad) सगपहिता *sagpahi-*  
*ta*,—pulse boiled with vegetables.

दलहौ पूरी *dalhī pūri*,—see बरहो *berhi*.

दाल *dāl*,—split pease or pulse. When these are parched they are called उलावाल दाल *ulāwal dāl* or उलवा दाल *ulwa dāl*.

दाल पोठी *dāl pīthi*, दलपिट्ठी *dalpitthi*, or (Shahabad) दलपिठौरौ *dalpithauri*,—(1) balls of wheat or barley-flour stuffed with pulse inside and boiled in water; (2) balls of wheat or barley flour cooked along with pulse. पीठा *pītha* means balls of meal boiled in water.

धुआँर *dhuñāñr*,—see फोरन *phoran*.

धोअल दाल *dhoal dāl*, धोआँच *dhoāñch*,—see धोई *dhoī*.

धोई *dhoī* (north and Shahabad), also धोआँच *dhoāñch* (South-West Shahabad), elsewhere धोअल दाल *dhoal dāl*,—soaked pulse

धोंग *dhong* (Shahabad),—a thick cake.

पकमान *pakmān* or पकवान *pukwān*,—sweetmeats.

पतौरा *pataura*,—the tops of the plant called गुम्मा *gumma* (*phornameum mollugo*) roasted in a castor-oil leaf.

पनुआँ *panuān*,—see कचरस *kachras*.

पपरा *papra*,—see पापर *pāpar*.

परकिया *parakiya*,—see समोसा *samosa*.

परथन *parthan*, also Gaya पलेथन *palethan*, and खुसकौ *khuski*,—the dry flour rubbed on the dough as it is being made into cakes.

परमल *parmal* (Shahabad),—parched maize or grain. See also होरहा *horha*.

पराठा *parātha*,—see फराठा *pharātha*.

परेह *pareh*, रसा *rassa*, रासा *rāsa*, or भोर *jhor*, sauce, such as of vegetables, &c., eaten with dry food.

पलेथन *palethan*,—see परथन *parthan*.

पाग *pāg* or (south-east) रान *rān* or (South Bhagalpur) सिरा *sira*,—syrup made by melting sugar in water and boiling it down.

पाचक *pāchak*,—see जवाखार *jawākhār*.

पापर *pāpar* or पपरा *papra*,—a crisp cake of pulse flour.

पिटार *pīthār* (North-East Tirhut),—rice pounded in water.

पिट्ठा *pittha* or पीठा *pītha*, also to the east बगिया *bagiya*, and in Tirhut बगेया *bageya*,—a kind of boiled pudding made of *sattu* or meal. A smaller variety is called पिट्ठी *pīthi*.

पिट्ठी *pīthi*,—see पिट्ठा *pittha*.

पिखान *pisān*,—see आंटा *ānta*.

पौच *pīch*,—see माँड़ *mānr*.

पीठा *pītha*,—see पिट्ठा *pittha*.

पीठौ *pīthi*,—see कचौड़ी *kachauri*.

पूया *pūa*, also (East Tirhut) पू *pu*, and घटोरा *ghatora* (Patna and Gaya), and घटरा *ghatra* (South Bhagalpur and Gaya),—wheat-flour and molasses mixed and cooked in clarified butter or oil. Cf. माल पूया *mal pua*.

पूरी *pūri*, also (north) लचुई *luchui*, and (Tirhut) सोहारौ *sohāri* or सुहारौ *suhari*,—thin cakes boiled in clarified butter. They are supposed to be as indigestible as muffins: hence the proverb about one who attempts things he cannot do, घ्यू पचे नहिँ पूरौ ला मारि *ghyu pache nahin puri lamari*,—a fight for muffins, when even clarified butter won't digest.

पैठा *petha* (north), also सुआपाग *bhuāpāg* (South-East Tirhut)—candied gourd.

पेड़ा *pera*,—a sweetmeat made of sugar and milk. Those made in Mathura and Gaya are most esteemed. See also लोइया *loīya*.

फरही *pharhi*,—see चिउरी *chiuri*.

फरा *phara* (north-west), गोभा *gojha* (Shahabad), and बगिया *bagiya* (South Bhagalpur),—balls of rice steamed over a pot containing boiling water.

फराठा *pharātha* (north and south-east), पराठा *parātha* (elsewhere),—bread made like pie-crust.

फरही *pharhi* (South Bhagalpur), फोकना *phokna* (South Munger),—parched rice. See also चिउरी *chiuri*.

फुटपूरी *phutpūri*,—see बरही *berhi*.

फुटहरा *phutahra*,—see लिट्टी *litti*.

फुटहा *phutha* or (South-West Shahabad) फुटहरा *phutahra*,—parched gram and pease.

फुटेहरी *phutehri*,—see लिट्टी *litti*.

फुलौरा *phulaura*,—large balls of *urid*-flour fried in clarified butter or oil, and then soaked with spices in tyre. It becomes very spongy.

फुलौरी *phulauri*,—(1) (south) a roll of coarse flour cooked by steam in a pot with some water in the bottom, and resting above on twigs; (2) (north) balls of pulse-flour boiled in clarified butter or oil.

फेनी *pheni*,—a frothy sweetmeat made of wheat-flour and sugar. See also बतस फेनी *batās pheni*.

फोकना *phokna*,—see फरुही *pharukhi*.

फोरन *phoran*, also (Shahabad) घुआँर *dhunānr*,—seasoning used with food.

बखीर *bakhīr* (South-West Shahabad), रसियाव *rasiyāo* (rest of Shahabad), रसिया *rasiya* (Patna, Gaya, and the south-east),—rice cooked in sugar and water. See also खीर *khīr*.

बगिया *bagiya*, बगेया *bageya*,—see पौट्टा *pittka*.

बघार *baghār* (north-west), छेबकन *chhewkin* (Tirhut), छेवकना *chhewankna* (Patna), छौकल *chhaunkal* (South-Munger), छनका *chhanka* or छौका *chhaunka* (South Bhagalpur),—the act of seasoning food.

बचका *bachka*,—see बजका *bajka*.

बजका *bajka* or (Patna) बचका *bachka*, (north) चक्का *chakka*, (North-West Tirhut) बरा *bara*, (South Bhagalpur) बारा *bāra*,—slices of gourd or vegetable covered with pulse-flour and then fried in clarified butter or oil.

बतस फेनी *batās pheni* or फेनी *pheni* (north),—a spongy sweetmeat made of sugar and flour.

बतसा *batāsa*,—a spongy sweetmeat made of sugar.

बफारी *baphauri*,—pulse-flour cooked by steam.

बरजौर *barjaur*,—see बेरहिन *berhin*.

बरफी *barphi*,—a white sweetmeat made of wheat, flour, milk and sugar.

बरा *bara* or बारा *bāra*,—cakes of *urid* pulse fried in clarified butter or oil. See also बजका *bajka*.

बरौ *bari*,—balls of *urid*, *mūng*, or gram-flour fried in clarified butter or oil.

बलुसाही *balusāhi* or बालू साही *bālu sāhi*,—a sweetmeat made of wheat.

बसिया *basiya*,—see बासी *bāsi*.

बहुरो *bahuri*,—see होरहा *horha*.

बारा *bāra*,—see बज्जा *bajka* and बरा *bara*.

बालू साही *bālu sāhi*,—see बालूसाही *balusāhi*.

बासी *bāsi* or बसिया *basiya*, also (Shahabad) बासी कुसी *bāsi kūsi*,—food saved from supper for breakfast.

बीरो *biri* (Gaya), a kind of food made of leaves and flour fried in clarified butter.

बुनियाँ *buniyān*,—a small round hollow sweetmeat made of gram-*besan*, fried in clarified butter or oil and covered with sugar.

बेनिया *beniya*,—see बेरही *berhi*.

बेरहिन *berhin* or बरजौर *harjaur* (Shahabad),—pulse cakes.

बेरही *berhi*, दलही पुरी *dalhi puri* (north), फुटपूरी *phutpūri* (South Bhagalpur), and also (Tirhut) बेनिया *beniya*, and (Shahabad) बेरहीया *berhīya*,—pulse-flour cooked inside a wheat cake.

बेसन *besan* or घाठि *ghāthi* (North-East Tirhut),—pulse-flour.

बोर *bor* or बोर बोर *bor bor* (Gaya and west), सानि *sāni* (South Bhagalpur), सोन *son* (South Munger), the act of soaking dry food, such as bread, in any liquid.

भभरौ *bhabhri*,—see लिट्टी *litti*.

भात *bhāt* (amongst Hindus), खुशका *khushka* (amongst Musalmāns),—plain boiled rice.

भुआपाग *bhuāpāg*,—see पेटा *petha*.

भुजना *bhujna*, भूजा *bhūnja*, भूजा *bhūja*,—see चबेना *chabena*.

भूनल खिचड़ी *bhūnal khichri*,—see खिचड़ी *khichri*.

मयदा *maēda* or मैदा *maida*,—fine sifted flour.

मकुनी *makuni* (1) (north),—cakes stuffed with gram-flour; (2) (south) cakes made of pease or wheat-flour. See also लिट्टी *litti*.

मटरौ *matri* (north) मुठरौ *muthri* (South-West Shahabad), a sweetmeat made of wheat-flour.

मट्ठा *mattha* or मठा *mātha*, also मण्डा *mantha* (South-West Shahabad), घोल *ghol* or घोर *ghor* (to the east), and मही *mahi* (South Tirhut),—butter-milk.

मठजाउर *mathjāūr*, also (east) घोरजाउर *ghorjāūr* and (South Bhagalpur) घोरजारौ *ghorjāri*,—butter-milk boiled in water, with a little rice, &c., added.

मठरी *mathri*,—see मठरी *matri*.

मड़सटका *marsatka* (Gaya),—rice-gruel with the rice.

मण्डा *mantha*,—see मट्ठा *mattha*.

महन भोग *mahan bhog*,—see हलुआ *halua*.

महियाउर *mahiyāūr* (north) and महेर *maher* (South-West Shahabad),—a mess of rice, &c., in butter-milk.

महुअर *mahuar* or (South Bhagalpur) दुप्पा *duppha*,—the flowers of the *mahuā* (*Bassia latifolia*), soaked over-night, crushed next morning, and made into a cake with flour, gram, pease, or linseed.

महेर *maher*,—see महियाउर *mahiyāūr*.

मठा *mātha*,—see मट्ठा *mattha*.

माँड़ *mānr* (amongst Hindus), and पीच *pīch* or ओगरा *ogra* (amongst Musalmāns)—rice-gruel.

माल पूआ *māl pūā*,—wheat-flour, sugar and milk mixed and cooked in clarified butter only, thus differing from पूआ *pūā*, *p.v.*

मीठी पूरी *mīthi pūri*,—sweet cakes

मुररी *murri*,—see ठुरी *thūri*.

मूही *mūrhi*,—see धूरी *thūri*, चबेना *chabena*, and लाइ *lāi*.

मँरखुन *merkhun*,—see खुद्दी *khuddi*.

मैदा *maida*,—see मएदा *maēda*.

मोती चूर *moti chūr*,—a sweetmeat made up of very fine बुनिया *buniyān* shaped like pearls.

मोदक *modak*,—see कचबनिया *kachwaniya*.

रई *rai*,—see चुन *chūn*.

रस गोला *ras gola*,—round balls of dry curds (किना *khena*) in syrup; a Bangali dainty adopted in Bihar.

रबिया *rasiya*, रबियाव *rasiyāo*,—see बखौर *bakhār*.



रस्सा *rassa*, रासा *rasā*,—see परेह *pareh*.

रान *rān*,—see पाग *pāg*.

राव *rāb*,—boiled sugar-cane juice.

रिक्कौंच *rikaunch* or सैदा *saindha* (north), also अरकौंच *arkaunch* (Tirhut),—a mess of pulse-flour cooked in the leaves of the अरुई *arui* (*Arum colocassia*).

लकठो *laktho*,—see सेव *seo*.

लट्टा *latta* or लाटा *lāta*, also (South Bhagalpur) भिल्लो *jhilli*,—a mess made of the flowers of the *mahua* (*Bassia latifolia*), molasses, and parched grain.

लड्डू *laddu* or लड्डू आ *larua*,—a sweetmant made up of sugar and cream.

लपसो *lapsi*.—flour of any grain boiled in milk and eaten with sugar. When made with salt instead of sugar, it is called (South-West Shahabad) घाट *ghāth*, (South-East Tirhut) घटा *ghattha*, (South Munger) घाठा *ghātha*, and (South Bhagalpur) घाठो *ghātho* or घाँठो *ghāntho*.

लाइ *lāi*, also (Tirhut) मूँछो *mūrhi*, कुन्तो *kunti* (Patna and the south-west), and तिलकतरी *tilkatari* (South Bhagalpur) and खोभिया *khobhya*,—parched rice prepared with sugar south of the Ganges, but without it north of the Ganges.

लाटा *lāta*,—see लट्टा *latta*.

लावा *lāwa*,—maize, rice, &c., parched in hot sand.

लिट्टो *litti*, भभरी *bhabhri*, मकुनी *makuni*, or फुटहरी *phutehri* or (south) फुटहरा *phutakra*,—various cognate kinds of cakes fried in hot ashes. The last four are generally stuffed with *sattu* and spices, while the first may or may not be so stuffed.

लुचुई *luchui*,—see पूरी *pūri*.

लोइया *loiya* or (South Bhagalpur) गुल्लो *gulli*, the lumps of dough out of which cakes are made. In Patna, Musalmān women call them पेड़ा *pera*.

सकरपाला *sakarpāla* or (Gaya) मिरजई *mirjai*,—a sweetmeat of wheat-flour.

सगपहिता *sagpahita*,—see दलसग्गा *dalsagga*.

सतुआ *satua*, सतुई *satui*,—see सत्तू *sattu*.

सत्तू *sattu* or सतुआ *satua*, also (Shahabad) सतुई *satui*, and (north, generally amongst mendicants) सितलबुकनी *sitalbukni*, parched gram ground into flour.

समोसा *samosa* also (Tirhut) परकिया *parakiya*,—balls of flour with fruit, &c., inside, cooked in clarified butter.

सरबत *sarbat* (south-east),—sugar-cane juice mixed with milk; also generally *eau sucre*.

सानि *sani*,—see बोर *bor*.

साँस *sāns*,—a sweetmeat made of बेसन *besan* and molasses, eaten by boys in Patna.

सितलबुकनी *sitalbukni*,—see सत्तू *sattu*.

सिधा *sidha* or सीधा *sīdha*,—provisions, food, as in the proverb सिधा सन्देह, गय गय करयि *sidha sandesh, गया गया करयि*, it is doubtful if he should get anything at all to eat from me, and he has the impudence to ask for milk.

सिरा *sira*,—see पाग *pag*.

सिरुआ *sirua*,—soup.

सुरका चूरा *surka chūra*,—unripe paddy parched and pounded flat.

सुहारी *suhāri* (North-East Tirhut),—see पूरी *pūri*.

सुजी *sūji*,—the flour from the centre of the wheat grain.

सेव *seo* or (Shahabad) लकठो *laktho*,—a kind of coarse macaroni, differing from सेवई *semwai* in not being regularly coiled.

सेवई *semwai*,—a kind of macaroni, which differs from सेव *seo* in being regularly coiled.

सेंटा *saindha*,—see रिकौंच *rikaunch*.

सोहारी *sohāri*,—see पूरी *pūri*.

सोन *son*,—see बोर *bor*.

हलुआ *halua*, also (Shahabad) काँची *kānchi*,—a sweetmeat made of flour, dried fruits, and clarified butter. Musalmāns also add eggs. A superior variety of this is known as महन भोग *mahan bhog*.

हाबुस *kābus*,—green barley roasted as food.

होरहा *horha* (west), ओरहा *orha* (east generally), also होलहा *holha* (Patna and Gaya), बहुरी *bahuri* or परमल *parmal* (Shahabad),—unripe grain, roasted in the ear or pod.

होलहा *holha*,—see होरहा *horha*.

## CEREMONIES AND SUPERSTITIONS OF RURAL LIFE.

## CHAPTER I.—MARRIAGE.

**1273.** *Marriage* is amongst Hindus *बियाह biyāh*, local optional names being *शुमङ्गली śhumangali* (properly the marriage service described in § 1328; in North-West Tirhut and Champāran, and *बियाह दानी bihāh dāni* in East Tirhut. *बिवाह bibāh* is common in North-East Tirhut, and *बिहा biha* in South Bhagalpur. Amongst Musalmāns it is *सादी sādi* or *शादी shādi*, *निकाह nikāh* being the less regular form. The marriage contract is *अकद akad* amongst Musalmāns.

**1274.** The *husband* is everywhere (amongst Hindus) *वर bar* (properly bridegroom). *भतार bhatār*, *प्रीया pīya* or *प्री pī* (only used in poetry), *पती pati* or *सामी sāmi*. Local forms are *जवाय jañwāy* (properly son-in-law) (South-West Shahabad) and in East Tirhut *सैण saññēñ* amongst the lower classes and *स्वामी swāmi* or *सवामी sawāmi* amongst the higher classes. *भतार bhatār* is sometimes specially used to signify a woman's second husband. Musalmāns use the word *शौहर shauhar*. The following words are used by Hindus and Musalmāns indifferently : *दुलहा dulha* (properly bridegroom), *पुरुष puruṣh*, *मरद marad*, *खसम khasam*, *अदमी admi* or *अदिमी adimi*\* (also used in South Munger to mean wife), and *खाविन्द khāwind*. South of the Ganges occur *अमदी amdi* and *मरदावा mardāwa*. A wife calls her husband *मरद marad*, or in the localities mentioned above *जवाय jañwāy* or *मरदावा mardāwa*. In South Bhagalpur she calls him *साई saññēñ*.

**1275.** A *wife* is *महरारु mehrāru*, *इस्तिरी istiri*, *माउग māug* or *मौगी maugi*, *बह bahu* or *बह bah*, (also, in Champaran, *बौह bauh*) (which means literally daughter-in-law), *जन्नी jannī*, *बेकत bekat* (also used to mean husband), *जाना janāna*, *जोरु joru*, and *कबिला kabila*, the last two

\* Often spelt by purists *आदमी ādami*.

being principally used by Musalmāns. जौजी *jauji* (a corruption of *zanja*) is used only by Musalmāns and Kāyasths. When talking to a respectable man about his wife, the word सवारी *sawāri* or घर के लोग *ghar ke log* or a periphrasis is used. Thus they say in Shahabad अपने के सवारी ऐली हो *apne ke sawāri aili ha?* 'has your wife come?'; रवाँ घर के लोग कहवाँ बाड़ी *rawan ghar ke log kahwāñ bārīñ?* 'where is your wife?'; or रवाँ हवेली में कब ऐली हो *rawāñ habeli mēñ kab aili ha?* 'when did your wife come?' *lit.* 'when did the being in your honour's inner apartments come?'.

**1276.** When there are two wives, each is साउत *sāūt* or सौतिन *sautin* to the other, a South Ganges variety being सोतिन *sotin*, and in South Munger सैतिन *saitin*. The first wife is बियाही *biyāhi*. In Patna and Gaya बिही *bihi*, and in Shahabad मेहरी *mehri* and कबिला *kabila*, are also used in the same sense. When there are two wives, the elder is called जेठरी *jethri*, जेठकी *jethki*, or बड़की, *barki*, and the younger लहुरी *lahuri* or छोटी *chhotki*.

**1277.** A woman whose husband is alive is north of the Ganges एहवाती *ehwāti*, and south of the Ganges she is अहिवाती *ahiwati* or अहियाती *ahiyāti*. A local variety is ऐहव *aihab* in South-East Tirhut. सोहागिन *sohāgin* is another word used everywhere in the same sense. Another local word in South-East Tirhut is सधवा *sadhwa*. When a married woman is living in her father's house she is a नैहरैतिन *naihrāitin*, or in South Bhagalpur सवासिन *sawāsin*, and when she is living with her husband's family she is ससुरैतिन *sasurāitin*.

**1278.** A *widower* is रण्डा *randa* or राँड़ा *rañra*. If he marries a second time he is दोआह *doāh* or (in East Tirhut) दूतिबर *duṭibar* or दूबियाहा *duibiyāha*, and in South Bhagalpur दोबिहा *dobiha*. If he marries a third time he is तियाह *teāh* or (in East Tirhut) त्रितिबर *tritibar*, and South Bhagalpur तेबिहा *tebiha*. In such case he is also called दोआह *doāh*.

**1279.** A *widow* is बेवा *bēwa* or राँड़ *rañr*. Another term is बिधवा *bidhwa*. In South-East Tirhut बैधव *baidhab* is also used. The second marriage of a Hindu widow is सगाह *sagāh*. Optional names are सगाहम *sagaham*, सम्बन्ध *sambandh* or समघ *samadh*, used chiefly north of the Ganges. To the south-east चुमावन *chumāwan* or चुमौना *chumauna* is also used in this sense. Such woman is called to the west अरधौ *ardhī*, and the second husband is सगाहुआ *sagāhua* or सँगहुआ *sañghua*. In Western Shahabad he is साँघुत *sānghut*, and to the west generally

अरधुआ *ardhua* or भतार *bhatār*. A child brought forth by the widow previous to the ceremony is पच्छलगवा *pachhlagwa* or कठबेटा *kathbeta*, or in South Bhagalpur लहबेटा *lahbeta*. The second marriage of a Musalmān widow is अकद सानी *akad sani* or निकाह *nikāh*.

**1280.** A *kept-woman* who lives with a man without marriage, is रखेलिन *rakhelin*, रखेली *rakheli*, or रखनी *rakhni*. Other names are रखी *randi*, उड़ड़ी *urharhi* or उड़री *urhari*, and धेमनी *dhemni*. सुरैतिन *suraitin* is used in South-West Shahabad.

**1281.** The *bridegroom* is दुलहा *dulha*, बर *bar*, नौसे *nause* or नौशे *naushe*. Also, south of the Ganges, गभरू *gabhrū*. In East Tirhut the forms बिखिया *bikhiya* and बिखिया *bikheya* are current. The bride's people call the bridegroom लरिका *larika* or बेटवा *betwa*.

**1282.** The *bride* is दुलहिन *dulhin* or कनेआँ *kaneāñ*, also in South Bhagalpur कन्याइन *kanyāin*. The bridegroom's people call her लरिकी *lariki*, लरकिनी *larkini*, or बेटिया *betiya*.

**1283.** The *dowry* is जहेज *jahej* or दहेज *dahej*. In South-East Tirhut it is जैतुक *jaituk*.

**1284.** The *marriage settlement* amongst Musalmāns is मोहर *den* *mohar den* north, and दैन महर *dain mahar* south of the Ganges.

## CHAPTER II.—WEDDING CEREMONIES GENERALLY.

**1285.** The *proposal* for a boy in marriage by the girl's relations or *vice versa* is amongst Hindus बरतूड़ *bartūi* or बरदेखी *bardekhi*, or in Shahabad बरेखी *barekhi*. In South Munger it is sometimes पनबट्टी *panbatti*. In Patna it is occasionally बभन पुच्छी *babhan puchchhi*. Amongst Musalmāns the name for a proposal is निसबत *nisbat*.

**1286.** The *match-maker*, who conducts the preliminary negotiations, is everywhere अगुआ *agua*. In north and East Tirhut it is also घटक *ghatak*. The barber and Brāhman, who are messengers, and sometimes negotiators, in the matter, are called collectively नौआ ब्राह्मन *naua brāhman*. The searching for a boy in marriage is north of the Ganges, to the west, लरिका खोज *larika khōj*, in South-Tirhut बरतुहारी *bartuhāri* or सुधाबधा करब *sudhābadha karab*, while in North Tirhut it is कथा करब *katha karab*. South of the Ganges it is <sup>well ;</sup> *jasurār*. Most of these words, however, include the

negotiations, when a suitable boy has been found. If, during the negotiations, a member of the bride's house visits the bridegroom's or *vice versa*, the food given him to eat is called बरतूही के भात *bartūhi ke bhāt*. The first food given to him after the marriage under similar circumstances is भयखे *bhathkhai*.

**1287.** The *betrothal* consists in paying the तिलक *tilak* on the occasion of the formal proposal and acceptance of the proposal of marriage. This तिलक *tilak* is a present made to the bridegroom's people by the bride's people in the bridegroom's house. Some castes pay a portion of this in advance, as a sort of retaining-fee to secure the bridegroom; and when this is done, it is called फलदान *phaldān*, छेँका *chhenka*, or बर छेँका *bar chhenka*. In Sāran and Champāran it is also called बरच्छा *barachchha*, in South-East Tirhut पनचढ़ो *pancharhi*, and in South Bhagalpur पनटोही *pantohi*.

**1288.** The man who carries the छेँका *chhenka* is the छेँकहरी *chenkahrū* north of the Ganges. South of the Ganges he is छेँकहरी *chhenkahrī*, or in South Munger महतौ *makton*.

**1289.** The *period of marriage ceremonies* dates from the presenting of the तिलक *tilak*, and is called लगन *lagan*, or in East Tirhut सुघ *sudh*.

**1290.** The *marriage procession* is बरियात *bariyāt*. Sometimes the Hindi form बरात *barat* is used. When it remains at the house of the bride a day after the wedding, the halt is called मरजाद *marjād*. When a bride's father is unable through poverty to defray the expenses of the marriage, and he sends her to the bridegroom's house for the performance of the ceremony, she is called कटुई *karhui*, कटुआ *karhua*, or डोल कटुई *dol karhui*. The marriage procession is the first formal visit of the bridegroom to the bride's house.

**1291.** The second visit, which consists in the ceremony of going to the bride and bringing her home to her husband's house for the consummation of the marriage, is गवना *gawna*, गवन *gawan*, or गौना *gauna*. In East Tirhut it is also दुरागमन *durāgaman*, and south of the Ganges दुरागौन *durāgaun*. Another name is रोकसती *roksati*, रोकसही *roksaddi*, रोकसती *roskati* or रोकसही *roskaddi* (روکستی). Yet another name is बिदागी *bidāgi*.

**1292.** If the bridegroom pays an intermediate visit, it is called दुरागमनघन *durāgnaghan*. Immediately



before the final visit to fetch the bride, a message is sent to the bride's house with some presents, to announce the approaching of the time for the visit. The presents are called नेआर *neār*, and the persons who carry them नेआरधरुआ *neardharua*. The persons who actually fetch the bride are लौताहर *lautāhar*, नेवतहर *neotahar*, लेताहर *letāhar*, or लिआवन *liāwan*, or in South Bhagalpur लैयारी *leyāri*.

**1293.** The *newly-arrived bride* is called गौनहरी *gaunahri*. In East Tirhut she is also called बहुआसिन *bahuāsīn*. The male members of her party are लोकनाहा *loknāha*, and the females लोकनी *lokni* or लोकनिया *lokniya*.

**1294.** After consummation of marriage, *the first and second visits of the bride to her parents' house* are called रोकसती *roksati*, &c., as above. The *second visit of the bride to her husband's house* is दोगा *donga*, and her third visit is तैगा *tegna*. Her subsequent visits to her husband's or her parents' house are called रोकसती *roksati*, बिदागी *bidāgi*, बिदागरी *bidāgri*, अवन गवन *awan gawan*, अहुरा *ahura* *bahura*, अहोर बहोर *ahor bahor*, औरा बौरा *aura baura*, or आइल गैल *ail gail*.

**1295.** A *married girl in her father's house* is called by her people दाई *daī*, धी *dhi*, बबुई *babuī*, or सुआसिन *suāsīn*. When a wife is in her father's house and her husband wishes her to return, he sends a messenger (generally a barber by caste) to summon her, who is called पेटवनिया *pethwaniya*.

**1296.** Their *father-in-law's houses* are called by bride and bride-groom respectively ससरार *sasurar*. The educated also use the Hindi word ससुराल *sasural*. In East Tirhut it is called सासुर *sāsūr* and in Shahabad sometimes ससुरा *sasura*.\*

**1297.** The *wife's parent's house* is called by her in Patna and South Munger नहिरा *nahira* or मैका *maika*, and in South Bhagalpur नेहरा *nehra*. Elsewhere she calls it नेहर *naihar*.

**1298.** The *husband's or wife's maternal grandmother's house* is called by him or her नानोहाल *nānīhāl*, ननिहाल *nanihāl*, ननिहार *manihār*, ननिहर *nanihar*, or ननिऔरा *naniaura*. Other names are ममहर *mamhar*, and (in East Tirhut) मात्रिक *matrik*.

**1299.** The *husband's or wife's paternal grandmother's house* is his or her दादीहाल *dādīhāl*, ददिहाल *dadihāl*, ददिहार *dadihār*, ददिहर

\*A man in his father-in-law's house is always made much of and fed well; hence in thieves' jargon a jail is called (let us hope sarcastically) ससरार *sasurar*.



*dadihar*, or ददियौरा *dadiaura*. Another name current in East Tirhut is पैत्रिक *paitrik*, while in South Bhagalpur they say बपहर *baphar*.

**1300.** Their *maternal uncle's houses* are his or her ममहर *mamhar* or मसुहर *māmuhar*. So also the *paternal uncle's house* is ससुरार *sasurār*.

**1301.** The *paternal grandfather's house* is (north of the Ganges) अजियौरा *ajiaura*.

**1302.** The *father of the bride and the father of the bridegroom* call each other समझी *samdhi*. Their wives call each other समझिन *samdhin*.

### CHAPTER III.—SPECIAL WEDDING CEREMONIES AMONGST THE HINDUS.

**1303.** Marriage ceremonies vary somewhat according to locality and caste. The following is mainly a description of such a wedding as might take place in the house of a well-to-do goāla in Patna, see § 1353. When the marriage has been agreed upon, the father of the bridegroom visits the father of the bride, and each provides a few hand-fuls of paddy (धान *dhān*). These are mixed together, and then divided between the two fathers by a Brāhman, and the bridegroom's father takes his share home. This ceremony is called धनबट्टी *ghanbatti*. This paddy is reserved to be parched in the *chālha* which will be subsequently mentioned.

**1304.** Then the females of the bride's family perform the चुमावन *chumāwan* or चुमौना *chumauna* kissing-ceremony. In this five women take rice between the thumbs and forefingers of both hands and touch in order her feet, knees, and shoulders with it. They then put it on her head. To perform this ceremony is चुमाएब *chumāēb* because, when the ceremony is over, they make the bride and the bridegroom kiss their fingers.

**1305.** On the fifth or eighth day before the expected arrival of the wedding procession, the following preparations are made in the bride's house. If they take place five days previously, they are called पंचमंगरा *pachmangra*; if eight days, अठमंगरा *athmangra*.

**1306.** The ceremony called मटकोड़ा *matkorwa*.—The women of the family, and their friends, go singing to a well. They level a piece of ground near the well and smooth it down with खाल

माटो *lāl māti*, a kind of yellow clay which is generally found immediately over gravel. They then dig a clod up out of it and carry it home on the head of one of them. They make a fireplace, चूल्हा *chūlha*, of this mud in the centre of the court-yard or आँगन *āngan*. In South Bhagalpur they set up a plantain-tree and a bamboo in the court-yard, under which they place the mud.

**1307.** The day before the expected arrival of the marriage procession, the family sets up a bamboo shed in the court-yard over the fire place. This shed is called मटवा *marhwa*, मँडवा *manrwa*, or मँडो *mānro*, also in South Munger मड़ही *marhi*, and in South Bhagalpur मण्डप *mandap*. The same day a potter brings an earthen pot, called कलसा *kalsa*, with a four-wicked lamp, called चौमुख *chaumukh*, on its top. This is placed in the house where the family god is placed for the purposes of the marriage. This house is called कोहबर *kohbar*. According to some the pot is placed at once in the मडवा *marhwa*.

**1308.** A plough-saft (हरिज *haris*), a plough-yoke (पालो *pālo*), and some bamboo twigs (करचौ *karchi*), are then buried in the ground in the centre of the मटवा *marhwa*. Then five men bring out from the कोहबर *kohbar* the कलसा *kalsa*, and place it under the मटवा *marhwa* in front of the bamboo twigs. The father of the bride then anoints the four posts of the मटवा *marhwa* with घ्यू *ghyu* (clarified butter), and on each the mother applies some vermilion (सेनुर *senur*). The name of this ceremony is घ्यूदारी *ghyudhāri* or दीदारी *dhidhāri*. In South Bhagalpur it is घिदारी *ghidhāri*. At the same time worship is offered to the progenitors of the family, which is called मन्त्रीपूजा *mantri pūjā*. Then five men take turmeric (हरदो *haradī*), oil (तेल *tel*), and dūb grass (दूबो *dūbī*), which they scatter on the bride's forehead. This is called हरदो चटाएव *hardī charhāeb*. Then women anoint her body with oil and turmeric. This is called उबटन *ubtan*, &c, see § 1342.

**1309.** Next day, before the arrival of the procession, the paddy saved from the धनवट्टो *dhanbatti* is parched in the fireplace under the मटवा *marhwa*. This is prepared for the ceremony of लावा छिटाइ *lāwa-chhitāi* (see § 1332), at the time of the marriage circumambulation. The fireplace is then put to one side.

**1310.** Next follows the ceremony of *swallowing the mango fibre*. This is called इमली घोटार *imli ghontāi*. In South Bhagalpur a similar ceremony is called अमलो घोटन *amlo ghotan*. An elder male of the mother's family (usually her brother) puts into her left hand a present of money or ornaments. The barber's wife then gives him the

centre fibre of one of the mango leaves hanging up in the मटवा *markwa*, which he presents to the mother's mouth. The mother then bites a small piece off this and deposits it in the hollow of her own right hand, into which the elder male pours a little water. The piece of fibre is called खरिका *kharika*, तिनका *tinka*—, or डण्टी *danti*. This the mother holds over her daughter's head and gulps (घोंटव *ghontab*, to gulp) it all down. The elder male then says to her, "Art thou cool (*i.e.* pleased) ? जुड़े लू *jurailu*," to which she replies "I am cool (जुड़े लीं *jurailiñ*)."

**1311.** Wedding wreaths of mango leaves, flowers, &c., are hung over the door, and about the मटवा *markwa*. These are, north of the Ganges, बन्दनवार *bandnewār* or बनवार *banwār*. South of the Ganges they are बन्दनवार *bandanwār*, and in South Munger घेरा *ghera*. In South Bhagalpur mango branches are hung about the house, and are called पल्लो *pallo*.

**1312.** In the bridegroom's house, before the marriage procession starts for the marriage ceremony, very similar ceremonies are gone through; the मटकोड़ा *matkorwa* is performed. A चूल्हा *chulha* is made in the court-yard. The plough-shaft, yoke, and bamboo twigs are buried, and the earthen pot with lights is set up. Only no मटवा *markwa* is built. The ceremonies of चुमौना *chumauna* and हरदौ चढाय *hardi charhāeb* are performed on him, as is done to the bride.

**1313.** The paddy reserved from the धनवट्टी *dhanbatti* is parched in the चूल्हा *chulha*. This parched grain is taken with the wedding procession and mixed with that parched in the bride's house, and with it scattered at the circumambulation (§ 1332).

**1314.** They then cover him with cosmetic (उबटन *ubtan*, &c., see § 1342), and his nails are cut by a barber's wife, he sitting in front of his mother, and his mother wearing the *maur* (see § 1326). This, as in the bride's case, is called नहछू *nahchhu* (see § 1326). The ceremony of इमली घोंटाइ *imli ghoñtāi* is also observed (see § 1310).

**1315.** He is then bathed and anointed, and sets out with the marriage procession. A little of the water in which he was bathed is brought with him. This is called सिनेह के पानि *sineh ke pāni*. He is not allowed to bathe again until the चौथारौ *chauthāri* (see § 1340). When the marriage party arrives at the bride's house, this water is given to her mother, and at the time of the girl's नहछू *nahchhu*, the barber's wife will mix it with other water, and bathe the bride with it immediately before cutting her nails.

**1316. The first scattering of rice.**—When the bride-groom arrives at the door of the bride's house, the women of her family receive him and scatter over him uncooked rice, the dung of a heifer, balls of cooked rice, and other articles. A married woman of the family then takes a brass pan (छोपी *chhōpi* or थारी *thāri*) and a small lamp (दीया *dīya*) and gives them to the bridegroom; and then, holding two corners of her mantle (चुनरी *chunri*), touches with them the pan, then the boy's forehead, and then her own. This is called परिक्कावन *parichhāwan*, परिक्कन *parichhan*, परक्कावन *parchhāwan*, परक्कन *parchhan*, or परछौनी *parchhauni*. A similar ceremony is called in South Bhagalpur गलसेदी *galsedi*.

**1317. The ceremony of the pestle**—The girl's mother then rubs in the palm of her hand a curry pestle (लोढ़ा *lorha*), which she applies to the cheeks of the bridegroom. This is called गाल सेकी *gāl senki*. This custom is not known in South Bhagalpur. Instead there is performed a ceremony called धूआ *dhūa*. A man disguises himself as a woman and approaches the wedding party with a jar of water. He says he is a woman of Kāmiūp (Assam) come to give away the bride. He then sprinkles water on the bridegroom. (Compare § 1320.)

**1318. The marking of the bridegroom's forehead** with sandal paste before marriage is तिलक *tilak* or तिलक *tillak*. In South Bhagalpur it is चन्दन *chandan*. This is done by a man called in the west तिलकहार *tilkahar*, and in the east तिलकदेउआ *tilakdeua* or तिलकिया *tilkiya*. He is generally the bride's father. This *tilak* is quite distinct from the *tilak* paid at the time of proposal of marriage.

**1319.** These ceremonies at the door are called collectively दुआर पूजा *duār pūja*. In South Bhagalpur they are known as दुआर लगार *duār lagāi*. Those described above are those performed by goāls in Patna. Other castes have other customs,—the higher ones contenting themselves with giving presents to the bridegroom and scattering rice (अच्छत *achchat*) over him.

**1320.** The wedding procession then proceeds to put up in a place set apart for them. This is called जनवाँसा *janwānsa* or (in North-East Tirhut) बैठकी *baithki* or बासघर *bāghar*, and in South Bhagalpur जनमाँसा *janmāsa*. A male member of the bride's family (generally her sister's husband) then brings to the जनवाँसा *janwānsa* a bowl of sweet drink or *sharbat*, called धूआ *dhūa*, and covered with a red cloth. He also brings some urid (*dolichos pilosus*) flour mixed up with finely-powdered pepper. This is called बुकूआ *bukua*. On his arrival at the जनवाँसा *janwānsa* he scatters this in the air causing the bridegroom's party to sneeze. He then gives all those

present to drink of the *sharbat*. The whole ceremony is called बुकुआ *bukua urāi*. A similar ceremony is called, north of the Ganges, धुरकक *dhurchhak*, in which water is sent in pitchers, and a little scattered over the party with mango sprays.

**1321.** The barber now comes for the bridegroom's मौर *maur* or head-dress, as will be subsequently described, which he takes away to the bride's house.

**1322.** When all is ready the friends of the bridegroom leave the जनवाँसा *jauwānsa* with great pomp, carrying with them the presents for the bride. Amongst these is a valuable cloth, called कनेआर *kaneāi*, or in South Bhagalpur बिहौती *bihauti*, which is taken to the female apartments, and in which she is dressed. She is then brought out and made to sit in the मढ़वा *marhwa*. This visit is called निरिच्छन *nirichchhan*, निरच्छन *nirachchhan*, or निरछन *nirchhan*, as the bridegroom's party see (निरेखव *nirekhab*, to see) the bride now for the first time.

**1323.** Then the ceremony of *making the bracelet* is performed. The bridegroom and seven other men husk paddy in a mortar. When husked, two or three grains are wrapped up in mango leaves to form a kind of bracelet. Two of these bracelets are made, and one is tied on to the bridegroom's right wrist, and the other on the bride's left wrist, by a Brahman. These bracelets are called कङ्कन *kangan* or कङ्कन *kankan*. The ceremony is called अठौंगर *athongar*, अठौंगर *athaungar*, or (in Patna) लठौंगर *lathaungar*.

**1324.** Then follows the *adoration of the bride*. In this ceremony the elder brother of the bridegroom (or in default of him some elder of the bridegroom's family) offers sweetmeats, molasses (गूर *gūr*), and ornaments to the bride. He then takes some betel-leaf and tyre (दही *dahi*) in his right hand, and presses it against the bride's forehead, at the same time pressing his left hand against the back of her head.

**1325.** These two ceremonies are together called बन्दन *bandan*, गुरहत्यौ *gurhatthi*, or गुरहत्यन *gurhatthan*, and signify that he has touched her once for all, and that if he touch her again he will be guilty of a sin. In South Bhagalpur they are performed by the bride's sister, and both bride and bridegroom are adored. There the ceremonies are called गुरौंवा *guraundha*.

**1326.** Then the bride's mother sits in the मढ़वा *marhwa* with the bride between her knees, holding her round the waist. The

ceremony that follows is the *cutting of the nails*. This is called नहकु नहकु *nahchhu*, नहकुआ *nahchhūa*, नहकुआ नहावन *nahchhūa nahāwan*, नहकुटिया *nahkatiya*, or (in Shahabad) नहकुङ्गी *nahkūngī*. In South Munger it is नहकुनाए *nachhunāē*, and in South Bhagalpur लौकुआ *lauchhua*. The bride's mother has previously sent (§ 321) a barber (हजाम *hajām*) to the जनवाँसा *janwāṣa* to ask for the head-dresses. There are two head-dresses,—one worn by the bridegroom, which is made of talipot-leaves and is called मौर *maur*; the other is worn by the bride, and is called मौरी *mauri*, or (south of the Ganges) पटवासौ *patwāsi*, or पटमौरी *patmauri*. The bride's head-dress is made of date-leaves. The barber brings these two to the bride's house and puts the मौर *maur* on the mother's head and the मौरी *mauri* on the bride's head. Then the barber's wife (हजामिन *hajāmin*) cuts the finger and toe-nails of both the bride and her mother (the bridegroom's having been cut before he left home).

**1327.** The bridegroom's party then returns to the जनवाँसा *janwansa*, and the bride goes inside the house and exchanges her कनेआइ *kaneai* for her wedding dress or पिअरी *piāri* (see § 1348). The bridegroom is then sent for and is seated under the मढ़वा *marhwa*, and the father or elder male relation brings the bride and seats her beside the bridegroom under the मढ़वा *marhwa*, to his left. Some one belonging to the bride's family then goes inside and gets the bridegroom's *maur* from the bride's mother, and brings it out, and it is put on the bridegroom's head.

**1328.** Then the *marriage service* is read by the Brahman. This is called शुमङ्गली *shumangali* or सुमङ्गली *smangali*. The bridegroom sits under the मढ़वा *murhwa* in front of the bride. The father of the bride sits kneeling on one knee, keeping the bride sitting on his other thigh. This is the ceremony of giving the girl in marriage, and is called कनेआँ दान *kanein dān* or जाँघा (जाँघ or जँघिया) बैसाएव *jāngha* (*jāngh* or *jānghiya*) *baisāēb*.

**1329.** It is not necessary to describe particularly the procedure carried out by the officiating Brahman. He recites (or is supposed to recite) verses from the Vedas, and leads in various acts of worship, such as throwing incense on the fire, throwing rice (अच्छत *achchhat*) about, worshipping Gauri, and the like. At one period the Brahman puts into the bride's father's hand a shell containing water, flower, अच्छत *achchhat*, and metal, and makes him empty it round the base of the earthen pot कलसा *kalsa* on the top of which the lamp with four lights (called



चौमुख *chaumukh*) is burning. He makes him do this five or seven times. This completes the ceremony of कनेआँ दान *kaneāñ dān*.

**1330.** From the time of the arrival of the बरियात *bariyat* up to the completion of the कनेआँ दान *kaneāñ dān*, the father and mother of the bride can eat nothing.

**1331.** Next follows the *knotting together of the clothes of the bride and bridegroom*. This is गेंठ बन्धन *genth bandhan* generally. South of the Ganges it is sometimes known as गेंठ जोड़ *genth jor* or गेंठजोड़न *gethjoran*, and in South Bhagalpur as जनम गेंठ *janam genth*. At the same time something of small value, such as a two-anna piece or a few pice, or sometimes a piece of betel-nut, is tied in the bride's waist-band and in her breast-cloth by the Brahman. Sometimes an ornament is tied to the bride's sheet, which is called अँचरौ पालो (or पल्लो) *añchrī pālo* (or *pallo*).

**1332.** The *circumambulation of the sacrificial fire*.—This is sometimes done by both bride and bridegroom, sometimes, *e.g.* in North-West Tirhut, by the bridegroom alone. They or he carry a winnowing sieve. The bride holds it in her hands in front of her, and the bridegroom follows her with an arm passing round her on each side, also supporting the sieve. Her brother fills the sieve as they go along with parched grain prepared in the fireplace formerly under the मढ़वा *maḍwa*, which the bridegroom at the same time scatters by shaking the sieve with his hands (this is called लावा छिटार *lāwa chhitāṛ* or, in Shahabad, लावा मिराब *lāwa mirāb*). Care is taken to keep the sacrificial fire (when there is one) or the altar to the right.\* It is considered unlucky for the girl to pass it to her left. This ceremony is called भाँवर *bhāñwar*; भँवरी *bhanwri*, भौँरी *bhauñri*, or सत भौँरी *sat bhauñri*. It is also called बेदि घुमाएब *bedi ghumāēb*. This circumambulation is performed five times, and is the important part of the ceremony. The couple on its conclusion are *fumigated with incense* by the officiating Brahman: This is called आरत *arat* आरती *ārti*, अगती *agti*, or अगियासी *agiyāsi*. In South Bhagalpur it is called होम *hom*.

**1333.** When this is done, the bride's sisters and her brothers' wives amuse themselves by pushing the bridegroom about, and lifting him up by the ears. This last is supposed to be done five times, but

---

\* The reverse rule is observed by some castes when the horoscope makes out that it is necessary.



is rarely done more than once. It will be seen that this is only done by females. Amongst the Tirhutiya Brāhmins and Kayasths, however, it is done by the bride's brother. The ceremony is called बरक बैसाख उठाख *barak baisākh utkhākh*.

**1334.** This is followed by the *application of vermillion*. In this the bridegroom takes a small cup containing vermillion in one hand, and applies vermillion to the parting of the bride's hair with a piece of hemp. This is called सेनुर दान *senur dān* or सिन्दुर दान *sindur dān*.

**1335.** *The stopping at the door.*—The couple then leave the court-yard and go into the house where the family deity is pnt. This house is called कोहबर *kohbar*, or in South Bhagalpur कोहबार *o kohbara*. At the door they are stopped by the sister of the bride, who require the bridegroom to repeat certain verses, called डुरौंध *duraundh* or डुरौंधा *duraundha*. The bridegroom demands a present for doing so, and on this being given he repeats the verses. This ceremony is called दुआर छेकाइ *duār chheñkāi* or दुआर छेकौनी *duār chheñkauni*.

**1336.** *The stealing of the shoes.*—The bridegroom takes off his shoes before entering the house. If he is silent or is too nervous to speak much, the bride's sister may, as a joke, steal his shoes while he is inside, and conceal them somewhere, in order to compel him on his reappearance to speak, and say "where are my shoes?" This ceremony is called जूता चोराइ *jūta chorāi*. In South Bhagalpur they make the bridegroom bow to a pair of shoes covered with cloth, and the ceremony is called जूता गोर लगाइ *jūta gor lagāi*.

**1337.** The couple then kneel facing the north-east, and perform the *worship of the tutelary deity of the family*, offerings being made to him at the same time. This is called गोर लगाख *gor lagākh*. The clothes of the bride and bridegroom are then untied, the promised presents given to the sister of the bridegroom, and the marriage is concluded, the bridegroom returning to the जनवाँसा *janwānsa*, and the bride remaining in the house.

**1338.** Shortly after the marriage, though this sometimes takes place the morning after, the bridegroom goes to his mother-in-law, who feeds him with rice-milk. After eating a little he sometimes takes the rest, dish and all, to the जनवाँसा *janwānsa*, and finishes it there, or sometimes leaves it unfinished. This is called खीर खियाव *khīr khīyāo* or बियाही भात *biyāhi bhāt*, or (in East Tirhut) महुआक *mahuak* and in west Tirhut खिरखियाँनी *khirkhiyāuni*.

**1339.** If the bride's people invite the bridegroom's people to stay over the night, it is called मरजाद राख *marjād rākhāb*. This may last

for two or three days or more. On the expiry of the period of *मरजाद* *marjād*, the bride's people see the bridegroom's party off. This is called *रोसकति करि देव* *roskati kari dēb*, &c., as in § 1291. In South Bhagalpur it is also called *लोटली* *lotli*. It is managed as follows: The bride's family collects in the court-yard all the presents received from the bridegroom's party, and with the assistance of village friends assesses their value. All this time the bridegroom's party is away in the *जनवाई* *janwāṇsa*. When the value has been assessed, the bride's father collects on his side presents to the value of at least one-fourth greater value than those received, and takes them to the *जनवाई* *janwāṇsa*. These return presents constitute the dowry, and are called the *दहेज* *dahej*. The bride's father lays them before the bridegroom's. Then the bridegroom's father takes a new cloth (*चद्दर* *chaddar*) and puts it on the bride's father. The bride's father in return presents the bridegroom's father with a purse of money of the value of the *chaddar*. Then both *salām* to each other. Then the bride's father, in token of allowing the other to depart, presents him with a sum of money varying according to means, and a *lota* of water, saying "राम राम *rām rām*," to which the other replies in the same words. This ceremony is called *रमरामी* *ramrammī*, *मिलन* *milan*, *मिलनी* *milnī*, or *समझी* *samdhi* *मिलावा* *milāwa*. The two fathers are now, by relation, *समझी* *samdhi* to each other, and in token thereof they exchange cloaks and garlands. These exchanged cloaks and garlands are called *समझी* *samdhi*. Amongst lower castes, as the procession is about to start, the bride's father gives each member money sufficient for the way expenses and drink, called *बटसारी* *batsari*, and in South Bhagalpur *पाथक* *pāthak*. Then the procession, bridegroom and all, goes off.

**1340. The untying of the bracelets.**—Four days after the marriage the bride and bridegroom bathe, and the bracelets on their two wrists are taken off. This ceremony is called *चौथारी* or *चौठारी* *chauthāri* or *चतुर्थी* *chaturthī*. This is the first washing the bridegroom and bride get from the time of the arrival of the procession before the marriage. During the interval they have been anointed with cosmetics, *उबटन* *ubtan*, &c.; see § 1342. Usually this is done in their respective houses, but in Patna the bridegroom sometimes goes to the bride's house to perform the ceremony. This concludes the marriage proceedings.

**1341. Miscellaneous.**—The *wedding breakfast* is (north of the Ganges) *कलौ* *kalau* or *मज्झनी* *majhni*. South of the Ganges, in Shahabad it is *पङ्गत* *panghat*, and elsewhere *गोरौघा* *goraudha* or *गुरौघा* *guraudha*.

The feast at the house of both parties the day before the marriage procession is भतवान *bhatwān*, भतवानी *bhatwāni*, or भोज *bhoj*. Before eating the guests wash their feet, and the ceremony is called पैर पखारौ *pair pakhāri*, पैर पखरुआ *pair pakharua*, पांव पखारी *pāñw pakhari* गोड़ धोइ *gor dhōi*, or गोड़धोआइ *gordhoāi*.

**1342.** The *cosmetic* of turmeric, meal, oil, &c., rubbed on the bride and bridegroom for about ten days before marriage, is north of the Ganges अबटन *abtan*, and in East Tirhut उगटन *ugtan*, कसार *kasār* or कासा *kāsa*. South of the Ganges we find उवटन *ubtan* or (in Patna) ओवटन *obtan* very generally used; also आंवट *āñwat* and अपटन *aptan* in Shahabad, उकटन *uktan* in South Munger, and कासा *kasa*, कसार *kasara*, or उटकन *utkan* in South Bhagalpur.

**1343.** The *horoscopes* of the boy and girl are everywhere जनम पतर *janam patr* or जनम पतरी *janam patri*. Also, very generally टीपन *tīpan*. In West Shababad they are also कुण्डली *kundli*. If they agree, the phrase गनना बनब *ganna banab*, or जोग मिलब *jog milab*, रास बरग बैस गेल *rās barag bais gel*, is used. To calculate the horoscope is गिनब *ginab*, or जोग मिलाएब *jog milāēb*, or दिन गुन्नी करब *din gunni karab*, or बभन पुच्छी *babhan puchchhi*.

**1344.** When the auspicious day for the marriage has been fixed, an *announcing letter* is sent to the bridegroom's father. This is known as the लगन पत्रो *lagan patri*, or simply as the चिट्ठी *chitthi*. The *formal invitation* to the wedding is नैवता *neñwta* or नैवता *neota*, or (in East Tirhut) नवत *nawat*.

**1345.** The feast given to the brotherhood at the wedding is known as भइआरा *bhaiāra*, भइआरी *bhaiāri*, भइआरे *bhaiāre*, भइचारो *bhaiāchāro* (Shahabad), जेवनार *jeonār*, or भोज *bhoj*.

**1346.** In North-East Tirhut, amongst certain castes, especially the *Bikana* (बिकौआ) Brāhmans, *caste money* is paid as follows. If the bride's father is of lower caste than the bridegroom's father, the latter pays the former a sum in compensation called कनेआँ दान *kaneāñ-dān*. In South Bhagalpur this is called मैन *main*. If the bridegroom's father is of lower caste, he pays the bride's father a sum of money called बिकरौ *bikri*.

**1347.** The *presents* given are as follows:—सनेस *sanēs*, डाला *dāla*, or डाला दौरा *dāl daura*, are the presents sent by the bridegroom before the arrival of the procession. दहेज *dahej*, as already explained is the dowry paid by the bride's father. Before the bridegroom leaves after the wedding, he goes to bid his mother-in-law good-bye. Sh

and the other women give him presents, which are called *सलामी salāmī*. Other similar presents are in South Munger *पूरन pūran* and in South Bhagalpur *चौक chaunk*. *निक्कावर nichhāwar*, *निक्काउर nichhāūr*, or *नेवक्कावर neochhāwar*, are presents made to the barber and his wife. *गैदान gaidān* or *गौदान gaudān* is the present of a cow made by the girl's father to the family priest (*प्ररोहित parohit*, or (in East Tirhut) *पुरोहित purohit* or *अचार्य achāry*). *गुरहत्थी gurhatthi* has already been mentioned as the ceremony of giving presents to the bride by the bridegroom's elder brother (§ 1325). *मोहदेखाइ mohdekhāi*, *मुदेखौनी mudekhaunī*, or *मुदेखी mudekhi*, are the presents given to the bride by her mother-in-law or other female relatives of the bridegroom on her first coming to her husband's house.

**1348.** The *पिअरी piāri*, *पौरी pīri*, or (in South Bhagalpur) *कनियेती kanaiitī*, is the bride's yellow dress and *कन्हावर hanhāwar* or *कंधावर kandhawar* is a red loin-cloth laid upon the bridegroom's shoulder during the ceremony.

**1349.** *Bringing the bride home.*—This is *गौना gauna*, &c., vide § 1291. The procedure is as follows :—When the bride is old enough to live with her husband, an auspicious day is fixed. Some days before the date, the bridegroom's family send a present of sweetmeats, called *गौना के नेआरा gauna ke neāra*. On the evening of the appointed day the bridegroom and his party arrive, and after feasting go off with the bride at dawn next day. The day before, a plough-shaft (*हरिष haris*), but no yoke or bamboo twigs, has been buried in the court-yards of each of the respective families. Before the bride and bridegroom start, their nails are cut. This is called *नह छक्काइ nah chhachhāi* or *नोह छिलाइ noh chhilāi*. With the party the bride's people send one or more gaily-decorated earthen vessels full of sweetmeats, called *कुड़ा kunda* or *महर mahar*. The ceremony of cutting the nails is called in West Tirhut *नौह छिलौ nāwh chhilli*.

**1350.** When the party arrives at the bridegroom's house, the bride passes from the litter to the door, putting her feet into a basket at each step. This is called *दौरा में गोर डारब दौरा में गोर दारब* or *घर पेसारी ghar pāsari*.

**1351.** On entering the dwelling the couple go into the house where the family god is, and worship him. This is called *गोर लगायब gor lagāēb*.

**1352.** As they go into the house, another ceremony, called *डुआर दुआर dūār chhenkāi*, is performed. In this the bridegroom's sister

demands a present, and when it is given or promised she allows them to pass.

**1353.** *On certain ceremonies performed by Soti Brahmans of East Tirhut.*—Different castes and different localities have various marriage customs, but the one just described may fairly be taken as a standard Hindu marriage ceremony. It describes a marriage such as would take place in a well-to-do goala's house in the district of Patna.

**1354.** The Soti Brahmans of East Tirhut have several curious marriage customs which have existed for many hundred years, some of which will now be noted. The greatest care is kept in keeping up correct genealogies of members of this clan. The genealogical registers are called पाँजी *panji* and they are kept up by hereditary genealogists called पँजियार *panjiyār*. Once a year or oftener there are great meetings of these Brahmans at Saurath, near Madhubani, and other places, where the *panjiyārs* assemble and write up the registers. They also arrange marriages after consulting their registers, and give certificates to the parents certifying that the marriage is lawful, and that the parties are not within prohibited degrees of affinity. These certificates are called अधिकार माला *adhikār mālā* or असुजन पत्र *asujan patra*. The settlement of the conditions of marriage is called सिद्धान्त *sidhānt*.

**1355.** When the bride is of equal or higher caste than the bridegroom, the parties meet in a distant place away from both their homes, and the conditions are proclaimed by the *panjiyārs* present. If, however, the bride is of lower caste, the following procedure is adopted :—

The bride and her family leave their house and going a little distance off erect a मढ़वा *marhwa* for the marriage ceremony. On the day appointed for the wedding, the bridegroom starts from his home with his servants under the pretence that he is going out hunting. None of his relations accompany him, and although they, of course, really know for what he is starting, they pretend to be ignorant. When he arrives within a little distance of the मढ़वा *marhwa*, he stops and then the *sidhānt* is proclaimed. By this time the marriage preparations are ready, and the bride's brother comes to him and conducts him to the appointed place. On his arrival at the door the bride's female relatives, each being called for this purpose a बिधकारी *bidhkari*, catch hold of his nose with one hand, and with the other hold a sheet tied round his neck. In this condition they bring him into the मढ़वा *marhwa*, and there the marriage is performed.

**1356.** After a time the bridegroom's friends pretend that he has been lost in his hunting expedition, and send a man called the *सौत्र srautra* to look for him. He returns shortly afterwards, and informs them that the bridegroom has married so and so, whereupon they all fall to and abuse him. After abusing him they change their minds and reward him.

**1357.** At the marriage a barber ties some paddy in a knot in the bridegroom's waist-cloth (*धोती dhoti*). This is called *जनम गेंढि janam genthi*. This is not untied until the fourth day after marriage, which is by this sect called the *चतुर्थी chaturthi*.

**1358.** Another ceremony is the *दसौत dasaut*. In this a professional dancer (*नटुआ natua*) comes up to the bridegroom and offers him sham sweetmeats (*लड्डू laddu*), in return for which he receives presents. After this the bride and bridegroom go into the *कोहबर kohbar* to worship the family god. On the way the bride's female relations set up shops of paltry articles, which the bridegroom is obliged to buy.

**1359.** Another ceremony is *घसकट्टी ghashatti*. In this the bridegroom cuts some grass for his father-in-law, and in return the latter promises to give him a horse.

#### CHAPTER IV.—MARRIAGE CEREMONIES AMONGST THE MUSALMĀNS.

**1360.** The writer is indebted to Kāzi Sayyad Raza Husain of Patna City for the following facts :—

**1361.** Amongst Musalmāns there are two kinds of marriage ceremonies, *शरई (شرعی) shara'ī* and *उरफी (عرفی) urfi*, or religious and ceremonial. The more strict and educated members of the community follow the former, and the common people the latter.

**1362.** *शरई (شرعی) shara'ī* marriages are entirely free from ceremonies of any kind. After the betrothal the marriage is performed in strict conformity with the sacred law. The amount of dowry (*महर (مهر) mahar*) is not fixed, but depends on the pecuniary circumstances of the parties. Immediately after the marriage, the wife goes to her husband and is settled for life.

**1363.** *उरफी (عرفی) urfi* marriages are not so frequent as they used to be. The spread of education and railways has tended to make people stricter in their religious duties, but, specially amongst the lower



orders, the following ceremonies are still in vogue. In these marriages the dowry (महर (مهر) *mahar*) is always fixed. In the cities it is fixed at one *lakh* of rupees, and in the villages at forty-one thousand rupees and one *dinar*. This is the amount of dowry promised by even the poorest people. It is needless to say that it is never given.

**1364. Arranging the preliminaries, निसबत (نِسْبَت) *nisbat*.—**

The parents first make themselves acquainted with one another's pecuniary circumstances, and the negotiations are carried on through a female match-maker (मुशाता (مُشَاة) *mushāta*). When the preliminaries are settled, a letter of ceremony is sent by the guardian of the boy to the girl's family. This letter is written on red paper, or on white paper sprinkled with red. The carrier of the letter, on arrival at the girl's house, is given *sharbat* to drink, and detained for a day or two. The reply is written on similar paper and returned by him, and this correspondence settles the marriage question. From this time marriage presents are exchanged between the parties, the boy's guardian making the first present. If at this time any women come from the house of the bridegroom on a visit to the bride's house the bride will not show her face to them.

**1365.** In some places, before the marriage is decided on the girl's guardians first see the boy. This may be done in two ways: either the girl's people send for the boy to their house, and serve him with betel-leaf, and give him rupees or gold *mohars*, or else the guardian of the bride sends some relative to the boy's house. There on his arrival, he is given *sharbat* to drink, and the first thing given him to eat is sweetened rice (मीठा चाउर *mīṭha chāūr*). This relative reports concerning the boy to the girl's guardians.

**1366. Betrothal.**—This is मँगनौ (مَنْگَنُو) *mangni*. In this the boy's guardian, after consulting with the other party to the contract, fixes a date, on which he sends presents with considerable ceremony. Large coloured earthen pots are filled with sweetmeats and fruits, and sent with a large party. In some places a suit of clothes is also sent. The pots are carried on the heads of maid-servants, who sing songs when they start and when they approach the bride's house. As soon as they arrive they are given *sharbat* to drink, and while they drink the bride's people sing abusive and obscene songs to them. The persons that supply them with *sharbat* receive a small present. The maid-servants are also given sweetened rice to eat in a dish covered with silver leaves and pieces of fruit. Sometimes they are given sweetmeats to eat first and then dishes prepared with salt. They are



detained for at least one day. When they leave the bride's house on their return journey, they are given presents in money and sometimes suits of clothes. They are also given a plain ring (रुक्का *chha'la*) a red handkerchief, and some sweetmeats as presents for the bridegroom.

**1367. The letter of promise** वादा का रुक्का ( \* ३, ६ ३३३ ) *wāda ka rukka*.—When the time of marriage approaches, the parties, either orally or in writing, fix a date for it. Afterwards a customary letter of promise is sent, written on red paper and sprinkled over with pieces of gold or silver leaf. The letter is to the effect that such and such a day has been fixed, and that the writer hopes that it will meet with approval. Amongst poor families, the letter is sent in a bag of red cloth or velvet, together with two betel-nuts, some green grass, one or two pieces of turmeric, and a little rice. Amongst rich families, the letter is sent in a silver or golden box. The box is placed inside an embroidered bag together with the betel-nuts, &c. The whole is sent on a silver plate. The letter is always carried by a barber, who is given a handsome present, consisting of cash, clothes, and utensils by the girl's guardian. The guardian sends a reply either through the same man or through a messenger of his own. A tailor is then sent by the girl's guardian to take the measure of the boy's dress. He also gets a present from the boy's people on going away. The marriage must take place not more than two months after this correspondence.

**1368. The going into retirement of the bride and bridegroom** मायूँ ( \* ३, ६ ३३३ ) *mayun* or माँजा ( \* ३, ६ ३३३ ) *mānjha*.—After the interchange of letters, the bride and bridegroom sit in *mānjha*.—The girl puts on a sheet dyed with safflower, and the women of the neighbourhood and her female relations assemble, and rub her with cosmetics (उबटन *ubtan*), singing songs as they do so. From that day the girl sits in a room, and never leaves it except for necessary purposes. She does not see the face of any man,—not even of her father or her brother. She eats only milk and fruits, and every day the barber's wife comes and applies cosmetic to her. In the meantime the boy is undergoing the same treatment. He wears similar dyed garments, is surrounded by females, and cosmetic is rubbed on his body every day. In South Munger he does not thus go into retirement.

**1369. The ceremony of the grindstone**—चक्की *chakki*—and the washing of the pulse—दाल धोई ( \* ३, ६ ३३३ ) *dāl sho' or dāl dhoi*

Two or three weeks before the marriage a grindstone is put in one of the rooms of the female apartments of both the houses, which has been previously well cleaned. The following day a number of women assemble and singing, accompany the maid-servants who carry some *mung* (*phaseolus mungo*) to a well or river. Arrived there, they joke and sprinkle water on each other, while washing the grain. They then bring it back in the same way. It is dried in the sun, and ground into flour on the grindstone by seven women whose husbands are alive (सोहागिनि *sohāgini*). It is then made into a dish called बरौ *bari* for the ceremony of कँदूरी (کندوری) *kandūri* (see § 1377).

**1370. The cutting of the clothes.**—This is called कित्ता पारचा (کٹا پارچہ) *kita pārcha*, and takes place in the bridegroom's house. Men and women are invited, songs are sung, and the tailor cuts out the marriage dress of the bride. When it is cut, all the men present congratulate the boy's guardian, and give the tailor a small present.

**1371.** A similar ceremony takes place in the bride's house on the day of the marriage procession. There the bridegroom's wedding garment is prepared, and when it is being despatched to him the male friends of the family assemble under a canopy in the female quarters. A few stitches purposely left unfinished in the bridegroom's drawers are then completed by the tailor, who gets some small fees from those present. This ceremony is called साज (or, in South Munger, जामा) वञ्चोतब (ساز بیوتا) *sāz* (or *jāma*) *beotab*.

**1372. The vigil.**—रतजगा *ratjagga*.—This ceremony takes place in the houses of both parties. A spot in the house is washed, and a small wooden stool is placed therein. A new water-pot is placed on it and is covered over with a new earthen cover. A red handkerchief is then tied on it. A garland of flowers is then placed round the neck of the pot, sweetmeats are cooked, and hymns sung entreating God to bless the bride and bridegroom. The women sit up the whole night near the water-pot, thereby intending to keep God awake. At dawn the sweetmeats and रिहम (رہم) *rihum*\* and *sharbat* are offered to God. They are then distributed among the people.

**1373. The erection of the canopy.**—सायाबन्दो (سایہ بندی) *saya-bundi* or मँटवा *manrhua*.—This takes place the day after the last ceremony. A canopy with four bamboo poles is erected in the female quarters. First, brown sugar is offered to the saint named *Shaharganj*, and then garlands are tied to each pole of the canopy. When the ropes of the canopy are being tied, the sister of the bride or bridegroom,

\* Rice-flour mixed with clarified butter, sugar, and milk, and made into balls.

or any near female relation of the father of either, comes in and stops the work. The persons employed are not allowed to proceed till they have promised to pay her a sum of money. When the canopy has been safely erected, a paste of sandal powder is rubbed on the faces of those present. In some places, after the erection of the canopy, a goat or a cow is sacrificed in memory of the saint Shaikh Abdul Qadir Jilani, (شیخ عبدالقادر جیلانی). The flesh of the animal sacrificed is cooked on the spot where it was killed, with rice and gram, in new earthen pots. When cooked, it is offered in the name of the saint, and then eaten.

**1374.** The same night another ceremony takes place. A potter is ordered to make a small water-pot. This is coloured and painted with figures of horses and elephants. It is called कलसा *kalsa*. It is placed in the courtyard and covered with an earthen cover, on which ears of rice and mango leaves are put. A four-wicked lamp (चौमुख *chaumukh*) is kept burning on it every night. This pot is neither opened nor removed till the marriage ceremony is over. When it is first deposited, the women sing a song over it, the purport of which is, "We have shut up storm, rain, serpents, scorpions, and worms herein."

**1375.** On the same night another ceremony, called चिहल तन (چهل تن) *chihal tan* (forty-persons), takes place. A number of beggars who play the drum and fiddle are invited, and towards the end of the night a pit, four or five feet wide and two or three feet deep, is dug under the canopy. In this pit large billets of wood are burnt, while the beggars play and sing hymns in honour of the same. When the fire begins to burn brightly they one by one fall upon it and extinguish it with their bare feet. Sometimes they carry the bridegroom in their arms while performing the ceremony. When it is over, fried gram and fried wheat mixed with sugar are offered to the forty saints.

**1376.** *The song of Balalmiyan.*—This is called पीर का नैजा (پیر کا نیر) *pir ka naija*, or बाली मीयाँ (بال میاں) *lalai miyan*. Next day the females of the neighbourhood are invited; a spot is washed beneath the canopy, and the green branch of a mango tree with leaves on it (or sometimes simply a wooden stick 3 or 4 feet high) is erected therein. A red handkerchief dyed with safflower is spread over it. The women then sing the song of *Bālai Miyañ*. At the same time an अंखिया *ankhiya*\* is put in a new earthen pot, offered to the saint, and then distributed to the people.

\* A kind of cake made of wheat-flour and rice-flour and boiled in water. It is shaped like the eye, *ankhi*: hence its name.

**1377. Offering to deceased elders.**—This is called कंदूरी (کندوری) *kandūri* or बीबी के सहनक (بی بی کے سہنک) *bibi ke sahnak*, and takes place on the same night as the last ceremony. An earthen fire-place (चूल्हा *chūlha*) is prepared at home and placed beneath the canopy. The maid-servants go singing to fetch water, carrying several water-pots covered with red cloth, and accompanied by musical instruments. They must be married women of good character; they may not be widows, or women who have married twice. In the water which they bring, rice, gram, *mung* (*phaseolus mungo*), fruits of the egg-plant, and pumpkins, &c., are cooked. When cooked, first the rice is distributed on earthen plates, then on it the pulse, then a little tyre prepared specially for the occasion, and then the vegetables and cakes. On each plate one betel-leaf and one garland is laid. In some places only rice, curds, and sugar, are put on the plate, and this is called मीठी कंदूरी *mīthi kandūri*. These plates are prepared in great number, and have been previously kept in a room washed for the purpose. Then the plates are offered, first one in the name of the prophet, then one in the name of his daughter *Bibi Fatma* (فاطمہ), then one each in the names of many saints, and then one each in the names of the deceased members of the family, so far as they can be remembered. Great care is taken to make offerings in the name of all of the last. After this the females of the neighbourhood and those related to the family who have been invited assemble in a place in the courtyard (आंगन *āngan*) of the house, which has been well washed for the occasion, and sing songs in the praise of *Bibi Fatma*, and eat the offerings. No woman who has been married twice, or who is unchaste dare eat out of these sacred plates.

**1378. The anointing.**—तेल चढाएव *tel charhāēb*.—This takes place in the houses of both the bride and bridegroom the day after the last ceremony. Each is made to kneel down on a wooden bench (चौकी *chauki*), and a yellow cloth is thrown over him or her. Then seven married women (सोहागिनि *sohāgini*) tie up seven cakes (सुहाली *suhālī*\* and पीठा *pīṭha*) in a yellow handkerchief, and wave it round their heads. Then they anoint the whole body of the bride or bridegroom with oil. A small bundle is made up of mustard seeds tied up in a piece of yellow cloth, and then tied on the arm of the bride or bridegroom. This is called कंगना बाँधव *kangna bāndhab*.

\* A cake made of flour and turmeric and fried in clarified butter.

**1379. The marriage procession.**—This is बरियात *bariyāt*, &c., as amongst Hindus; see § 1290. When the time for the departure of the bridegroom's marriage procession draws near, the maid-servants of the bridegroom's house go out, singing songs, to fetch water. On their return they are stopped at the gate by the musicians, who refuse to let them pass till a present has been made to them. The water is placed under the canopy, where also a small stool is placed. The male members of the family assemble there, and, as songs are sung, the brother-in-law of the boy, or any near relative, digs a pit there. This is called 'digging a pond,' पोखरा खोदव *pokhra khodab*. He also gets a present for doing this. The bridegroom then bathes at this place, and puts on his wedding garments, consisting of (a) coloured drawers, (b) a kind of overcoat (जामा (جاما) *jāma*) dyed with the safflower, or made of एकरङ्गा *ekranga* or of brocade (असावरी (اساوری) *asāwari*), (c) a white turban covered with a red cloth, or a red turban, (d) a garland of flowers, and (e) a handkerchief carried in the hand. He then mounts on horseback, and visits first the grave of some saint, where he makes an offering of sweetmeats, and then the village *imāmbāra* (इमामबाड़ा (امام بازار) ),\* where he makes a similar offering. He then starts for the bride's house, and on approaching it he pays similar visits to the tombs of saints and the *imāmbāra* there. In the meantime the bride has also bathed, put off her सांझा *māñha* dress, and put on another which has been prepared either in her own house or in that of a relative.

**1380.** When the time for the arrival of the bridegroom approaches, the bride's maid-servants set out on the road on which it will come, carrying with them rice soaked in water and a newly-made ladle (दोड़ *doṛ*), to which is tied a piece of red cloth. They stop at a well or a river, lay the ladle down on the ground, and cross over it one by one, eating the rice as they do so. They then dig up a चिरचिरा *chirchirā†* shrub which they had previously noted, and carry it home, singing songs. The root of the tree is ground up and made into pills, which are administered to the bridegroom on the night of the जलवा *jalwa* (§ 1384).

**1381. The sending of presents.**—This is called साचक (ساقق) *sāchak*. Before the arrival of the marriage procession a बरी *bari* is sent

\* An *imāmbāra* is, according to Bihar tradition, a building erected in honour of the celebrated martyr Imām Hassan, the grandson of Muhammad.

† *Achyranthus aspera*, said to be of sovereign virtue to one bitten by a venomous reptile or stung by a scorpion, &c.

to the bride's house. This word has two meanings, viz. (1) a dish of cooked pulse, and (2) that here referred to,—all the following presents taken together. It consists of :—

- (1) Dresses for the bride, of from one to twenty-five suits. The first suit, or wedding dress (रीत के जोड़ा *rīt ke jora*), is also called the शाहना (شاهانه) *shāhāna* or royal suit. It is not worn after the fourth day of the ceremony. It consists of a pair of long drawers of satin cloth and a जामा *jāma* (see above) of brocade, *tasar* silk, or एकरङ्गा *ekranga*. A second suit, of also of fine materials, for the fourth day is called the चौथी के जोड़ा *chauthi ke jora*; and a third suit, for the tenth day, दसहरा के जोड़ा *dasahra ke jora*. Each suit is of less value than the preceding one.
- (2) The chaplet, सिहरा (سیرا) *sihra*, for the bride.
- (3) Some raw thread dyed with safflower. This is called नाड़ा *nāra* or कलवा (کلاوا) *kalāwa*, and varies in amount from one or two *chhatanks* to a maund.
- (4) Some otto of spices, सोहाग के अतर (سوهاگ کا عطر) *sohāg ke atar*.
- (5) Sweet-scented oil.
- (6) A cone-shaped basket (called सोहाग पूरा *sohāg pūra*) of bamboo, covered with red paper and containing क्खल्लखेला *khalkhabela*, नगर मोथा *nagr mothā*, बाख छड़ *bāl chhar*, the bark of the bay-tree (तज *taī*), cardamoms, sandal-wood, grains of musk, nutmeg, mace, saffron, cassia, turmeric, &c.
- (7) Sweetmeats.
- (8) Fruits viz. almonds, pistachios, grapes, dates, cocoa-nut kernel, &c.
- (9) Spices for betel.
- (10) Fifty-two water-pots. These are small in size and are gaily coloured. In each a little rice, some betel-nuts and some mango-leaves, are put.

These things are carried on the heads of maid-servants in procession in trays, accompanied by torches, music, and fireworks. First comes a large tray carrying the royal robes, then small trays, on each of which is placed another suit, and then the rest. The whole is covered by a long piece of cloth called डलझकना *daljhaṇa*.



**1382.** In the meetime the bridegroom's dress is despatched from the bride's house, with a tailor, to meet the procession. The dress consists of a red जामा *jāma* (see above), long drawers of silk often worked with gold and silver flowers, a turban covered with a red handkerchief on which is laid a garland, and over this a very thin handkerchief, called मक्का (مقعة) *muqqa* or veil, and a red handkerchief for him to carry in his hand. When the bridegroom is clothed in this by the tailor, he gives the clothes in which he has travelled so far to the barber, who follows the bridegroom, carrying an umbralla over his head. Then the ceremony of निकाह (نكاح) *nikah* or religious marriage is performed, and dates and sweetmeats distributed to the assembled guests.

**1383.** After this the bridegroom goes on horseback to the bride's house with great pomp, accompanied by a large party of men with torches, fireworks, and music. When they reach the house, all the men remain standing outside, while the bridegroom enters the female quarters of the house either on foot or horseback. There he sits on a wooden stool (which is given him in dowry), and his mother-in-law (or if she be dead, some other female relation of the bride) comes to him carrying a plate containing a small lamp made of flour and a little अरवा *arwa* rice. She warms her hand at the lamp, and then touches the cheek of the bridegroom. While she is doing this, a woman comes and whispers in his ear the following Hindi verse "सोने में सोहागा, सूई में तागा । ओ दुलहा का मन दुलहिन से लागा ॥ *soṇe men sohāga, sūī men tāga o dulha ka man, dulhin se lāga, i.e., borax\* in gold, a thread in a needle, and the bridegroom fell in love with the bride.*" Then six married females (सोहागिनी *sohāgini*) and the mother-in-law alternately touch the cheeks of the bridegroom with the अरवा *arwa* rice. He is then given some *sharbat* to drink. This is prepared in various ways : sometimes the wet hair of the bride after she has bathed is dipped into it, sometimes a small piece of sugar is put into her hand till it becomes moist with the perspiration, and then the *sharbat* is made of it, and sometimes it is made of a piece of sugar which she has taken into her mouth and crushed between her teeth. Then the bridegroom stands on the wooden stool, and a maid-servant carries in the bride in her arms, and touches the back of the bridegroom with her feet, and takes her away : then the bridegroom returns to his own party.

---

\* Borax is a flux for melting gold.



**1384.** The जलवा *jalwa*.—The day after the arrival of the procession, milk, a dish called मलौदा (مالودة) *malīda* or sweetmeats, and *sharbāt*, are sent from the house of the bride to the bridegroom's party. The मलौदा *malīda* or sweetmeats are put into the milk and drunk by the bridegroom out of a cup of silver or copper, which is given to him afterwards in dowry. Then the others drink it. The same evening maid-servants come from the bride's house singing songs, and take away the procession umbrella, and under its shade seven married females grind the spices which came in the सोहाग पूरा *sohāg pūra*, and when ground, apply the powder to the hair of the bride, which they also tie with the नाड़ा *nāra* or string which came at the same time. The scented oil is also applied to her hair. Then the bride puts on the royal dress, a garland of flowers, the chaplet सिहरा (सिहरा) *sihra*, and a veil, which is thrown over her face. She takes off all the ornaments of her maidenhood, and puts on new ornaments sent her by the guardians of the bridegroom. Black powder (मिस्सी *missi*) is applied to her teeth, and she is adorned in every other practicable way. During the day, it may be added, myrtle leaves have been applied to the soles of her feet to make them red. When she is ready, the bridegroom is sent for and he comes walking, preceded by a maid-servant walking backwards, and carrying a plate on which is a burning lamp, so arranged that the smoke is thrown towards the bridegroom. When he reaches the gate of the female quarter of the house, the mother of the bride, or (if she is dead or a widow,) any other married woman, meets him, and conducts him inside. The manner of doing this varies in different places. Sometimes the mother carries in her hand a plate in which lamps made of flour or silver are burning, and the wicks of which are of red cloth. A small quantity of the red thread (नाड़ा *nāra*) already mentioned is also laid on the plate. She walks backwards with her face towards him, and at every step throws down a piece of thread, and asks the bridegroom to pick it up and lay it on the plate. In this way, and at the same time touching his cheeks with her hand warmed at the lamp, she takes him into the inner yard, under the canopy. In other places the mother-in-law gives him betel to chew, which he bites and throws away.

**1385.** When the bridegroom comes under the canopy he sits on a wooden stool near a bed. As long as he stays there his sister (or, in her absence, a maid-servant) spreads a portion of her cloth (सारी *sari*) over his head. Then the match-maker (मुशाता (مشاطة) *mushata*) throws a string round his neck, and pulling it gently, refuses to

1. The word is a corruption of the Arabic *جلا* *jila*.

let it go till she is paid something. A cloth is then hung between the bed and the stool, and the match-maker (who has also had charge of adorning the bride) makes her stand on the bed in such a way that the bridegroom can only see her face. She then places the two hands of the bride on her (the bride's) forehead, and moves the bride's head this way and that way. A coloured handkerchief, in which is tied rice and turmeric, is then given to the bridegroom, who throws it on the bride, and each time he does so he is given a betel leaf in which pieces of the root of the चिरचिरा *chirchira* shrub already mentioned are wrapped up. This moving of the head and throwing of the handkerchief is repeated seven times, and the ceremony is called जलवा देब (جلبه ديب) *jalwa deb*. The bridegroom then sits on the head of the bed, and the match-maker takes off the chaplet and veil from the face of the bride and shows it to the bridegroom, who for this favour gives her a present, and at the same time receives presents from the female relations of the bride. Sometimes, after this is done, a cup containing sandal-wood and a finger-ring of silver, which has a small cup made in the place where there is usually a stone, is given to the bridegroom, who, after dipping the ring into the sandal-wood, touches the forehead of the bride with it. In other places vermilion (सेनुर *senur*) is used instead of sandal-wood.

**1386.** Then the wife of the bride's brother, i.e., the bridegroom's सरहज (سرهج) *sarhaj*, comes and sits on the bed, and throws little balls of flour at the bridegroom, who does the same to her. This ceremony is called गेंद खेलब *gend khelab*. A maid-servant then carries off the bride in her arms, followed by the bridegroom, who catches hold either of a corner of the bride's sheet (चद्दर *chaddar*) or her finger.

**1387.** It must be noted that throughout all these ceremonies the bride has kept her eyes shut, and never moves on foot, but is always carried in the arms of a maid servant.

**1388.** The bride and bridegroom are then made to stand in an outer room (दलान *dalān*) and in the hands of both a little rice is put but the hand of the bride is turned backwards. They are then caused to toss their hands up in the air, by a maid-servant, and thus the rice is scattered through the house, and the bride says at the same time that she is filling the house of her father and mother. The bridegroom also says that he is filling the house of his father and mother-in-law. This ceremony is called घर भरब *ghar bharab*. The bride is then carried

off to a well-furnished room, where the bridegroom takes off her shoes with his own hands.

**1389.** The *departure of the procession*.—This is *रुखसती* *rukhsati*, and takes place on the third day after the above-mentioned ceremony. The bridegroom is called into the female apartments, and he and the bride are given rice-milk *खीर* (*khir*) to eat. He affects displeasure, and refuses to eat with her. The mother then makes him a present, and he consents to do so. Then the bride and the bridegroom sit together on a carpet, and a small piece of sugar on a betel-leaf is placed first on her head, then on her shoulder, then on the palm of her hand, then on her knees, and lastly on her feet. The bridegroom is pressed to pick up the pieces of sugar from each place with his mouth, or at least with his hands. This ceremony is called *नवात चुनव* *nabāt chūnab*.

**1390.** When the bridegroom goes off to his own house with the bride, she is carried in the arms of a maid-servant, and keeps her eyes shut till she reaches the court-yard of her husband's house. The sister of the bridegroom first meets her with a jug of water and washes her feet in a plate, which she (the sister) keeps as her perquisite. After this the ceremonies of *घर भरव* *ghar bharav* and *नवात चुनव* *nabāt chūnab* are performed again in the bridegroom's house.

**1391.** The *ceremony of fourth day*.—This is *चौथो* *chauthi* or *चौथारी* *chauthāri*. It takes place on the fourth day after marriage, i.e. on the day after the arrival of the bride and bridegroom at the latter's house. The bridegroom takes off the thread *नाड़ा* *nāra* with which the hair of the bride had been tied. The women of the family then bathe the bride in the female apartments, singing songs at the same time, and the bridegroom himself bathes outside. Sometimes the bridegroom also bathes inside. The bride then puts on her dress made for this day (see § 1381), and the bridegroom also puts on the dress given him by his father-in-law. The bridegroom then enters the female apartment, and joins in the ceremony of *जूआ* *jūa*, or gambling. Seven spotted shells (*चित्ती कौड़ी* *chitti kauri*) and a necklace (*चन्दन हार* *chandan hār*) are thrown up in the air. A maid-servant extends the bride's hands, and the bridegroom his own, and both try to catch the falling necklace. The one who succeeds wins the game.

**1392.** Two or three days after the arrival of the bride in the bridegroom's house people come from her house to take her back. The bride's

younger brother and other relations may form some of the party, but not elders, such as the father or uncles. They bring with them presents of sweetmeats, rice, pulse, a goat, &c., varying in quantity according to means. Two or three days afterwards they return with the bride and bridegroom.

**1393. The ten days' stay.**—This time the bridegroom stays nine or ten days in his father-in-law's house. This stay is called the दसहरा खाना *dasahra khāna*. On their arrival a room is made over to the bridegroom in the female apartments, and the bride is made to walk into this room accompanied by her female relatives and those of her husband all singing songs. This is the first time the bride is allowed to walk since the commencement of the ceremonies. Up to this she has been always carried about. When the bride approaches the bridegroom in this room, he is expected to salute (सलाम *salām*) her. If he does not do so, showers of abuse are poured upon him.

This concludes the wedding ceremonies.

## CHAPTER V.—BIRTH CUSTOMS GENERALLY.

**1394.** An adopted child is amongst Musalmāns मोतमन्ना (موتمنى) *motmanna*. Amongst Hindus he is पालक *pālak*, पोसपुत *posput*, or पोसपालक *pospālak*. Local names are पोसबेटा *posbeta* or पोसबालक *posbalak* in the south-east, and करता पुतर *karta putr* in East Tirhut. To adopt a child is पोसिया लेब *posiya leb*, गोद लेब *god leb*, or रास पर लेब *rās par leb*.

**1395.** When a woman cannot suckle her child, owing to pains in and hardness of the breast, she is called थनै लियाही *thanailiyahi*. Inability to suckle on this account is थनैली *thanaili*. When a child is not well nurtured owing to the untimely death of its mother, or to her milk running dry, it is called दुधटुआ *dudhtutua* or दुधकटुआ *dudhkatua*. In South Bhagalpur it is कलरा *kalra*.

**1396.** A seven-months' child is सतवाँस *sātwaṅs* or सतवाँसा *satwānsa* generally; also सतवाँसू *satwānsu* south of the Ganges, सतमास *sātmās* in North-East Tirhut, and सतमसुआ *satmasna* in South-East Tirhut and South Bhagalpur. An eight-months' child is अठवाँस *athwāns* generally; also अठवाँसू *athwānsu* south of the Ganges, अठमास *athmās* in North-East Tirhut, and अठमसुआ *athmasua* in South Bhagalpur.

**1397.** An only child is एकलौता *eklauta*; also एकहुला *ekāhula* in Shahabad and एकौनियाँ *ekauniyān* in South Bhagalpur. A first-born child is पहिलौटा *pahilautha*. The youngest child, *i.e.*, the last which a woman has, is called पेटपौकुआ *petponchhua* or कोरपौकुआ *korponchhua*. When a girl is born after three boys (which is considered very lucky), she is called a तैतर *tetar*, and she is even often named तैतरी *tetri*. In the south-east, however, a girl born after two and not after three boys is so called. A child whose elder brother is dead is called मराह *marāhh*, or मरहवा *marachhwa*, or (in South Bhagalpur) मरोह *marochha*, and (in North-East Tirhut) महुई *machhaī*. Such children are treated and dressed as girls, sold to the midwife for a few cowries, and brought back again and given opprobrious names, in order to induce the demon of death to think them of small account and not worth killing.

**1398.** When a woman has a child every year she is बरसाइन *barsāin*, or in South Bhagalpur बरसैनो *barsaino*. A woman with only one child is एकौज *ekaunj*, or to the east काक बज्जा *kāk banjha*, or कौआ बाँझ *kaua bānjh*. The latter name is said to be derived from the children's game of काग दुरस *kāg durus*, or "odd or even." In this game one boy guesses whether another has an odd or even number of cowries in his hand. If he guesses an odd number he says काग *kāg*, or if an even one दुरस *durus*. Hence काग *kāg* means an odd number, and specially 'one.' A barren woman is बाँझ *bānjh*, बाँझ बहिला *banjh bahila*, or (in the south-west) बाँझिन *bānjhin*. A woman after delivery, until the purificatory ceremonies are performed, is अलवाँती *alwānti* or परसौती *parsauti*. The lying-in-room is north of the Ganges सोइरी *soiri*, and to the east also सोइर *soer*. South of the Ganges it is सौर *saur*, सौरी *sauri*, or जच्चा खाना *jachcha khāna*. In this a fire is kept burning for ten days after the woman's delivery. This fire is known to the north-east as अगिवासी *agiyāsi*, and in South Bhagalpur as पोड़ा *pora*. Elsewhere it is पसँघी *pasanghi*, with a variant पसंगी *pasangi* in the south-west and in South Munger.

**1399.** The presents given to a woman in a state of pregnancy are known as सघोर *sadhōr*. In South Bhagalpur such presents are given after delivery, and are called सठोरा *sathōra*. अक्खानी *achhwāni* is candle given to a lying-in woman to produce milk. It is also called सोठौर *sothaur* in the north-east and सौठौरा *sonthaura* in Gaya and the south-west. Another name current in the north-east is

अधरस्सी *adhrassi*; in South Munger it is कदवा *kadwa*, and in South Bhagalpur आदो गूड़ *ādo gūr*. The longing of a pregnant woman is दोहद *dohad* or मनचलब *manchalab*. The earthen cakes which she is fond of eating when in this condition are called खपड़ा *khapra*.

## CHAPTER VI.—CEREMONIES PECULIAR TO THE BIRTH OF A HINDU CHILD.

**1400.** When the labour pains commence, the चमाइनि *chamāini* or चमैनी *chamaini* i.e., the native midwife, is sent for. She is also called डगरिन or डगरिन *dagrin*. On her arrival she puts a finger-mark (टीका *tika*) of vermilion on the wall. This ceremony is called सोरारी *sorāri*, and is supposed to hasten the delivery of the child. As soon as the child is born, the midwife washes the forelock (लट *lat*) and feet (गोर *gor*) of the mother, which operations are called लटधोआइ *latdhoāi* and गोरधोआइ *gordhoāi* respectively. She gets a fee (नेम *neg*) for doing this. The child's navel-string (नार *nār*) is then cut. If the child is a मराछ *marāchh* (or मरछवा *marachhwa*), i.e., if the child which was born before it from the same mother is dead, the navel-string is all thrown away. Otherwise it is buried in the floor of the lying-in room, and over it the fire (पसंघो *pāsanghi*) is placed. The latter is called in South Bhagalpur पसनी *pasni* or घूर *ghūr*. The child's body is then rubbed with कोठवार *kothwār*, which is the dust of a sun-dried granary (कोठी *kothī*), in order to take off the foetal excretion (चावर *jāwar* or जाँवर *jāmwar*). The midwife's fee for cutting the navel-string is नारकटाइ *narkatāi* or नरकटाइ *narkatāi*.

**1401.** When the child's body has been thus rubbed with dust, it is bathed in lukewarm water, and then the midwife throws it up in the air and catches it again five times. This is called लरिका लोकाएब *larika lokāēb*. At the same time another woman strikes a brass dish (थारी बजाएब *thāri bajāēb*), and the mother holds in her hand a handful (अंजुरी *anjuri*) of grain, which last is the perquisite of the midwife. The after-birth (लिम्हड़ी *lijhri* or नारपुरेन *nār purain*),\* &c., is then thrown away in a vessel called खपरौर *khapraur* or (in Gaya) खपरौरड़ी *khaprauri*, for which the midwife receives a fee called खपरौर फेंकाइ *khapraur phenkāi*.

**1402.** Two or three days after the birth, when the परोहित *prohit* or family priest has fixed on a lucky day, the ceremony of नहावन

\* The after-birth of an animal, as distinguished from that of a human being, is झर *jhar* or झार *jhār*.



*nahāwan* is performed. This consists in नौम *nīm* (*azadirachta Indica*) leaves being boiled in water, and both the mother and child being bathed with the decoction. Then a handful of seeds of राई *rāi* (mustard, *sinapis racemosa*) and जैवंड *jeñwāñin* (dill, *ligusticum ajowan*) is waved (निहावर करव *nichhāwar karab* or औँहव *aunchhab*) round the mother's head and thrown into an earthen cup containing fire. When the seeds are consumed, the cup is upset, and the mother breaks it with her left foot. Then she sits with grain in her hand, while the brass dish is again beaten, and the midwife again throws the child five times in the air. This all takes place in the court-yard of the house, and is done to avert the evil eye. It is the first day on which the mother comes out of the lying-in chamber. The same day this chamber is plastered over with fresh mud, amongst the rich by a maid-servant, and amongst the lower classes by the husband's sister ननद (*nanad*), who gets a fee for this, called सोइरी लिपाइ *soiri lipāi* or (south of the Ganges) सौर लिपाइ *saur lipāi*. The same day the washerman takes away the lying-in clothes (कुतका के कपड़ा *chhutka ke kapra*), and washes them. His fee for this is called कुतका *chhutka*.\*

**1403.** The next day after bathing, the barber pares the mother's nails, which ceremony is called नोहटुङ्गी *nohtungi* or नहटुङ्गी *nahungi*, and his fee is known as नोहटुंगाइ *nohtungāi*.

**1404.** On the seventh or eighth day, when the mother is first able to eat rice, the ceremony of खेंद्री जोड़ाव *kheñrhi jorāeb* is performed. A hole is dug in the ground, into which milk and water are poured. The mother sits close to it, and eats her first dish of cooked rice. From this day collyrium (काजर *kājar*) is put on the child's eyes. Before this, when oil was rubbed on the child's body, the child has been laid on its back during the operation, but henceforward it is laid on its face for the application. From this day, also, the mother gets a bed to sleep on. Up to this day she had been fed only on caudle and on a mixture of oil, turmeric, and molasses (हरदी गूर *hardi gūr*).

**1405.** On the twelfth day the ceremonies of दौंनी भाँकव *doni jhānkab* and छठौ *chhatthi* are performed. Sometimes the latter ceremony is omitted. In the former, five दौंनी *donni* or दोना *dona*, which are a kind of platter, are prepared of leaves of the jack-tree (कटहर *kathar*). In these cakes (पूरो *pūri*), rice milk (खीर *khīr*), &c., are placed. Sometimes the leaf platters are omitted, and rice milk, &c., is simply laid

\* The washerman caste is considered an unclean one because its members touch these garments.



on the ground over the cakes. Worship is then performed, and the articles eaten.

**1406.** The *छठी chhathi* or *छट्ठी chhatthi* ceremony is also called in Tirhut *छठियार chhathiyār* or *छठि chhathi*. As its name indicates, it should properly be performed on the sixth day after birth, but this rarely occurs now-a-days. When it is held on the twelfth day it is also called *बरही barhi*. In this ceremony a kind of square marked with diagonals and made of cowdung is fastened on the wall. At every corner and intersection cowries are fastened, and the whole is painted with vermilion, and cakes, &c., are laid before it. The child is then oiled, has collyrium applied to its eyes, is wrapped up in a cloth, and placed before it. It is then dressed in new clothes, and rings (*कड़ा kara*) are put upon its arms and feet for the first time, and some money put into its hand. On this day also the child is named, and the relatives are fed.

**1407.** The ceremony of purification performed on the fortieth day after birth is called *छिन्ना chhilla*. In South Munger a similar ceremony takes place on the twentieth day, and is called *बसदौरी basdāuri*. The ceremony of first feeding the child with rice is called *अनपरासन anprāsan*, also (south of the Ganges) *खिरखियाइ khirkhiyāi* and *खिरचटाइ khirchatāi*. In Gaya it is *निमक चसी nimak chasi*, and in South Munger *चटावन chatāwan*.

## CHAPTER VII.—BIRTH CUSTOMS AMONGST MUSALMĀNS.

**1408.** The navel string (*नार nār*) is cut by a *चमैनी chamaini*, and the child is then bathed *गोसल कराएब (غسل کران) gosāl karāēb*. Sweetmeats are then consecrated (*नियाज करब (نیاز کران) niyāj karab*) in the court-yard by the male members of the family, and the milk of a respectable and virtuous woman is given to the child in a shell (*सितुहा situḥa*). This ceremony is called *दुधपिलाइ dūdhpilai*. The people are then called to prayers by striking a brass pan (*थारी thāri*) with a stick, and this custom is called *बन सलवात (بن سلاوات) ban salwāt*. In South Munger it is called *बाँग सलवात bāng salwāt*.

**1409.** The lying-in room, in which the mother (*परसौती parsauti*) is, is always kept warm with an *अंगेठी angethi* or moveable stove, and is called *सौरी sauri*, &c.; see § 1398. Caudle (*अक़्क़ानी achhkwāni*) is given to her to produce milk, and oil mixed with turmeric and molasses is given to her to make her strong. This last mixture is called *हरसी गूर hardi*.

*gūr*. Until milk flows in the mother's breasts, the child is wet-nursed with the milk of the woman whose milk was given to it immediately after it was born.

**1410.** On the third day the mother and the child are bathed and dressed in new clothes, and the women of the neighbourhood come and sing songs, and receive oil and vermillion. Up to this the mother has had nothing to eat except the caudle and the mixture already mentioned, but now she is allowed to eat food and to sleep on a bed.

**1411.** On the same day the washerman takes away the lying-in garments, and the barber pares the mother's nails and shaves the child. The former operation is called नहदुङ्गी *nahtungi*, and the latter बाल तराशी (بال تراشي) *bāl tarāshi*.

**1412.** The fees of the midwife (चमेनी *chamaini*), of the washerman, and of the barber, are all known as परसौती के कमाई *parsauti ke kamāi*.

**1413.** On the same day the lying-in room is plastered over with mud plaster. This operation is known as सोर लिपाई *soēr lipāi*.

**1414.** On the fortieth day the consecration ceremony (नियाज (निय) *niyāj*) is again performed, and the relations are fed.

**1415.** Circumcision is खतना *khatna* or सुन्नत *sunnat*. See also § 386.

## CHAPTER VIII.—DISPOSAL OF THE DEAD AMONGST THE HINDUS.

**1416.** The burning of a corpse is दाह देव *dāh deb*, आगि देव *āgi deb*, दगध करव *dagadh karab*, or चारव *jārab*. In North-East Tirhut it is also संस्कार देव *sanskār deb*, and in the south-east जराएव *jarāēb*. When a Hindu dies he is taken out of the house and placed on a bier. A bier is रन्थी *ranthi* generally; also टिकटौ *tikthi* in South-West Shahabad, टाटौ *tati* in the east generally, ढाठ *dhatth* in North-East Tirhut, फड़की *pharkhi* in South-East Tirhut, and चचरी *chachri* in South Bhagalpur. Sometimes he is simply placed on a bed (चरपाह *charpāē* or खटिया *khatiya*). Four men, who are called मजिल के जानिहार *mujil le jānihār*, or in South Bhagalpur कनकटिया *kankathiya*, carry the bier on their shoulders and set it down on the ground outside the village. This is called नगर बिसर्ज *nagar bisarj*, and is done in order that the people who are to accompany the corpse (who are called मजलिहा *majiliha*) may collect.

**1417.** After the departure of the corpse from the house the walls of the latter are plastered over with fresh plaster, and outside it are placed a stone, cowdung, iron, fire, and water for the मजिलिहा *majiliha* to touch on their return from the cremation.

**1418.** The four men who carried the bier take it on, when the people have collected, to the place of cremation on the bank of a river. This place is called अस्मसान *asmasān*, or मुरदहडी *murdhatti* north of the Ganges. In North-East Tirhut it is समसान *samsān*. South of the Ganges it is चिरार *chirār* or चिरारी *chirāri*, or to the South-East मरघडी *marghatti* or मुरघटिया *murghatiya*. In East Tirhut it is also called मरघट *marghat* or मुरघडी *murghatti*. They then bathe the corps (नहवाऐब *nahwāëb* or असनान कराएब *asnān karāëb*). The heir or chief mourner (करता *karta*) then has his head, beard, and moustaches shaved (भद्र कराएब *bhadr karāëb*), and puts on a dress of mourning (उतरी *utri* or कफनी *kaphni*). He then dresses the corpse in new clothes, viz. a waist-cloth (कच्छा *kachchha*) and a sheet, washes its mouth, and then with the assistance of the other men places it on the funeral pile. To dress a corpse in this way is कफनाएब *kaphnāëb*.

**1419.** A funeral pile is चिता *chita* generally, also चैती *chaiti* in Gaya and सारा *sāra* in Patna and the south-east. To prepare it a trench is dug in the form of a cross and four pointed logs (खूँटा *khūnta*) are driven into the ground at each end, and between them the logs of wood are piled. When the corpse is placed on the pile, the chief mourner (करता *karta*) anoints its mouth with a mixture of गुगुल *gugul* (gum of the *amyris agallocha*), barley, incense (दूप *dhūp*), water-nut (मखाना *makhāna*), honey, sesamum, and sweetmeats. He then buys fire (आगि मोल लेब *āgi mol leb*) from a डोम *Dom* (some, however take fire from the house), and with it lights a long torch (लूका *lūka*). He then walks round the corpse five times, touches its lips each time with fire (पचकरमा *pachkarma*), and sets fire to the pile (दगध करब *dagadh karab*). When the body is nearly burnt, each of the persons present throws five sticks into the fire. These are known as पचकटिया *pachkathiya* north of the Ganges; in Gaya and the south-west they are पंचआगि *panchāgi* or पंचअगिन *panchagin*; in Patna they are पंचलकड़ी *panchlakri*; and in the south-east as पचकाठ *pachkāth* or पंचकाठी *panchkāthi*. When the body is nearly all consumed, the fire is put out (पानी देब *pāni deb*) with handfuls of water, and the remaining small unburnt portion is thrown into the river for fishes and tortoises (मक्कड़ ला *makkhkhachh la*). They then wash the place where the body

was burnt, and the chief mourner (करता *karta*) plants a *tulsi* tree near by, and writes on the ground the words राम राम *rām rām*.

**1420.** They then bathe at another landing-place (घाट *ghāt*) and sit down. Then the करता *karta* gets up first and walks towards home, followed by the others. When they arrive at the door of the house, they touch the stone, cowdung, iron, fire and water already mentioned, and then their left ears, each with the little finger of his left hand. This ceremony is called कन काढी उतारव *kān kāthi utārāb*. They then separate. Some castes, however, instead of performing this ceremony, simply bite a piece of bitter *nim* leaf, and then go home.

**1421.** Offerings are sometimes made to the manes at the time of cremation, and these are called in South Tirhut अस्मसान पूजा *asmasān pūja*, or पंचपिण्डा *pañcapiṇḍa*.

**1422.** The day after the funeral the करता *karta* goes to the place of cremation, and pours on the site of the pile a little fresh milk. This is called चिता सेराख *chita serākh*. He then comes to the village *pīpal* tree, where he finds the barber and the family priest (परोहित *parohit*) waiting for him. The former has some fresh milk, and an earthen vessel (कँटिया *kantiya*) carried in a sling (सिक्कर *sikkar*) or मूँज *mūnj* rope. There is a hole in the bottom of the pot, partially stopped up with a plug. The *karta* hangs this up on a branch of the tree, so that its contents will drip out through the hole on to the root. He then fills it with milk and water and covers the vessel with an earthen cup (ढकनी *dhakni*). He then goes round the tree three times, and goes home. The whole of this ceremony is called घण्ट टाँगव *ghant tāngab*. On reaching home he feeds his relatives with rice-milk and *urid pulse*, and himself eats off a potsherd (खपरी *khapri*). Before commencing to eat, each person places a small quantity of rice and milk from his platter (पत्तल *pattal*) apart on another platter. This is called रुआह काटव *ruāh kārhab*, and the whole ceremony is called दुधमूँह *dudhmūñh* or दुधमूँही *dudhmūñhi*, and also दुध्नी *dudhi* in South-East Tirhut.

**1423.** The same evening and every evening up to the tenth day (दसवाँ *daswān*) after the death the करता *karta* lights a lamp made of mud and placed on the top of a stick. The first day it is placed at the spot where the deceased died. The second day at a little distance from it, towards the door. The third day further off again, and so on, it being arranged that on the evening of the tenth day it reaches the spot outside the door where the five articles (stone, cowdung, iron, fire, and water) were placed.

This rite is called *दोया बाती dōya bāti*, or (in East Tirhut) *सुख राति sukh rati*, and in Patna *चिराग बत्ती chirāg batti*. Up to the tenth day the *करता karta* every day after bathing throws into the river or the well a handful of sesamum (*तिल til*) mixed with rice and water. This is called *तिलान्जुर देव tilanjur dab*.

**1424.** On the third day after the death the rite of *तिराती tirāti* is performed, and in South-East Tirhut, on the fourth day, the *अथसञ्चन athsanchan*. On the seventh day is performed the *सतनहाएब satnahāēb*. In this the male members of the family touch oil and oli-cake (*खरौ khari*) and then bathe. When they return, the females do the same and on their return to the house they put oil and vermilion on their heads, and a little gram soaked in water (*अकुरी akuri*) is given to each.

**1425.** On the tenth day is performed the rite of *दसकरम das karm*, also called *दसवाँ daswān*, and in Tirhut *दसगातर dasgātr*, and in North-West Tirhut *दसाही dasāhi*. On this occasion the male relatives shave their heads, and those who are sons of the deceased their moustaches also. Then the Brahman who performs such obsequies, and who is called *कण्ठाहा kantāha* or *महावाभन mahabābhan*, comes and performs the ceremony of making obsequial offerings *पिण्डा पराएब pinda parāēb*. If the deceased is a male this Brāhman gets as a fee all the requirements of a man (clothes, bed, shoes, umbrella, fan, dishes, lota, &c.), and, if a woman, all those of a woman. On the eleventh day offerings (*पिण्डा pinda*) are again made.

**1426.** Brāhmanas are then feasted. This is called *ब्रमभोज brambhōj* *भोज bhoj*, or *कारज kārāj*. Amongst Brāhmanas this takes place on the 13th day after the death, amongst Rajpūts on the 14th day, amongst Vaisyas and amongst some Sūdras on the 16th day, and amongst other Sūdras after the expiry of a month. The ceremony is as follows :—In the day-time, the *परोक्षित prokṣit* or family priest performs the *पिण्डा pinda* ceremony, and after it the *करता karta* sits on a square marked on the ground (*चौका chauka*). A new turban is tied round his head, and he is dressed in new clothes. This is called *पगड़ी बन्हाएब pagri bankhāēb*. The relatives also put into his hand an offering of money, called *नेवता neota*. Brāhmanas are then fed (*ब्रह्मन जेनार brāhman jeonār*). Afterwards, in the evening, the caste brotherhood are fed. On this day the widow of the deceased is clothed in her widow garments, which are known as *रँडसारी rañr sārī*, or (in Tirhut) *रँडसार rañrsār*. Amongst the upper castes this is a white cloth, but amongst the lower ones it is a coloured one.

**1427.** In the case of the death of a male, पिण्डा *pinda* ceremonies are performed six months and a year after death: the first is called छमासी *chhamasi*, and the second बरखी *barakhi*. When, however, a marriage has to be celebrated in the family, the ceremony is performed three months after death, and is called तिनपखी के पिण्डा *tinpakhi ke pinda*. On all these occasions also Brahmans and the caste brotherhood are fed.

**1428.** When all the funeral ceremonies have been performed in the orthodox way, they are called किरिया करम *kirīya karm*. When the body is merely thrown into a running stream, it is called परवाह *parwāh* or जलपरवाह *julparwāh*. On five days in the month a body must be burnt with five effigies of कुस *kus* grass (*poa cynosuroides*). These images are known as कुसपुत्र *kusputr*, and the days as पञ्चक *panchak* or पचका *pachka*. In the south-east they are पचक *pachchak*. The visit of the women to condole after a death is मुँह देखव *muñh dekhav*, पुछारी *puchhari*, or पुछारी *puchhāro*.

**1429.** Some Hindu and semi-Hindu sects and castes bury their dead. The principal of these are *Kabirhas* (कबिरहा *kabirha*), Saiva mendicants (अतीथ *atīth* or सन्यासी *sanyasi*), Sib Nārāinis (सिवनारैनी *sib naraini*), and *Mushars* (मुसहर *mushar*). To be buried is समाधि (or समाध) लेव *samādhi* (or *samādh*) *leb*, and to bury is मिट्टी देव *mitti deb* or समाध में बैसाख *samādh meñ baisāēb*. The body is bathed and dressed in new clothes, the necklace (कण्ठी *kanthi*) and sectarian mark (तिलक *tilak*) are put on his neck and forehead respectively, and he is seated in the grave facing the north with the feet crossed under the buttocks (पलथी बैसव *palthi baisab*) and with cakes in his hand.

## CHAPTER IX.—DISPOSAL OF THE DEAD AMONGST MUSALMANS.

**1430.** The corpse immediately after death is taken out into the verandah (साएबान *sāebān*) or court-yard (आंगन *āngan*). It is stripped and a new waist-cloth (लूंगी *lungi* or लुङ्गी *lūngi*) is put on it. It is then washed (गोसल कराख *gosāl karāēb*). The man who washes has a kind of bag (called साफ़ी *sāfi*) on his hand, with which he wipes the corpse. He then performs the ceremonial ablution of the corpse (वजु कराख *waju karāēb*). This consists in cleaning its teeth, washing its hands, inside of the mouth, forehead, face, arms, and feet. He then dries it with a clean



साफ़ी (صافى) *sāfi*. The waist-cloth is then taken off as unclean, and is given to the barber, who attends to call the relations, and, when they are assembled, to look after their refreshment. A fresh waist-cloth is then put upon the corpse. Amongst the *Sunnis* this washing is generally done by friends of the deceased, but amongst *Shias* there is a special class of men who perform this work. The water with which the corpse is washed has been boiled with leaves of the बैर *bair* tree (*zizyphus jujubā*), and to this plain water is added. This washing is said to preserve the corpse from decay for a short time.

**1431.** A sheet is now taken, and a hole torn in the middle, through which the head of the corpse is put. The rest of the sheet hangs down before and behind. It is called झूल *jhūl* or कफनी (کفنی) *kaphni*. The corpse is then laid on a bed (चारपाई *chārpāi*), decently covered with a sheet, and taken to the grave-yard, which is known as कबरिस्तान (قبرستان) *kabrīstan*. The funeral itself is called जनाजा (جنازه) *janāja*. The prayers recited at the grave-yard or in the yard of a neighbouring mosque differ for men, women, and children. After their recitation the corpse is laid in the grave with the head northwards. The grave is then roofed over with bamboos or planks, over which some thatching grass (भलाल *jhalās*) is laid, which is plastered over with mud. It is then filled up with dried earth every member of the funeral procession assisting in doing so. This is called मिट्टी देव *mitti deb*. Before the party leave the grave-yard, alms (खैरात *khairat*) are given to beggars. The man who digs the grave is a नोनियाँ *noniyān*, and his fee is known as कबर खोदाई (قبر کھدائی) *kabar khodāi*.

**1432.** For four days after the death nothing is cooked in the deceased's house, and the family is supplied with food by the relatives. On the third day the brethren all assemble in an open place and  $1\frac{1}{4}$  or  $2\frac{1}{2}$  *seers* of gram, some flowers, betel-leaf, and *sharbat*, are taken there. Each man then takes up a grain of the gram, and after reciting a benediction over it drops it on a cloth spread for the purpose. The benediction is called दारूद (دارود) *darūd*. They go on doing this till all the grain is exhausted. It is then given to beggars, and the *sūra* or chapter of the Qur'ān entitled *qul huwa-l-lāhu* is read. Each one then drinks *sharbat*, takes betel-leaf, and the meeting separates. This ceremony is called by the educated कुल (کُل) *kul*, from the first word of the title above quoted. By the ignorant it is called पान फूल *pān phūl*. It is the conclusion of the funeral ceremonies.



## CHAPTER X.—CEREMONIES AT PLOUGHING AND SOWING AND TRANSPLANTING.

**1433.** In the south-west on the first day of ploughing the villagers scatter rice-flour over the plough and yoke. This ceremony is called समहूत *samahut*. A similar ceremony is the हरमहूरत *harmahūrāt* north of the Ganges, also called समहूत *samahut* in Tirhut, in which a handful (मूँठ *mūnth*) of grain is thrown into the field at the north-west (भण्डार *bhandār*) corner. In South Munger the plough is worshipped. The ceremony is called हरमोतर *harmotar*, and in it a vessel of water is poured over the plough in the name of the earth-goddess चरती माइ *dharti māi*.

**1434.** In South-West Shahabad the मूँठ पूजा *mūth pūja* is the feast at the time of commencement of sowing. The villagers give handfuls of grain to the herdsman and watchman. It is also called दिहवार पूजा *dihwār pūja*. In South Bhagalpur the मूँठ पूजा *mūth pūja* consists in the cultivator feeding his labourers on rice and milk. On the last day of sowing broadcast, a small quantity of seed is brought back to the homestead and shut up in an earthen pot (कुँड़ा *kūṇṛa*) after which food of extra quality is prepared. This is called generally कुँड़मुन्दन *kunrmundan* or कुँड़मूनन *kunrmūnan*; also हरखोवन *harsodhan* in Champāran.

**1435.** On the first day of transplanting rice a feast is given. This is called पहिरोप *pahirop* in Patna, and पहिरोपा *pahiropa* in the south-east. In East Tirhut it is खेत भोज *khet bhoj*, or खेत भोजनी *khet bhojni*. South of the Ganges on this occasion the cultivators face the east and plant five rice seedlings (मोरी *mori*). This is called पंचाईठ *pañchāiṭh* in Shahabad, and पचाँटी *pachānti* elsewhere. On the same occasion in South Bhagalpur wine, milk, fried grain, and oil are offered to the gods who protect the field from blights and mildews. This ceremony is called गोह्नी *gochhi*. In South Munger on this occasion a deity of the मुसहर *mushar* caste, named मुड़कटवा *murkatwa* is worshipped. The legend about him is that a cultivator once sent this man, who was his labourer, home from the fields to get some seedlings. On the labourer's return the cultivator observed a spot of vermilion (सेनुर *senur*) on his forehead, and concluded that he had been debauching his (the cultivator's) daughter, who was at home at the time, and had given the seedlings. The man was quite innocent but the cultivator in a rage killed and hid him in the earth. He is hence worshipped as a martyr, especially by his caste-fellows

North of the Ganges, on the first day of transplanting a feast is given to the neighbours. This is known as गवा *gawa* or गावा *gāwa*, and to give it is गवा लेब *gawa leb* or गवा लगान *gawa lagāēb*.

**1436.** The feast at the conclusion of rice transplanting, is औजली *aujli* in South Bhagalpur, बनउसरा *banusra* or बनुसार *banusār* in Gaya, and उक्काड़ी *ukkhāri* or बनउखाव *banukhāo* in Patna. In Sāran, when the transplanting is over, a handful of seedlings is planted with ceremony in a corner of the field. This is called केना डेहरी *kena dehri*.

**1437.** In planting sugar-cane, before commencing, the direction of the wind is tested to judge of the probability of rain. This is called पवन परिच्छा *paban parichchha* in the north-west. The day on which the planting of this crop, as well as of the spring crop, is commenced, is called मूठ *mūth*, and when it has come they say मूठ लागल *mūth lāgal*. When the planting is concluded five long canes are planted in the middle of the field. This is called पंचउख *panchukh* or पंचौख *panchaukh* north of the Ganges, and पचखांड *pachkhānr* south of it.

## CHAPTER XI.—HARVEST CEREMONIES.

**1438.** When the crops are cut, some of the new grain is taken home and eaten with certain ceremonies. This feast is known as नेवान *newān* or नेवानी *newāni*, or to the south-east as नेमान *neman*. When the grain is collected on the threshing-floor, a cake of cowdung is placed on the top of the heap to avert the evil eye (see § 839). South of the Ganges worship is also done to the village deity or डिहवार *dihwār*. A similar worship in South Bhagalpur to propitiate ghosts is called दानो पूजा *dāno pūja*.

**1439.** The ceremony of the first cutting of the sugar-cane takes place, south of the Ganges, on the festival of the देवउठान *deb uthān* or द्वाठान *deothān*. This takes place on the 11th of the bright half of Katik (*i.e.*, early in November), and is said to be the day on which Vishnu wakes from his four months' sleep. In South-West Shahabad, on this day, the villagers tie a few canes together by the leaves, and place a neck-ring (हंसुली *hansuli*) on the top. They then pour perfumes over it, take the neck-ring away, and commence cutting. When the crushing of cane is begun a ceremony is performed, called पियार *pithār* in South-West Shahabad, समहुत *samahut* in the rest of that district, पतावन *petāwan*

in Patna and Gaya, and पचघन *pacghhan* in the south-east (see also § 299).

**1440.** In Shahabad, on the first day of crushing cane, the villagers take some juice home to cook with rice. This dish is called रसजाउर *rasjāūr*. The ceremony at the first boiling of the juice is मिठाई *mithāi* in the south-west, and सिरनी *sirni* in Patna and Gaya. A similar worship of a god, who is called कोइला माता *Koila Māta*, exists in the south-east. This god exists elsewhere as a deity protecting wells.

## CHAPTER XII.—MISCELLANEOUS.

**1441.** Among the lesser known festivals may be mentioned the following. The ऊरस *ūras* or चिरागा *chirāga* is, south of the Ganges, a festival held in honour of the Musalman saint मखदूम साह *Makhdūm Shāh*. It takes place on various dates in different places, *e.g.*, in Patna City it takes place in the month of *Bakrā'ūd* (about December), and at other places in *Bārak wafāt* (about March). मखदुमाना *makhdumāna* is a rite performed in his honour by landlords.

**1442.** The छठ बरत *chhath bart* is a Hindu festival in honour of the sun held on the 6th of the light half of Katik (early in November). The द्वात पूजा *dawāt pūja* is held by men of the Kayasth caste on the 12th of the light half of Katik (*i.e.*, the day but one after the *diwālī*). On this day they worship their inkstands and will not touch pen and ink.

**1443.** In the north and east, on the 3rd Bhaddon (August September) occurs the तीज *tīj*, on which women fast a day and night in honour of the goddess पार्वती *Parbatī*, and eat सत्तू *sattu* (ground parched grain) next day. On the last day of Bhaddon occurs the अनन्त *anant* or अनत *anat*, on which day both men and women fast. In the same tract the बहुरा *bahura* is a festival on which the women eat सत्तू *sattu* with sugar and clarified butter.

**1444.** The अखरतीज *akhartīj* in Patna, अखरतिजिया *akhartijiya* in Gaya, and अखरतीत *akhartīt* in South-West Shahabad, is the feast on the 3rd of the light half of Baisakh (early in May), on which the obligations of the spring harvest are cleared off. In South Bhagalpur it is called अछै तिरतिया *achhai tirtiya*.

**1445.** On the 5th of the light half of Sāon (early in August) occurs the feast of the नाग पञ्चमी *nāg panchami*, also known as लाग पञ्चमी *lāg panchmi* in North-East Tirhut, नकपाँचे *nakpānche* in Shahabad, नगपाँचे *nagpānche* in Patna and Gaya, and लगपाँचे *lagpanche* in the south-east. On this festival the women mark their houses with lines of cowdung, and worship रसनाग *resnāg* (the serpent of Eternity) with milk and parched grain (लावा *lāwa*). On the गोबर पाँचे *gobar pānche*, which falls on the 5th of the dark half of the same month (late in July), the same god is often worshipped in Patna instead of on the former festival. This is called बेहरा पाँचे *behra pānche* in South Bhagalpur.

**1446.** गोधन *godhan* is a woman's rite in which they make cow-dung figures of scorpions, snakes, &c., and beat them. To the south of the Ganges, in Bhādoñ (August-September), the women fast for twenty-four hours and make cowdung figures of Ganes and lay brambles (झाड़ झूड़ *jhār jhūr*) in the court-yard, saying the words अप्पन करम भैयाक धरम झाड़ झूड़ घुसिआवे हौ *appan karm bhaiyak dharm jhār jhūr ghusiāwe hi*, an incantation which literally translated means, 'I cause my own fate and my brother's virtue to enter the bramble.' This incantation is supposed to benefit the speaker and her brother in some mysterious way. A similar ceremony is called करमा धरमा *karma dharmā* in South Bhagalpur.

**1447.** The जित (जितिया *jītiya* to the west and the जितिया *jitiya* to the east) is a fast and worship performed by women on the 8th of the dark half of Kātik (late in October) for the benefit of their children.

**1448.** In Patna the festival of the *holi* festival (full moon of Phagun or middle of March) is distinguished by the custom called लुकारौ *lukāri* or लुक्वारी *lukwāri*. In this, at night, the village children throw lighted torches across the boundaries of the village into the neighbouring village. This is supposed to be lucky for the village which throws, and unlucky for the village which receives, and is a source of frequent fights.

**1449.** On the day between the 15th of Chait and the 15th of Baisakh (about the 15th of April) when the sun enters the sign of the Ram (मेख *mekh*), it is customary to feed Brāhmins with सत्तू *sattu* (ground parched barley), टिकोड़ा *tikorha* (immature mangoes), and water, and to give alms. This feast is called the सतुआइन *satuāin* or सतुआनी *satuāni*. In South Bhagalpur this festival is held on the last day of Chait, i.e., the last day of the

Bengali year. On the following day there is in Tirhut a curious festival, called the जूड़ सीतल *jūr sītal*. The people bathe in water drawn the previous night and eat food cooked at that time, after worshipping सितला देवी *Sitla Debī*, the goddess of small-pox. Then from morning till noon all classes, rich and poor, cover themselves with mud, and shower it on all whom they meet. No one is free from this mud bath. In the afternoon the people go out with clubs and hunt jackals and hares and whatever animal they can find in the village. On their return home they boast of their valour in having killed this and that jackal, and the phrase जूड़ सीतलक सिपाही *jūr sītalak sipāhi* is used like मोहरम के सिपाही *maharram ke sipāhi* to signify a braggard.

### CHAPTER XIII.—ARBITRATIONS, OATHS, &c.

**1450.** A body of arbitrators is पंचाइट *panchāit* to the north and west. In Patna and Gaya it is पंचैत *panchēt* or पंचैता *pancheta*, and in the south-east पंचैती *panchaitī*. The head arbitrator is called सरपञ्च *sarpanch*, also south of the Ganges सरदार *sardār* or महतों *mahton*. In Shahabad he is also called महान *mahān*, and in South Bhagalpur मँड़ड़ *mañrar*. A caste assembly is चटाइ *chatāi* (*lit.* a mat) or पङ्कत *pangat* (*lit.* sitting in a row), and its head arbitrator प्रधान *pardhān* or मानजन *mānjān*. In Shahabad the man next to the chief is called the छड़ीदार *chharidār*.

**1451.** When one party in the case challenges the opposite party or a particular person to an oath, the phrase used is हसर करब *hasar karab*; also डारब *dhārab* in Patna, Gaya, and the south-east. The oath may be on the ammonite (सालग्राम *sālgrām* or सालिगराम *saligrām*), a copy of the Sanskrit हरिवन्स *haribans*, or on Ganges water (गङ्गा जल *ganga jal*). When Ganges water is placed in a copper vessel with some leaves of the holy basil (*Ocymum sanctum*), the oath is said to be by तुलसी तौबा *tulsi tāmba*. Or a man may lay his hand on his son's head (बेटा का सिर पर हाँथ धै कैं *beta ka sir par hānth dhai kañ*), in which case his son is supposed to die within a year if he tells a lie, or he may touch a Brahman's legs and swear by them (ब्राह्मन के गोर छू कैं *Brāhman ke gor chhu kañ*). In Shahabad one form of oath current is to pour forth some country liquor. This form is known as मदाइन *madāin*. The oath taken on a cow is known

as गौ किरिया *gau kiriya*. The man who swears by this oath sometimes holds the animal's tail, and sometimes simply touches it. In these cases the man before swearing bathes and puts on new clothes. North of the Ganges the गुरुड़ा *gurura* is a circle drawn on the ground in which the man who takes the oath stands, or from which he takes the thing claimed. The belief in these oaths is, throughout the country, very genuine, but perjury is sometimes attempted. One common trick when swearing with one's hand on one's son's head is to substitute some one else for the son. The writer remembers in the year 1879, when he was in camp in Darbhanga district, a curious incident. License-tax assessments were being held, and one well-known money-lender offered to swear on his son's head that he lent no money. The challenge was accepted, and the oath taken. Curiously enough the son was next day seized with what was said to be cholera, and the man came to the writer, and insisted on his name being written in the highest class of assesses. This was done. It is satisfactory to know that the son recovered. Bābhans are popularly supposed to have little fear of the sanction of an oath, as witness the following proverb,—सील, सुत, हरिवन्ध लै, बीच गङ्गाक धार, एतेकलै बाभन, तँ ना करह इतिबार *sil, sut haribans lai bich gangāk dhār etek lai bābhan tañ na karah itibar*. If a Bābhan swear by the ammonite, his son, the Haribans, and in the midst of the Ganges,—don't believe him.

**1452.** To excommunicate from caste is हुक्का (or हुक्का तमाकु) बन्द करब *hukka (or hukka tamāku) band karab*. It is also कुजात करब *kujāt karab* or पंचाईत सेँ काट देब *panchāit señ kāt deb*. The headman of a caste is मुखिया *mukhiya*, चौधरी *chaudhri* सरदार *sardār*, or मानजन *mānjan*. Amongst the Telis and Chamārs he is also called महतो *mahton* मेहतर *mehtar*, or (in South-East Tirhut), मँडड *mañṛar*.

#### CHAPTER XIV.—MISCELLANEOUS SUPERSTITIONS.

**1453.** A wizard is ओम्हा *ojha* or जादूगर *jādūgar*. Other names also used are सोखा *sokha* in South-West Shahabad, गुनी *guni* in North-East Tirhut, डैया *daiya* in Patna, भगत *bhagat* in Patna, Gaya and the south-east, and also भगतिয়া *bhagatiya* and चटिया *chatiya* in South Munger. His enchantments are जादू *jādu* or ओम्हाइ *ojhāi*, also भगताइ *bhagtāi* in South Bhagalpur. A witch is डाइन *dāin*.

**1454.** An omen is सगुन *sagun*, and also north of the Ganges शगुन *shagun*. A good omen is अच्छा सगुन *achchha sagun*, or in Shahabad



सुलभ सगुन *sulabh sagun*. An evil omen is कुसगुन *kusagun*, also in the north-west बद् सगुन *badshagun*, and in Patna and Gaya नहस *nahas*. In East Tirhut it is असगुन *asgun*. Other names are कुसाइत *kusāit* (an unlucky time) and कुजात्रा *kujātra* (an unlucky starting).

**1455.** There are a vast number of village gods ((ग्राम देवता *grām deotā*) worshipped throughout the province. The principal amongst them will shortly be mentioned. A काली अस्थान *kālī asthān*, also called देवी अस्थान *debī asthān* or देवी यान *debi thān*, which is a mound in honour of Kālī, the wife of Shiva (सिव *Siḥ*) is generally erected outside each village. In Tirhut under the village *pīpal* tree there is generally a mound, decorated with clay images of the principal personages in the epic connected with him, erected in honour of the Salhes who is mentioned in the following list. This is called a सल्हेस अस्थान *salhes asthān*. The mound erected to a deceased Brahman or holy man is generally called a बरहम अस्थान *barham asthān*.

**1456.** The following is a list of the principal village deities worshipped in Bihar. The more well-known deities, such as सिव *Siḥ*, महादेव *Mahādeb*, बरहम *Barhom* (*Brahma*), or क्रिष्ण *Krishn*, are omitted. It will be observed that some of them are demons, who are worshipped in order to propitiate them.

अमता भवानी *Amta Bhawāni* "or" अम्बिका भवानी *Ambika Bhawāni*, a form of Debi worshipped in Sāran.

कारु बीर *Kāru Bīr* or कारु दास *Kāru Dās* (south), also कलुआ बीर *Kalua Bīr* (Patna), worshipped by Doms and Dusādhs.

कुल देवता *Kul Deotā*, the family god.

कैतुक गोसाँई *Kaituk Gosāñiñ*, worshipped in South Bhagalpur by Dusādhs.

कोइला माता *Koīla Mātā*, the goddess of a well spring, worshipped generally

कोदर कट्टा *Kodar Katta*, worshipped by Doms in South Bhagalpur.

कोल *Kol*, worshipped in Gaya.

खाजे खिदर *Khāje Khidar*, the patron god of the boatman (मलाह *malāh*) caste. He is also often confused with a similar female deity गङ्गा माई *Ganga Māi*. Musalmān women fast on every Thursday in the month of Bhadon (August-September) and call the fast खाजे खिदर का रोजा *khāje khidar ka roja*.



खेती भवानी *Kheti Bhawāni* (Patna and south-west), worshipped by Koīris when they plant and cut their vegetables. In Patna a Musalmān vegetable-seller (कुँजड़ा *kunjra*) worships राम ठाकुर *kām Thākur*.

गोबनाइ राउत *Gobnāi Rāūt* (north-west), a deified cowherd worshipped in Sāran and Champāran.

गोरैया *Goraiya* or गोरैया *Gorea*, worshipped generally south of the Ganges and in Sāran, especially by Doms and Dusādhs; also called गोरिया *Goriya* (Patna).

घाटौं *Ghaton*, worshipped in South Bhagalpur by Dusādhs.

चतावन *Chatāwan* (Patna), worshipped by Doms and Dusādhs.

चिरकुटवा पीर *Chirkutwa Pīr*,—see डिहवार *Dihwār*.

चुहड़ माल *Chuhar Māl*,—see सलहेब *Salhes*, worshipped in the south-east by Dusādhs.

चोहट *Chohat*, worshipped by Doms and Dusādhs.

जगदम्मा *Jagdamma*, the goddess of small-pox, worshipped in Patna and the south-east by Dusādhs.

जलसिन *Jalāsen*, the protector of bearers, worshipped in Sāran.

जौहरी बरम *Jauhari Barm*, worshipped in Sāran.

झुनकी बीर *Jhunki Bīr*, worshipped in Gaya.

डमरडाक *Damar dāk*, (south), worshipped by Doms and Dusādhs.

डाक *Dāk*, worshipped in Patna, Gaya, and South Munger.

डिहवार *Dihwār* (generally), also (Sāran and South Tirhut)  
चिरकुटवा पीर *Chirkutwa Pīr*. This is a very generally worshipped deity. There is supposed to be a separate one for each village. Every one who passes by throws a piece of cloth on his image.

ढेलहा पीर *Dheha Pīr* (north) or ढेलवा गोसाँई *Dhelwa Gosāñī* (south), in whose honour a heap of earth is erected on the road-side, to which every passer-by adds a clod. He protects wayfarers.

देवी *Devi*, the popular name of the goddess Durga.

धरमनाथ *Dharmnāth*, an incarnation of Sib, worshipped in Sāran.

नायक साहेब *Nāēk Sāheb*, worshipped in Patna.

नाग *Nāg*, the snake god. Worshipped generally. In Sāon (July-August) crowds of women calling themselves his

wives (नागिन *nāgin*) go out begging for 2½ days, during which period they neither sleep under a roof nor eat salt. Half the proceeds of the begging are given to Brāhmans and the other half invested in salt and sweetmeats, which are eaten by the whole village. During the expedition several characteristic songs are sung, some of which have been published by the Asiatic Society of Bengal.

महथिन दाइ *Makthih Dāi*, worshipped in the south-west.

पद्मास बर *Pahās Bar* (Patna and Gaya), worshipped by Doms and Dusādhs.

पाँची पीर *Pāncho Pīr*, the five saints named गाजी मौयाँ *Gāji Mīyān* हठौला *Hathūla*, परिहार *Parihār*, सहजा माइ *Sahja Māi*, and अजब सालार *Ajab Sālār*. They are worshipped by Musalmān drummers (डफाली *daphālī*), who during an outbreak of cholera act as village Musalmān priests. They go about, beating drums, with an iron bar wrapped in red cloth and adorned with flowers, which represents गाजी मौयाँ *Gāji Mīyān*. They are paid in kind by the people at whose doors they stop and drum. A पंचपिरिया *panchpiriya* is a Hindu who worship Musalman saints. In Shahabad these five saints are worshipped conjointly with three others, as mentioned in the following verse :—

अमना सती, पाँची पीर, लंगड़ा तार, सोबरना तीर *Amna Sati, Pāncho Pīr, Langra Tār, Sobarna Tīr*.

*Langra Tār* is simply a crooked wire which is worshipped. *Sobarna Tār* means the banks of the river *Sobarna*.

पारस नाथ *Pāras Nāth*, worshipped by bankers (महाजन *mahajan*).

फूल डाक *Phul Dak* (Gaya), worshipped by Doms and Dusādhs.

बखतौर *Bakhtaur*, a deified cowherd worshipped in South-East Tirhut.

बंदौतनी *Bandautni* (Gaya), worshipped by Doms and Dusādhs.

बंदौत *Bandaut* (Gaya), worshipped by Doms and Dusādhs.

बन्नो *Banni* (south-west), worshipped by Doms and Dusādhs.

बरद्वनिया *Bardwaniya*, worshipped in Patna.

बरहम देव *Barham Deo*, worshipped in Gaya.

बसावन कुँवर *Basāwan Kuñar*, worshipped in Gaya.

बहोड़ *Bahor*, worshipped in Patna and South Munger by Dusādhs.

बिदेसी बरम *Bidesi Barm*, worshipped in Sāran.

बिसहरा *Bisahra*, worshipped in North-East Tirhut.

भैरव *Bhairab* or भैरो *Bhairo*, worshipped by cultivators in the south-east.

मकार बीर *Makār Bīr* (north and east),—see § 299.

मनसा राम *Mansa Rām* (Patna), worshipped by Doms and Dusādhs.

मनानो दानो *Manāno Dāno*, worshipped by Doms in South Bhagalpur.

मनुषदेव *Manus Deo* (north and west), worshipped by Doms and Dusādhs.

मलदानो *Maldāno* (south), worshipped by Doms and Dusādhs.

मसान *Masān* (Patna), worshipped by Dusādhs and Doms.

महमाया *Mahmāya*, the goddess of small-pox.

महावीर *Mahābīr*, a form of Hanuman, the monkey-king who befriended Rām.

माता दाइ *Māta Dāi* or सितली *Sitli*, the goddess of small-pox.

मीर फजुला *Mīr Phajula*, a Musalmān saint worshipped in Sāran.

मेघू डाक *Meghu Dāk* (Patna), worshipped by Doms and Dusādhs.

मैया *Maiya* (Patna and south-east), worshipped by Mushars, Dusādhs, and Doms,

मोती राम *Moti Rām*, brother of सलहेस *Salhes* (q.v.), and worshipped in the south-east by Dusādhs.

रघुनी डाक *Raghuni Dāk* (Patna), worshipped by Doms and Dusādhs.

रघू *Raghu*, worshipped in South Bhagalpur by Dusādhs.

राम ठाकूर *Rām Thākūr*, worshipped in Patna and the south-east. See also खेती भवानौ *Kheti Bhawāni*.

राम बीर *Rām Bīr* (Patna), or राम गोसाँई *Rām Gosāiñ* (Gaya), worshipped by Dusādhs.

राह *Rāh* or (North-East Tirhut) राहु *Rāhu* is a demon worshipped by Doms and Dusādhs. The ceremonies are a kind of fire-worship, in which the devotees run along a trench filled with blazing coals.

लीला डोम *Līla Dom*, worshipped by Doms in South Bhagalpur.  
 सनिचरा *Sanichra* (south-west), a god worshipped by vegetable  
 sellers (तुरहा *turha*).

सलखो *Salkho* (south-west), worshipped by Doms and Dusadhs.

सलहेस *Salhes* or सलेस *Sales* (south and east), worshipped by Dom  
 and Dusadhs. He was a great hero and the first watchman.  
 He fought a battle with चुहड़ माल *Chuhar Māl* of Mokāma,  
 who was the first thief. A famous epic concerning him is  
 current in Tirhut, and has been published by the Asiatic  
 Society of Bengal.

साहजादी माइ *Sahjadi Mai*, worshipped in the south-west.

सिंगेसर *Singesar*, worshipped in North-East Tirhut.

हरिराम बरम *Harirām Farm*, worshipped in Saran.

हरौहर नाथ *Harihar Nāth*, in Saran, at Sonpūr.

**1457.** A spell or charm is गुन *gun* or मन्त्र *mantr*. टोटका *tot ka*  
 टोटमा *totma*, or टोना *tona*, are spells or charms generally with an  
 evil object. In Shahabad they were टोटरम *totram*; in Patna and  
 Gaya they are optionally उतारा पतारा *utāra patāra*, and in South Bhagal-  
 pur निंगछा छोरी *ningchha chhori*. हे जिया दान *jiya dān*, जिवदान *jib*  
*dān*, or बलिदान *balidan*, is an animal, &c., sacrificed to काली *Kālī* as a kind  
 of scapegoat. In cases of sickness various articles are exposed in a saucer  
 at a cross-road. This custom is supposed to communicate the  
 disease to the first person who touches it, and is called जोग *jog*  
 or जोग टोन *jog ton*, or in South Bhagalpur ओझ टेम *ojh tem*. The  
 contents of the saucer vary with the disease demon to be pro-  
 pitiated. There are generally some red ओटल *orhaul* (*hibiscus*) flowers,  
 some sand, grain, and yellow cloth. If a ghost भूत *bhut* has to be  
 propitiated, wine, or even a fowl, is laid there. In cases of small-pox, the  
 cloth with which the sores were dressed is frequently put out, which  
 often makes the superstition about communicating the disease a lament-  
 able reality. In South-East Tirhut an oblong mound studded with  
 flags to avert cholera is called आसरिक *āsrik*. The खटोला *khatola*  
 (north of the Ganges) is a miniature bedstead hung on a tree as a  
 propitiatory offering.

**1458.** The following is a list of some of the various demons,  
 ghosts, and other supernatural bogies believed in in Bihar. Those  
 which are worshipped, and which hence have been included in the  
 former list, are omitted.

अगि बैताल *Agi Baitāl* or अगिया बैताल *Agiya Baitāl*, a hideous demon which lurks in trees, lives on dung beetles, and seizes wayfarers by night.

कीचीन *Kīchin* (South), a kind of Lamia. She assumes the shape of a beautiful woman, and visits and seduces any man whom she may meet in a lonely place. The man dies within a few months of his yielding to the temptation. She has feet back to front, *i.e.*, toes behind and heels in front. Hence the wise may recognize her.

घोघर *Ghoghar* (north-west), a ghost invoked to frighten children.  
चटूया *Chatua* or चहटा *Chahṭa* (north-west), चटना *Chatna* (north-east), a vampire who drinks up the milk of cows and women. In South Bhagalpur he is called चोर मटका *Chor Matka*.

चुड़ैल *Churail*, also (in Shahabad) बहरिया *Bahariya*, an evil spirit which assumes the shape of a bird and sits on the roof of a house which contains a pregnant woman. This injures the child.

जिलैया *Jilaya* or जलबैया *Jalwaiya* (south), or (South Bhagalpur) मरचिड़िया *Marchiriya*, a fiend which takes the shape of a night bird, and is able to suck the blood of any person whose name it hears. Hence women are very careful about calling their children by name in the night time. If it fly over the head of a pregnant woman, the child born will be a weakling. Such a child is called जिलबैया के कूअल *jalwaiya ke chhūal*.

जिन *Jin* (north), a ghost, goblin, genius, 'djin.'

डूबा *Dūba*,—see बूड़ा *būra*.

धोकर कसवा *Dhokar Kaswa*, a man with a bag who carries off naughty children.

नेकी बीबी *Neki Bibi* (Gaya and south-west), a ghost invoked to frighten children.

पन डूबी *Pandūbi*,—see बूड़ा *būra*.

बरम पिचास *Barm Pichās*, a kind of ghost or goblin.

बूई *Būi* is a ghost invoked to frighten children.

बूड़ा *Būra*, डूबा *Dūba*, or पनडूबी *Pandūbi*, a water-demon, who drowns travellers.

बौफेर *Baupher* (north), a kind of ghost or goblin.

भाकुर *Bhākūr* (north-west), a ghost invoked to frighten children.

भूत *bhūt*, a ghost or goblin generally.

भोकसवा *Bhokaswa* (south), a ghost invoked to frighten children.

मनुसदेबा *Manusdeba* (north), a kind of ghost or goblin.

मरचिड़िया *Marchiriyu*,—see जिलवैया *jilwaiya*.

माँचो *Māñōñ* (north), a ghost invoked to frighten children.

मिमियाइ के तेल *mimiyaū ke tel*, a kind of bitumen brought from Persia and elsewhere. It is said to be extracted from the heads of coolies who emigrate to the colonies, by hanging them head downwards and roasting them over a slow fire. The threat of extracting it from the head of a child is therefore an active deterrent.

राकस *Rākas*, the will o' the wisp; it breathes fire and misleads travellers, but it also lives in the fields, and where it resides grain is produced in abundance.

सुखड़ा *Sukhra* (north), also सुखैनी *sukhaini* (North-East Tirhut) a vampire which sucks up children's blood.

हाऊ *Hāū* (Patna), or हुम्मा *humma* (South Bhagalpur), a ghost invoked to frighten children.

**1459.** The उत्तरग *utsarg*, and also (in Tirhut) काननोत्सर्ग *kananotsarg*, is the emblematical marriage of a grove to a well, without which preliminary observance it is unlawful to partake of the fruit. The बिरखोत्तरग *birkhōtsarg*, and also (in Tirhut) the वैदिक *baidik*, is the ceremony of marriage performed in the name of a bullock let loose on the 11th day of mourning for a near relative. The जलोत्तरग *jalotsarg* is the emblematical marriage ceremony on completion of a well or tank. It is married to an image erected close by. In case of a pond it is also called तरागोत्तरग *tarāgotsarg*, and on completion of a well कुपोत्तरग *kupotsarg*. The latter is called in South Bhagalpur कूप जग *kup jag* or कुइयौ दान *kuīyān dān*. बाटोत्तरग *bātotsarg* is the ceremony on the completion of a road. No marriage is in this case performed.

**1460.** Water brought from a sacred river, spring, or place of pilgrimage तीरथ (*tīrath*), is much used in religious ceremonies, and is carried by men called कमरपन्थू *kamarpanthu*. They are also called कंवारथ *kanwārthu* in South-West Tirhut and कमरथुआ *kanrathua* in South-East Tirhut.





## DIVISION XIII.

### TRADE, MONEY-DEALING, AND ACCOUNTS.

#### CHAPTER I.—TRADE AND BAZAR ACCOUNTS.

**1461.** *Trade* is लेन देन *len den*, महाजनी *mahajni*, कारबार *kārbār* or कारोबार *kārobār*, बेवहार *beohār* बेयापार *beyāpar* or बेओपार *beopār*, or बनिज *banij*. In Patna City it is also बेवहारगत *beohargat*. *Exchange* or *barter* is बदलई बदलई *allaī badlaī*. A *money-lender* is महाजन *mahājan*, साह *sāh* or साहुकार *sāhukār*, or बेहवरिया *behvariya*. He is also called in the country बनिया *baniya*, and in South-West Shahabad साव *sāo*. In Patna City he is called कारोबारी *kārobārī* or धनी *dhani*. A banker is कोठीवाल *kothiwal* or सराफ *saraf*. A *borrower* is रिनिहा *riniha*, खदुका *khadduk* or खदुका *khaduka*, or असासी *asāsi*. In South Munger he is also called मुजेरा *mujera*, in South Tirhut बनियौटा *baniyauta* and धारनिक *dharnik*, and in South Bhagalpur खातब *khātab*. In Patna the words करज खौक *karj khauk* and करज खोर *karj khor* are also used.

**1462.** An *account-book* is बही *bahi*. A trader's account-books are called collectively बही खाता *bahi khāta*. जाकर *jākar* in Gaya is a record of cloth sales kept by cloth-merchants. Each page of the account-book is called पन्ना *panna*, and also in North-East Tirhut पत्ता *patta*.

**1463.** The following are the books usually kept by village money-lenders :—

- (a) The रोजनामचा *rojnāmcha*.—This is the *day-book*. The left hand or credit side of the page is known as जमा *jama*, and the right or debit side as नाँव *nānw* or नाम *nām*.
- (b) The रोक बही *rokar bahi*.—Mr. Crooke's description of this is equally applicable to Bihār. It is exactly the same as the रोजनामचा *rojnāmcha*. There is only this difference

that it is balanced after each transaction. For example, the book shows Rs. 1,000 on the credit side; Rs. 100 are disbursed on a certain account. This is entered on the debit (बाकी *bāki* or नाँव *nānw*) side, and the book is balanced showing Rs. 900 still to credit. This is called रोकड़ बाकी *rokar bāki* or बाकी तहबिल *bāki tahbīl*, and is again brought forward to credit. North of the Ganges it is called फाजिल *phājil*. A man who carries on several distinct trades keeps up a separate रोकड़ बही *rokar bāhi* for each.

- (c) The लेखा बही *lekha bāhi*, the खाता *khāta*, or खाता बही *khāta bāhi*.—This is the *ledger*, and is made up as time allows from the रोजनामचा बही *rojnamcha bāhi*. It contains each creditor's or debtor's account separately with a reference to the page of the day-book on which each item has been entered day by day. Some traders keep up a separate खाता बही *khāta bāhi* for each of their trades or speculations, others have only one general one.
- (d) There is also the जमाखरच *jamakharch*, which is an abstract of the day-book, and is hence also called a खतियौनी *khatiyauni*, and shows the totals of receipts and payments on each page.

**1464.** Small traders generally only keep up the first of these books.—the रोजनामचा *rojnamcha* or day-book. Very small traders do not even keep this. They have a separate slip of paper containing each customer's account, and called चिट *chit*, चिट्ठा *chittha*, or चिट्ठी *chitthi*, or पुरजा *purja* or पूरजी *purji*. In South Munger it is called सरखत *sarkhat*.

**1465.** Large traders, such as those in the city of Patna, with whom this work has nothing to do, keep up all the above four books. For the sake of completeness, the following information, founded on that given by Elliot in his Glossary, is added. Quoting Elliot's words (with the necessary alterations to suit local variations). "The page (of an account-book) is divided into two equal parts, called in Patna रेकाना *rekāna*: each of these is again divided into two रुकन *rukan* or रुक्न *rukn*. The (first or) right-hand रेकाना *rekāna* is called the हाशो *hāsho*. The first right-hand quarter (some say half) of the left-hand रेकाना *rekāna* is called सीरा *sira*; and the remaining portion is called in Patna City

इरादा *irāda*, and elsewhere पेटा *peta* or (in North-East Tirhut) पेट *pet*. The सौरा *sīra* contains the sum finally brought to account after the necessary deductions have been made from the gross amount in the पेटा *peta* and हाशो *hāsho*." In reading the above, it should be remembered that it refers to accounts kept in the Persian character. When kept in the *mahājani* character, the terms for right and left must be reversed.

## CHAPTER II.—ACCOUNTS BETWEEN LANDLORD AND TENANT.

**1466.** These accounts are not usually kept in bound books, but on separate slips of paper, kept together in packets by a paper tape, called तबलक *tablak* or कैदक *kaidak*.

**1467.** A tenant's receipt for rent is known as रसीद *rasid* or दाखिला *dākhila*, and in North-East Tirhut कबज *kabaj*.

**1468.** The system of accounts differs according as the rent is paid in kind or in cash. Hence two sets of accounts are kept up in a landlord's office. They are the following :—

(a) Accounts of rents paid in kind—

1. खसरा दानाबन्दी *kharsa dānābandi*.
2. खसरा बटाई *kharsa batāi*.
3. मोफरोद *mopharād*.
4. लग्गीत *laggit* and वासिल बाकी *wāsil bāki*.
5. तिरिज जिनसवार *tirij jiniswār*.
6. सियाहा *siyāha*.
7. हिस्साव बिकरी गल्ला *hisāb bikri galla*.

(b) Accounts of rents paid in cash—

8. खसरा *kharsa*.
9. मोफरोद *mopharād*.
10. लग्गीत *laggit* and वासिल बाकी *wāsil bāki*.
11. तिरिज पटवारी *tirij patewari*.
12. सियाहा *siyāha*.

(c) In addition to the above, the following general accounts are kept, which are applicable to both kinds of rent—

13. मोलहकी *molhaki*.
14. छद्दा *dhaddha* or जमा वासिल बाकी *jama wāsil bāki*.

15. जमाबन्दो *jamābandi*.

16. जमाखर्च *jamākharḥ*.

**1469.** The word तिरिज *tirij*, met with above, means 'abstract.' In small estates, Nos. 5, 11 and 14 are often not used.

**1470.** The following is a brief description of the above accounts :—

- (1) The खसरा दानाबन्दो *khāsra dānābandi*. This is the account paper drawn up in the field when the दाना *dāna* or estimate of the crop is being made. It contains—
  - (a) The date.
  - (b) Name of tenant.
  - (c) Quantity of land (अराजी *arāji*).
  - (d) Length (तूल *tūl*) and breadth (अराज *araj*) of the plot.
  - (e) Name of the crop (जिनिस *jinis*) thereon.
  - (f) The quantity of grain estimated.

The तिरिज तारीखवार *tirij tārikhwār* is a daily abstract of No. 1, and shows (in the case of division by appraisement) the total area of land and the quantity of grain estimated daily. The sum of all the daily entries in this paper shows the total area of lands of which the rent is paid in kind, and the produce thereof. This account is only kept when the division of the crop is by appraisement (दानाबन्दो *dānābandi*, see § 913). Some landlords, however, also keep it in the case of actual division on the threshing-floor, as a check on No. 2.

- (2) When the division is by actual division on the threshing-floor (अगोर बटाई *agor batāi*, see § 914), a खसरा बटाई *khāsra batāi* is opened instead, containing the date, name of tenant, area, kind of crop, quantity, landlord's share cesses, &c.
- (3) The मोफरीद *mophrīd* is the bundle of papers in which separate accounts of each tenant are entered. A separate slip of paper is kept for each tenant. It is compiled from the खसरा *khāsra* (No. 1). It shows the quantity of each kind of grain belonging to him which was

estimated, date by date. The area of the land under each crop at each estimate is also given. When this is abstracted out so as to show the total area and total crop for each tenant, the abstract is called *तिरिज मोफरीद* *tirij mophrīd*.

- (4) The *लग्गित* *laggit* and *वासिल बाकौ* *wāsil bāki* are written up from no. 3, a separate slip of paper being kept for each tenant. They form a kind of ledger or personal account. The heads are as follows,—the total quantity of each kind of grain and the area of land under each. The total share claimed by all the landlords (*हाकिमी हिस्सा* *hākimi hissa*) is then struck off. From this the shares of the other shareholders, who keep accounts separate from the landlord, whose accounts we are considering, is deducted. To the remainder the cesses and other dues (*अबवाब* *abwāb*) are added. The total shows the quantity of grain realizable from the tenant by the landlord on whose behalf the account is prepared. This portion of the account showing the demand is called the *लग्गित* *laggit*. From the total demand the quantity of grain realized during the year is set off, and the balance, if any, is shown. The whole paper showing demand, realization, and balance is called the *वासिल बाकौ* *wāsil bāki*. An abstract of the *लग्गित* *laggit*, showing under the head of each kind of grain separately the amount of crop of, and area of land under, that grain owned by each tenant, is called the *तिरिज लग्गित* *tirij laggit*. The abstract of the *वासिल बाकौ* *wāsil bāki* is the *ढड्डा* *dhaddha* (No. 14).
- (5) The *तिरिज जिनिसवार* *tirij jiniswār* is compiled from the *लग्गित* *laggit* (No. 4). It shows in one entry for each tenant the total area he has under cultivation, and the amount of each kind of crop demanded from him.
- (6) The *खियाहा* *siyāha* is the day-book of receipts and disbursements of grain. An abstract of this, called the *अवारज* *awārja* or *वारजा* *wārja*, shows the total receipts and disbursements, date by date.
- (7) The *हिस्सा बिकरी गल्ला* *hisāb bikri galla* is the account showing the produce of the sale of the grain received as

rent. It shows the date of sale, quantity sold, rate, and price.

**1471.** We now come to the accounts of rent paid in cash.

(8) खसरा *khasra* is the paper in which the area (*ie.*, तूल *tūl* or length and अरज *araj* or breadth) as ascertained by measurement of the lands held by the tenants in a village, together with the rate per bigha or class (पट्टा *patṭa*) of each plot, is entered. An abstract of this shows the amount measured each day, while the measurement is going on, and is called तिरिज खसरा *tirij khasra*. This खसरा *khasra* gives only the measurement of the lands held temporarily on a cash rent, and differs from the regular खसरा *khasra* or measurement papers of a village.

(9) मोफरौद *mophrūd*.—This is similar to No. 3, *mutatis mutandis*. It shows the area and different rates of rent of the various plots held by each tenant. Each tenant has a separate slip of paper, and all lands for which cash rents are paid, whether temporarily or not, are included in it. It is compiled from No. 8 and No. 10. An abstract of it, called तिरिज मोफरौद *tirij mophrūd*, shows the area of land held and total rent payable by each raiyat.

(10) लगित *laggit* and वासिल बाकी *wāsil bāki*.—These are similar, *mutatis mutandis*, to No. 4. They are the ledger account of each tenant. Each tenant has a page, on which is shown the area of his plots, rate of each, rent of each, total area, and total rent. From this the shares of the other shareholders are deducted, and to the remainder the cesses and dues are added, together with the value of any rent in kind (दमाव गल्ला *damāo galla*), due by the raiyat which has not been realized during the year. To this again the arrears of previous years are added, and the total shows the demand against the tenant. The paper thus far is called the लगित *laggit*. From the total demand is deducted the cash rent collected during the year, and the balance is struck to be carried to next year's account. The whole paper showing demand, realization, and balance is called

the वासिल बाकी *wāsil bāki*. An abstract of the लगित *laggit*, called the तिरिज लगित *tirij laggit*, shows under the head of each tenant separately the total area held and rent payable by him at each rate. The abstract of the वासिल बाकी *wāsil bāki* is the ढड्डा *dhaddha*.

- (11) The तिरिज पटेवारी *tirij patewāri* is the paper in which the name of each पट्टा *patta* or separate class of land in the village is entered, showing the total area, rate and rent of each class. The total shows the total area of land held at various rates in the village. This paper is compiled from No. 10.
- (12) The सियाहा *siyāha* is the same (*mutatis mutandis*) as No. 6. In this the daily receipts and disbursements in cash, including the price of grain sold, are entered. It is, in fact, a cash-book. An abstract of this, called the अवारजा *awārja* or वारजा *wārja*, shows the total expenditure day by day.

**1472.** The following accounts are applicable to both kinds of rent.

- (13) The मोलहकी *molhaki* is a ledger account for each tenant, showing date by date all payments (whether in cash or kind) made by him. It is compiled from the सियाहा *siyāha*. An abstract of this, called तिरिज मोलहकी *tirij molhaki*, shows the total payments made during the year by each tenant. The totals of this should agree with the total of No. 12 (the सियाहा *siyāha*) on the receipt side. It hence serves as an abstract of the receipt side of No. 12, while the अवारजा *awārja* is the abstract of the disbursement side.
- (14) The ढड्डा *dhaddha* is also called the तिरिज वासिल बाकी *tirij wāsil bāki* or जमा वासिल बाकी *jama wāsil bāki*. It shows the name of the tenant; area of his holding at each rent; amount of rent; additions on account of cesses, unrealized grain rent and arrears of previous years; deductions on account of shares of other shareholders; deductions on account of cash rent realized; and balance. This paper is in fact an abstract of the वासिल बाकी *wāsil bāki* (Nos. 6 and 10). The latter shows the accounts of each tenant



separately, whereas the *दुहा dhadha* shows all the tenants' accounts on one sheet of paper. This form of account is according to Field\* said to have been invented by Udhmant Singh, of Nassipur, in the district of Murshidabad, in order to enable the zamindars to represent the collections as they pleased to the Muhammadan Government.

(15) The *जमाबन्दी jamābandi* is the paper in which the total annual demand of the village on account of rent is entered. This paper does not usually show illegal demands from the tenants. These are generally shown only in the *जमाखर्च jamākharch* (No. 16).

(16) The *जमाखर्च jamākharch* is the final annual abstract of the financial condition of the village. It shows the total demand, realization, and balance of the year in more or less detail. The demand side shows the balance of previous year, the total demand according to the *जमाबन्दी jamābandi* (No. 15), and other items of demand (such as fines, illegal cesses, &c.) which do not find their way into the latter. The total is the grand total of the demand for the year. This demand is on the other side of the account again divided into money spent and balance. The money spent includes the portion of the realizations which are forwarded to head-quarters, and the portion of realizations spent on the village and on miscellaneous expenses. The balance is made up of realizations in hand, and for which the village official or the landlord's grain-merchant is responsible, and of unrealized demand, the latter of which is given in detail. Some landlords have two copies of this paper,—one for their own information, containing the illegal cesses, and the other excluding them, so as to allow of its production in court.

**1473.** In the appendix to this work are given translations of the various forms of account as kept by a Patna landlord.

---

\* Law of Evidence, p. 670.

CHAPTER III.—INTEREST, DISCOUNT, AND COMMISSION.

**1474.** *Discount commission* are generally सलामी *salami*. बट्टा *batta* is also used south of the Ganges. In Patna they are also called फ़िरन्ता *phiranta*. बट्टी *barhti* is a *premium*. सकरई *sakrai* is a commission of 3 or 6 pies per cent. charged by the acceptor on accepting a bill. नकरई सकरई *nakrai sakrai* is a charge at 8 anas per cent. on a drawer of a bill when his bill is not accepted. जावता साह जोग *jābta sāk jog* is a commission at one anna per cent. when the bill is accepted in favour of a banker. हुंडियाना *hundiyanā* or हुंडियावन *hundiyanāwan* is commission on a bill-of-exchange (हुंडी *hundi*). *Factorage*, or the commission (of one or two pice per rupee) taken by a servant on goods bought for his master is दस्तूरी *dastūri*, or, more commonly, फल *phal*. दलाली *dalali* is brokerage.

**1475.** *Interest* is सूद *sud*. Interest in kind, paid on seed-grain, is आघी *āghi* to the west and in South-East Tirhut. In South-West Shahabad it is अगवन *agwan*, and in Patna छाड़ा *chhāra* or कटौर *karhaur*. North of the Ganges generally it is also called सवाई डेढ़ी *sawāi derhi*, in allusion to the rate at which the principal is lent. In the south-east it is बियाज *biyāj*. Elsewhere बियाज *biyāj* or बेयाज *beāj* is interest on money, which in the south-east is सूद *sūd*. असल *asal* or मूर *mur* is the capital lent out at interest; but in Shahabad it is also मूल *mul*, and in the south-east सूदी रुपैया *sūdi rupaiya*. मोनाफा *monāpha* is profit. It is distinguished from interest (which is unlawful for them) by strict Musalmāns. Amongst others, however, the two terms are convertible. Other words for profit are बड़ोतरी *barhotri* or नाफा *nāpha* in Shahabad, नफा *napha* or इन्तिफा *intīpha* to the west, इन्ताफा *intāpha* in the south-east, and बचित *bachit* in Patna, Gaya, and South Bhagalpur.

**1476.** पैंचा *paincha* or हथफेर *hathpher* is a loan when the exact thing is to be returned. A local variant is पैंच *painch* in South-West Shahabad. It is also called उधार *udhār*, which properly means a purchase on credit. करजा *kurja* is a money loan. This is also called south of the Ganges करज *karj*, करजवाम *karivām*, and पैंचा *paincha*. दसगर्दाँ *dasgardān* or (amongst the educated) दस्तगर्दाँ *dastgardān* is a temporary loan without interest. हथफेर *hathpher* or (in Shahabad) हँथ उधार *hanth udhār* is also used in this sense.

**1477.** A debtor is खदुका *khaduka* or असामी *asāmi*. Local names are खदूक *khadduk* in Gaya and the south-west, मुजेरा *mujera* in Patna, and खातब *khātab* in South Bhagalpur. A defaulting debtor is जमासार

*jamāmār*, also *थनमार thanmār* in Champaran and South-East Tirhut *मलमार malmār* in South-West Tirhut, and *थैलीमार thailimār* in South Bhagalpur. Other names are *खाउ khāu* in Saran, *खौकार khaukār* in South-East Tirhut, and *ना देहन na dehan* in Patna. The educated say *ना देहद na dehand*. **Outstandings** are *लहना lahna*. A bad debt is *गताल खाता gatāl khāta* in Patna and the north-west, and *गयाल खाता gayāl khāta* in Gaya and the south-west, of which *गैल खाता gail khāta* in South Munger is a variant. In South-West Shahabad it is also said to be *गपताल gaptāl*, in Tirhut they say *बूड़ल भेलै būral bhelai*, and in South Bhagalpur *डूबो गेलै dūbo gelai*. When an animal or other property is **pledged for a debt**, it is called to the north-west and in West Tirhut *लावन lāwan* or *लावन भावन lāwan jhāwan*. Elsewhere it is *भरना bharna* or *गिरौ giron*.

**1478.** To borrow money is *सूद पर रुपैया काटव* (or *काटि लेव* or *काटि लाएव*) *sūd par rupaiya kārhab* (or *kārhi leb*, or *karhi laeb*).

#### CHAPTER IV.—RATES OF INTEREST.

**1479.** A rate of interest is *दर dar*. The following are the rates of interest charged. Interest at one per cent. is *रुपै सै कड़ा rupai saikra*, at two per cent., *दू रुपै सै कड़ा du rupai saikra*, and so on :—

- (1) *देठा derha*, *देओठा deorha*, or in the south-east *डेउठिया deurhiya*. This is fifty per cent., e.g., a man borrows five maunds of grain at sowing time and repays  $7\frac{1}{2}$  maunds at harvest, without reference to the selling price at the time of borrowing or repayment. This is confined to transactions in grain.
- (2) *सवाई sawai* or *सवैया sawaiya* is twenty-five per cent. as above.
- (3) *बिकरी के भाव bikri ke bhāo* (north), or *भाव के भाव bhao ke bhāo* (south), also *असल के असल asal ke asal* in the south-east.—In this grain is lent, and at harvest time an equivalent in grain to the real money value of the grain lent at the time of borrowing is returned.
- (4) *लगानी lagāni* is giving one rupee's worth of grain and after six months receiving back one rupee two annas worth. In South Tirhut it is also called *अहरहनी athrahni*.

- (5) पैसे रुपैया *paise rupaiya* is money interest at one pice per rupee per month. So डेढ़ पैसे रुपैया *derh paise rupaiya* is one and a half pice per rupee per month.
- (6) टकहौ *takhi* is money interest at two pice or one टका *taka* per rupee per mensem. In the south-east it is also called अधअन्नी *adhanni*.
- (7) गँडही *gandhi* is money interest at four pice per rupee per month.
- (8) चरअन्नी *charanni* is four annas per rupee per annum.
- (9) पचअन्नी *pachanni* is five annas per rupee per annum.
- (10) छवअन्नी *chawanni* is six annas per rupee per annum.
- (11) किस्त *kist* or किस्त बन्दी *kist bandi* is when the total of principal and interest is repayed within a stated time by fixed instalments.

**1480.** The first money received by a shopkeeper during the day is बोहनी *bohni*; also बोहनी बट्टा *bohni batta* in Patna and Gaya, and बनहाइ *banhai* in South Bhagalpur. In Patna City it is गँठौट *ganthaut* or गाँठा *gāntha*. A *pledge* or *deposit* is गिरौ *giroñ* or बन्धिक *bandhik*. In Patna, Gaya, and South Munger it is गिरवी *girwiñ*, in Shahabad गिरई *girañ*, in the south-west of that district गिरौ गाँठ *giroñ-gānth*, and in South Bhagalpur गिरमौ *girmi*. पुरिया *puria*, or in East Tirhut पुरजा *purja*, is a sealed or fastened-up deposit. जाकड़ *jākar* is goods which are taken away for use, if required, at a wedding, &c. The price is fixed before hand. If the goods are used, this is paid; if they are not used, they are returned, and a pice or two per rupee is paid to the shopkeeper.

## CHAPTER V.—MORTGAGE.

**1481.** A *pawn* or *mortgage* is रेहन *rehan*, बन्धिक *bandhik*, or मकफूल *makphul*. It is also गिरई *girañ* in Shahabad, and गिरमौ *girmi* in South Bhagalpur. मकफूल *makphul* is more usually applied to mortgage of land, and the other terms to pawning of moveable articles; but this distinction is not universal. A *mortgagor* is राहिन *rāhin*, and a *mortgagee* is मुरतहिन *murtahin*, but these words are seldom used. The villagers prefer to use words like खडुका *khaduka*, खडुक *khadduk*, or

असामी *asāmi* for the former, and महाजन *mahājan* for the latter. In Patna a mortgagor is मुजेरा *mujera*, and in Shahabad a mortgagee is बेवहरिया *beohariya*.

**1482.** A *usufructuary mortgage*, in which both the principal and interest are extinguished by being paid out of the profits of the land mortgaged for a fixed period, is पटौआ *patāua*, सटौआ पटौआ *sataua patāua*, or सधौआ पटौआ *sadhāua patāua*. सूद भरना *sūd bharna* is similar, but the usufruct is only instead of interest, the principal remaining to be paid by the mortgagor. A बैबिल वफा (بيع بربل) *bai bil wafa* is a mortgage of property for a fixed period, in which, if the total debt is not repaid within the period, the property becomes the mortgagee's in satisfaction of the debt. Money advanced on the security of standing crops is to the north लागी *lāgi*.

## CHAPTER VI.—MISCELLANEOUS.

**1483.** An *invoice or manifest* is बीजक *bijak*, and also to the east चिट्ठा *chittā* or फिरिस्त *phirist*. *Insurance* is बीमा *bīma*, with a variant बीवा *bīwā* in Shahabad. In the south-west of the latter district it is हुन्दा भारा *hunda bhāra*. Something additional given to a purchaser is north of the Ganges घलुआ *ghalua* or लाभ लाभ *lābh sābh*. In South-East Tirhut it is also लाभ *lābh*, and in South-West Tirhut बरकत *barkat*. South of the Ganges it is generally फाव *phāo* or पिछुआ *pichhua*. A variant of the latter is पछुआ *pachhua* in the south-east. Another name is चुटकी *chutki* in Patna. जुग *jūg* is similarly used by women when making petty purchases, especially of vermilion (सेनुर *senur*) and collyrium (मिस्सी *missi*). Other names for this are मँगनी *mangni* to the west and in South Tirhut, मँगनी चँगनी *mangni changni* in Patna, लावा घोली *lawā gholi* north of the Ganges generally, लावा दुआ *lāwā dūa* in South-West Tirhut, and डाँटी *dānti*. बेआना *beāna* or बयाना *bayāna* is a *handsel* given by the buyer to the seller to secure his purchase.

**1484.** गल्ला *galla* is a hole in the ground or a bag under the shop-keeper's seat in which he keeps his money. To *test coin* is बुझव *būjhab*, ठोकव *thokab*, परखव *parkhab*, जाँचव *jānchab*, बचाएव *bajāēv*, or आँकनव *anknab*. In the south-east it is परेखव *parekhab*. A *money-tester* is परखी *parkhi* or परखिया *parakhiya*, or जचवेया *jachwaiya*. In the south-east he is परेखिया *parekhiya*. In Patna he is परिख *parikh*,

and in Gaya रोक़रिया *rokariya*. To test the correctness of scales is साध लेब *sādh leb*. In Patna and the south-east it is धारा करब *dhāra karab*, and in Shahabad पासँच देखल *pasangh dekhāl*. To test a weight is ताड़ब *tārab* or साधब *sādhāb*.

**1485.** *Capital* is पूँजी *punji* or पुञ्जी *punji*, and capital out at interest is बयाजु *biyaju* or बेआजु *beāju*. It is also called सुदी रुपैया *sūdi rupaiya*. The *adjustment of accounts* is बुभारथ *bujharath* north of the Ganges, and सफाई *saphāi* south of it. In South-West Shahabad it is बुभौता *bujhauta*. To test the entries is जाँच लेब *jānch leb* or मिला लेब *mila leb*. The testing is in Shahabad जाँच मिलान *jānch milān*. A *release in full* is फारखत्ती *phārkhatti* or फरखत्ती *pharkhatti*. In the north-west they say in such a case भुभतान हो गेल *bhubhtan ho gail*, and in the east of Tirhut they say his account is साफ़ साफ़ *rāph sāph*; and in Patna that it is बँबाक भैल *bebāk bhail*. In Patna they say बही पर से नाम उतर गेल *bahi par se nām utar gel*, and in South-West, Shahabad नाम घेरल गेल *nām gheral gail*, alluding to the custom of encircling the name with a line when the account is cleared off.

**1486.** To become *bankrupt* is दिवाला निकसब *diwāla niksab*, or दिवाला सुध हो जायब *diwāla sudh ho jāēb*. To make a man a bankrupt is दिवाला निकासब *diwāla nikāsab*. A bankrupt is दिवालिया *diwāliya*. In Tirhut they would say of such a man साक उखड़ गेलैन्हि *sak ukhr gelainhi* or दिवाला उखड़ि गेलैन्हि *diwāla ukhari gelainhi*. In all the above the word may also be spelt देवाला *dewāla*. In Patna they say ओकर टाट उलटल है *okar tāt ultal hai*, in allusion to the custom amongst bankers of a bankrupt turning up one corner of his mat and sitting on it, as a notice of his condition. The action is equivalent to putting up the shutters in England. In connection with this it may be mentioned that Patna is famous for its bankrupts, as in the lines commemorating the three rascals of Bihār:—

भागलपुर के भगेलिया, कहलगाँव के ठग,

पटना के दिवालिया, तीनो नामजद,

सुने पावे छपरदिया, तीनो के तूरे रग.

*Bhāgalpūr ke Bhageliya, Kahalgānw ke thag,*

*Patna ke diwāliya, tino nāmjad,*

*Sune pāwe Chhaprahiya, tino ke tūre rag.*

—The Bhagels of Bhagalpur, the thags of Colgong, the bankrupts of Patna, are all famous (sharpers); but if a man of Chhapra hears this, he will beat them (*lit.* burst their veins) all (at their own weapons).

**1487.** A *bill of exchange* is हुण्डी *hundi* or ऋण्डी पत्रो *hundi patri* also in Gaya and the south-west पतरौ *patri*. The duplicate of the bill is पेट *painth*. Also, in Patna City, पेट *peth*. The third duplicate is परपेट *parpainth* or परपेट *parpeth*, and the fourth जिकरी *jikri* or जिगरी *jigri*. This last is also a letter to a person other than the drawer for the acceptance of his endorsement by the drawer. A *letter of advice* is समाचारी चिट्ठी *samāchāri chitthi*. A *bill payable at sight* is दरसनी *darsani*. In Patna such bills by custom bear eleven day's date. If payable after a future date, it is मियादी *miyādi* or मुदती *mudati*. One payable five days after sight is called पहुँच परमान *pahunch parmān* or (in Patna City) पहुँचे दाम *pahunche dām*. The *address* at the head of a banker's letter is जोग *jog* or सिरनामा *sirnāma*. A bill paid and discharged is खोखा *khokha*. In Patna it is also भुगतान *bhugtān*, and north of the Ganges भुभतान *bhubhtan*. To *accept* a bill is सकारब *sakārab*. The date on which a bill falls due is called मित्ती *mitti*, which indeed in mercantile transactions is the general word for dates of all kinds.

**1488.** A *warehouse* is गोदाम *godām*. हरजा *harja* is *demurrage*. महसूल *mahsul* or मासूल *māsul* is *customs, postage, or railway freight, &c.* A *price-current* is निरख नामा *nirakh nāma*. *Cash* or *specie* is नगद *nagad*, नगदा नगदी *nagda nagdi*, or रोक *rok*. पावना *pāwna* is a *claim*, and रसीद *rasid* a *receipt* टकसाल *taksāl* is a *mint*. *Merchandise* is सौदागरी के माल *saudāgri ke māl*. *Imports* are आसदनी *āmdani*, and *exports* रफ्तानी *raphtani*.



## DIVISION XIV.

### WEIGHTS AND MEASURES.

#### CHAPTER I.—MEASURES OF LENGTH.

**1489.** The अङ्गुल *angul* is a finger-breadth, equal to about two-thirds of an inch. The width of the four fingers of one hand, *i.e.*, four अङ्गुल *angul*, is called a चौआ *chaua*. Instead of this, a measure is used in Shahabad called मुठा *muttha*, which is the width of the closed fist. Twelve finger-breadths make one span, which is बिता *bitta* or बिलखा *bilasta*, or to the north-east बिलहस्त *bilhast*, to the south-east बिलस्त *bilast*. South of the Ganges a still smaller scale is current. A सूत *sut* is the thickness of thread:

$$3 \text{ सूत } sut = 1 \text{ पेन } pain.$$

$$3 \text{ पेन } pain = 1 \text{ finger-breadth.}$$

**1490.** In Shahabad and the south-east a finger-breadth is तस्सुर *tassur*. In Shahabad and Patna in measuring wood, however, a तस्सुर *tassur* equals two finger-breadths, and fourteen of these make one गज *gaj* or हाथ *hāth* (wood measure). Twenty-four finger-breadths, or six चौआ *chaua*, or two बिता *bitta*, make one हाथ *hāth* or हाथ *hāth*, which is a cubit. The हाथ *hāth* is the standard from which the others are taken, and varies from 15 to 20 inches in length, 18 inches being the average.

**1491.** Two cubits make one डेग *deg* or pace, and also one गज *gaj* or yard. A गिरह *girah*, गिरेह *gireh* or गिरे *gire* is the length of the forefinger, and 16 go to a गज *gaj*. Another name for a गिरह *girah* is कनवाँ *kanwān* in Patna and Gaya. Three गज *gaj* or six cubits make one लग्गा *lagga* or लागी *laggi*, which is also called बाँस *bāns*:

south of the Ganges, and लट्ठा *lattha* in South-West Shahabad. Another गज *gaj* is the सिक्न्दरी गज *Sikandri gaj*, also called बरा गज *bara gaj* or बड़का गज *barika gaj*, which is  $2\frac{1}{2}$  cubits north of the Ganges and 48 fingers or 2 cubits south of it. It was the yard used in land measuring until Akbar's time, and properly equals 26 inches, but has become in the village mind confused with the बरा गज *bara gaj*. This is the tailor's yard, and is called by them कुतई गज *kutai gaj* or कत्ती गज *katti gaj*. Akbar introduced as the standard measure of the empire the इलाही गज *ilāhi gaj*, equal to 33 $\frac{1}{3}$  inches, which is still in use in the North-West Provinces.

**1492.** In South-East Tirhut and Patna घाय *dhāp* equals डेग *deg* or कदम *kadam*, a pace, but elsewhere north of the Ganges and in the south-east it is about half a कोस *kos*; see below. Another name of this last is मैल *mail* or मील *mīl*, a corruption of the English 'mile.' The रस्सी *rassi* or रसरी *rasri* is equal to 20 लगगी *laggi* or 120 cubits. In South-West Shahabad 70 cubits make a रस्सी *rassi*. Generally 60 रस्सी *rassi* make one कोस *kos*, but in South-West Shahabad it is 50 रस्सी *rassi*. The कोस *kos* varies greatly in length in different districts. An ordinary कोस *kos* is however 60 रस्सी *rassi*, 1,200 लगगी *laggi*, or 3,600 गज *gaj* or yards, or 80 yards, more than two miles. The गौकोस *gaukos* is a vague measure of distance, as far as a cow's bellow can be heard. A कच्चा कोस *kachcha kos* is a short कोस *kos*, and घाय *dhāp* (see above) is generally about a mile.

**1493.** A cubit used in measuring earthwork and well-sinking is तरहा *tarha* to the north-west and खनिस *khanit* (literally, digging) in the south-west. In South-West Shahabad and South-East Tirhut it is खन्ता *khanta*. In Gaya it is तर्रा *tarra*, and to the south-east गिलन्दजी *gilandāji* (which means simply earth-work). In digging a well the depth is measured in men's heights, called पूरिस *pūris*, &c. See § 923.

**1494.** The following table shows the relative value of the principal measures of length.

Suf or thread.		Pain		3	
		...		9	
		Angul, or finger-breadth.		3	
		...		36	
		Chana		108	
		Bitta, or span		216	
		...		432	
		Hath, or cubit		1,296	
		...		25,920	
		Gaj, or yard...		1,555,200	
		Laggi, or rod...			
		...			
		Kasi			
		...			
		60			
		1,200			
		3,600			
		7,200			
		14,400			
		43,200			
		1,72,800			
		5,18,400			
		1,555,200			

## CHAPTER II.—SUPERFICIAL MEASURE.

**1495.** The पक्का बिगहा *pakka bigha* is fixed at 14,400 square feet, or 1,600 square yards. It is therefore a little less than  $\frac{1}{4}$  of the English acre of 4,840 square yards. The कच्चा बिगहा *kachcha bigha* varies in every *pargana*; it is generally smaller than, but is sometimes larger than, the standard. The foundation of the size of the *bigha* is the लगगी *laggi* (see above, § 1491), which varies greatly in the number of cubits which it contains. A square लगगी *laggi* is a धूर *dhūr*. Twenty धूर *dhūr* make one कट्ठा *kattha*, and 20 कट्ठा *kattha* make one बिगहा *bigha*. In Shahabad a कट्ठा *kattha* is called a बिसवा *biswa*. In East Tirhut a बिगहा *bigha* is also called कूरो *kūro*. North of the Ganges 4 पाइ *pāi* make one धूर *dhūr*; south of it—

9 square चौचा *chaua* make 1 sq. डेग *deg* or कदम *kadam*.

9 „ डेग 1 sq. धूर *dhūr*.

## CHAPTER III.—MEASURES OF PROPORTION.

**1496.** Proportion is generally expressed by saying so many annas in the rupee. Thus 10 annas in the rupee = 10 : 16, 4 annas in the rupee = 1 : 4; 8 annas in the rupee = 1 : 2; and so on. In calculating proportionate shares in estates, two systems are in vogue. In both the estate (मौजा *mauja* or महाल *mahāl*) is the unit. In one system the following is the scale :—

1 मौजा *mauja* or महाल *mahāl* = 16 आना *āna*.

1 आना *āna* = 20 दाम *dām*.

1 दाम *dām* = 20 कौड़ी *kauri*.

1 कौड़ी *kauri* = 20 बौड़ी *bauri*.

1 बौड़ी *bauri* = 20 फौड़ी *phauri*.

1 फौड़ी *phauri* = 20 रौड़ी *rauri*.

The other system is as follows :—

1 मौजा *mauja* or महाल *mahāl* = 16 आना *āna*.

1 आना *āna* = 12 पाइ *pāi*.

1 पाइ *pāi* = 20 करांत *karānt*.

1 करांत *karānt* = 20 मसांत *masānt*.

1 मसांत *masānt* = 20 डिस्मिल *dismil* (? = decimal).

1 डिस्मिल *dismil* = 20 बिस्मिल *bismil*.

The first system is called the Hindūstani, and the second the English system.

#### CHAPTER IV.—MEASURES OF WEIGHT.

**1497.** 25 दाम *dām* are counted to the pice (पैसा *paisa*). A दमड़ी *damri* is a nominal coin equal to  $8\frac{1}{2}$  दाम *dām*. The अद्धी *addhi* is half a दमड़ी *damri*. The टक्का *takka* or टका *taka* = 50 दाम *dām* or two pice, and the अधेला *adhela* or (in South-West Shahabad) अधेलचा *adhelcha*, is  $12\frac{1}{2}$  दाम *dām*, or half a pice. The दोकड़ा or दोकरा *dokra* or छदाम *chhadām* is  $6\frac{1}{2}$  दाम *dām*, or  $\frac{1}{4}$  of a pice. A pice is also called धेबुआ *dhebua* or (in Gaya) कच्चा *kachcha*. The छदाम *chhadām* or sixteenth part of an *āna* is also called कनवाई *kanwāi*, कनवाँ *kanwān* or छटांक *chhatānk*. The following table will make this clear :—

Dām.	$3\frac{1}{2}$	$6\frac{1}{2}$	$12\frac{1}{2}$	25	50	100
	Damri.	2	4	8	16	32
		Chhadām.	2	4	8	16
			Adhela.	2	4	8
				Pice or Paisa piec.		
					Taka.	
						Ascoranda.

**1498.** In weighing, the रत्ती *ratti* of 1.875 grains Troy is taken as the standard. From this the following scheme may be drawn up :—

- 8 रत्ती *ratti* = 1 मासा *māsa* = 15 grains Troy.  
 12 मासा *māsa* = 1 तोला *tola* = 7 dwt. 12 grains Troy or the weight of one rupee.  
 5 तोला *tola* = 1 कनवाँ *kanwān* or छटाँक *chhatānk* = 1oz. 17 dwt. 12 grains Troy.  
 16 कनवाँ *kanwān* or छटाँक *chhatānk* = 1 सेर *ser* = 2lb. 6 oz. Troy.  
 40 सेर *ser* = 1 मन *man* = 100lb. Troy = 82.286lb. Avoirdupois. This is the standard मन *man* or maund, and 27.222 of these go to the English ton.

For larger weights the सेर *ser* is the standard. In local bazārs it varies greatly, not only according to locality, but according to goods sold. The bazār सेर *ser* is named as containing so many गण्डा *ganda*, a गण्डा *ganda* consisting of four तोला *tola* or sometimes four pice, and being a constant quantity.

**1499.** In weighing gold, jewels, &c., the standard is the red seed (*abrus precatorius*) called the करजनी *karjani*, लाल *lāl*, or कच्ची रत्ती *kachchi ratti*. It is said to weigh three barleycorns (जौ *jau*).

The jeweller's scale is as follows:—

- 3 जौ *jau* = 1 लाल *lāl*.  
 4 ditto = 1 रत्ती *ratti*.  
 2 लाल *lāl* = 1½ रत्ती *ratti*.  
 4 रत्ती *ratti* = 1 चौरत्ती *chauratti*.  
 5½ ditto = 1 अन्नी *anni*.  
 8 ditto = 1 मासा *māsa*, मसा *massa*, or मसिका *masika* = 15 grs. Troy.  
 10½ ditto = 1 दुअन्नी *duanni*:  
 8 दुअन्नी *duanni* or 10½ मासा *māsa* = 1 टका *dhak* or (in South-West Shahabad) टाका *dhāka*, which is the weight of a rupee = 6 dwts. 6½ grs. Troy.  
 12 मासा *māsa* = 1 तोला *tola* = 7 dwts. 12 grs. Troy. Here it will be seen that the jeweller's rupee is less than a tola.

**1500.** The following weights are common throughout Bihār :—

छटङ्की *chhatanki* =  $\frac{1}{16}$  of a *ser*.

अधपई *adhpai*, अधपाऊ *adhpāū*, or अधपौआ *adhpaua* =  $\frac{1}{8}$  of a *ser*

पाव *pāw*, पावा *pāwa*, or पौआ *paua* =  $\frac{1}{4}$  of a *ser*.

अधसेरा *adhsera* or असेरा *asera* =  $\frac{1}{2}$  a *ser*.

तिनपौआ *tinpaua* =  $\frac{3}{4}$  of a *ser*.

सवेआ *sawaiya*, properly  $1\frac{1}{2}$  *ser*; really  $\frac{1}{2}$  of a पसेरी *paseri*.

देहसेरी *derhseri* =  $1\frac{1}{2}$  *ser*.

अढ़ा *arha*, अढ़ैया *arhaiya*, properly  $2\frac{1}{2}$  *ser*; really  $\frac{1}{2}$  of a पसेरी *paseri*.

तिनसेरा *tinsera* or तिनसेरी *tinseri* = 3 *ser*.

चरसेरा *charsera* or चरसेरी *charseri* = 4 *ser*.

पदेरी *paseri*, also (in Shahabad) पनसेरा *pansera*, or पनसेरी *panseri*.

This is properly 5 *ser*, but varies greatly. It is usually said to be 7 *ser kachcha*, but is sometimes only 5 or 6. Vegetable-sellers generally call it 6 *ser*.

धारा *dhāra* = 10 *ser*. In Shahabad it sometimes means 5 *ser*.





# APPENDIX.

—0—

## FORMS OF ACCOUNTS USED IN A LANDLORD'S OFFICE IN PATNA.

1.

खसरा दानाबन्दी *Khasra Danabandi.*

YEAR.—

*Khasra Danabandi of the*                      *Crop in the Estate of*

DATE—

Name of tenant.	Length.	Breadth.	Area of plot.	Kind of crop.	Amount of crop estimated.

1a.

तिरिज तारीखवार *Tirij Tarikhwar.*

YEAR—

*Tirij Tarikhwar of the Khasra Danabandi of Village*

Date.	Total area of crop estimated.	Total amount of crop estimated.

## 2.

खसरा बटाय *Khasra Batai.*

YEAR—

*Khasra of Division of**Crop in the Estate of*

DATE—

Name of tenant.	Area.	Kind of crop.	Amount of grain.	Landlord's share.	<i>Dahiyak</i> .*	<i>Pansera</i> †	Total of columns 5 to 7.

## 2a.

*Abstract of the above.*

(1) Date	...	...	...	
(2) Area	...	...	...	...
(3) Total amount of grain			...	...
(4) Landlord's share	...	...	...	...
(5) दहियक <i>dahiyak</i> *	...	...	...	...
(6) पनखेरा <i>pansera</i> †	...	...	...	...
(7) Total	...	...	...	...
(8) सोनारी <i>sonari</i> (weighman's fees)			...	...
(9) गन्ज अफजूद <i>ganj aphjud</i> ‡	...	...	...	...
(10) बरही <i>barhi</i> §	...	...	...	...
(11) सद्धी <i>saddhi</i>	...	...	...	...
(12) Total	...	...	...	...

In the original, the columns run across the page instead of from top to bottom.

\* *Vide* foot note to form (5).

† After the division of crop, *dahiyak* is added to the landlord's share, to which again 5 seers are added, that quantity being taken from the tenant's share under the name of *pansera*.

‡ Grain found in excess at the time of second weighing (on the floor after the grain has been taken over by the landlord).

§ Grain found in excess at the time of third weighing, when the grain has been carried to the landlord's granary.

|| Grain found in excess owing to swelling, &c., when the whole amount of grain stored has been sold off.

## 3.

मोफरीद *Mophrid*.

YEAR—

*Mophrid of the Rent in Kind for the**Crop.*

NAME OF TENANT.—

*Black Paddy.*

Date of Estimate.	Area.	Amount of Crop.

*Paddy Sown Broadcast.*

Date of Estimate.	Area.	Amount of Crop.

*Basmati Paddy.*

Date of Estimate.	Area.	Amount of Crop.

and so on for every kind of grain in the tenant's holding.

Total Area.	Total Amount of Grain.

## 3a.

*Abstract of the last.*

YEAR—

Name of Tenant.	Total Area.	Amount of Crop.

## 4.

लगित *Laggit* and वासिल बाकी *Wasil Baki*.

YEAR—

*Laggit of Rents paid in Kind for the Whole Year.*

NAME OF TENANT.—

Kind of grain.	Area.	Total grain.	Share of landlord.	<i>Dahiya</i> .*	Total due.	Realized.	Balance.

\* See note to form 5,

## 4a.

*Abstract of the last.*

YEAR.—

*Black Paddy.*

Name of Terant.	Area.	Amount due.

*White Paddy.*

Name of Tenant.	Area.	Amount due.

and so on for each kind of grain.

## 5.

तिरिच जिनिसवार *Tirij Jiniswār.*

YEAR.—

*Tirij Janiswar for the Village of*

1. Name of tenant.
2. Area under cultivation.
3. Grain due.
4. *Dahiya*.\*
5. Total.
6. Amount of maize.
7. Ditto of *marua*.
8. Ditto of *sathi* paddy.

and so on, a separate column being allotted to each crop.

In the original, the form runs cross the page in columns, and not from top to bottom.

---

\* This is the amount the landlord receives in addition to his half share. South of the Ganges he generally realizes 5 *ser* per *man*, i.e. he receives 9 *ser* in every 16 *ser*, the tenant's share being 7 *ser*. This division of crop is called "नौसत्ता *nausatta*." i.e. 9—7 See § 906.

## 6.

सियाद्दा *Siyāḥa.*

YEAR.—

*Day-book of Receipts and Disbursements of Grain.*

DATE.—

<i>Receipts.</i>		<i>Disbursements.</i>	
	Amount.		Amount.
From so and so—			
<i>Sathi</i> paddy 5 maunds	} 7 maunds	Sent to the landlord	...
Broadcast		Sold, viz. ...	...
paddy ...2 "			...
From so and so ...	...	Total Mds.	...
Total Mds.	...	Balance Mds.	...





## 8.

खसरा *Khasra*.

YEAR.—

*Khasra showing the Measurements of Lands let at Cash Rates  
in the Village of*

DATE.—

Name of Tenant.	Length.	Breadth.	Area.	Class of Land or rate per bigha.

## 8a.

*Abstract of the above.*

YEAR.—

*Tirij Khasra showing the Measurements of Lands let at Cash Rates  
in the Village of*

Date.	Area.

9.

मोफरीद *Mophrid.**Mophrid of the Lands paying Cash Rates in the Village of*

YEAR.—

NAME OF TENANT.—

*At Rs. 4 per ligha.*

Date of Measurement.	Area.

*At Rs. 3 per bigha.*

Date of Measurement.	Area.

and so on for the various rates at which the tenant holds.

## 9a.

*Abstract of the above:*

YEAR.—

*Tirij Mophrid of the Lands paying Cash Rates in the Village of*

Name of Tenant.	Area held by him.	Rent.

## 10.

*लग्गित Laggit and वासिल-बाकी Wasil-baki.*

YEAR.—

*Laggit of Rents payable in Cash in the Village of*

NAME OF TENANT.—

Class of land held by him.	Area.	Rate of the class.	Rent.

Total rent	...	...	...	...	...
Cesses ...	...	...	...	...	...
Value of unrealized rent in kind for the year			...	...	...
Arrears of previous years	...	...	...	...	...
					—
Total demand	...	...	...	...	...
Deduct realizations	...	...	...	...	...
					—
Balance to be carried to next year's account			...	...	...

## 10a.

*Abstract of the above.*

YEAR.—

तिरिज लग्गित *Tirij Laggit of Lands paying Cash Rates in the Village of*  
*At Rs. 4 per bigha.*

Name of Tenant.	Area.	Rent.

*At Rs. 3 per bigha.*

Name of tenant.	Area.	Rent.

and so on for each rate of rent.

## 11.

तिरिज पट वारी *Tirij Patewari for the Village of*

Class of Land or Degrees of Rate.	Area.	Rate.	Rent.
1st class     ...     ...     ...	...	...	...
2nd do.     ...     ...     ...	...	...	...
And so on     ...     ...     ...	...	...	...



*Salary of Village Establishment paid.*

Date.	Amount.

*गिलानदाजी Gilandaji Expenses (Repairs to Embankments, &c.)*

Date.	Amount.

*गुरा मत्ता Garamta (Diet-money supplied to the गोड़ैत Gorait, who takes Money to the Landlord).*

Date.	Amount.

and so on.



## 13.

मोलहकी *Molhaki.*

YEAR.—

*Molhaki of Payments in Cash and Kind for the Whole Year.*

NAME OF TENANT.—

CASH PAYMENTS.		PAYMENTS IN KIND.	
Date.	Amount.	Date.	Amount of Grain.

## 13a.

*Abstract of the above.*

YEAR.—

Name of Tenant,	Total amount paid by him in cash.	Total amount paid by him in kind.

## 14.

ढुढुढा *Dhaddha*.

(In the original, the columns run across the page, instead of from top to bottom. The various cesses, &c., named are only samples, and differ in every village.)

## YEAR.

*Dhaddha Wasilbaki for the Whole Year in the Village of*

## Columns.

- (1) Name of tenant.
- (2) Area of holding in subheads according to rate and class.
- (3) Rent.
- (4) दुअन्नी *duanni*.\*
- (5) Weighman's fees (सोनारी *sonari*).
- (6) काह चराइ *kah charai*.†
- (7) कोठी सोरा *kothi sora*.‡
- (8) मोतरफा *motarpha*.§
- (9) बिकरी आम *bikri am* (price of mangoes).
- (10) तार *tar* (rent of toddy-palms.)
- (11) Rent for *mahua* trees.
- (12) मछली *machhli* (fishery-dues.)
- (13) Total of above.
- (14) बटा माल *batta mal*.||
- (15) बटा कम्पनी *batta kampani*.||
- (16) Road-cess.
- (17) Unrealized grain-rent.
- (18) Arrears.
- (19) Grand total of demand.
- (20) Deduct share of other landlords.
- (21) Remainder, i.e., हिस्सा खास *kissa khas* (own share).
- (22) Realized.
- (23) Balance due.
- (24) Credit, realized in excess.

---

\* See § 1201.

† Dues for grazing cattle. All cattle, except buffaloes, are generally exempt. Each buffalo is charged at from 2 to 4 annas a year. See § 1151.

‡ Rent of a saltpetre factory.

§ Rent of houses occupied by shopkeepers, oil-men, weavers, and other non-cultivating tenants. See § 1201.

|| See § 1202. These are only charged on rent of land and on old settlements of other kinds. For instance, if a new settlement is made of toddy palms, it is made in Company's rupees, and no exchange rate is added to the rent. The addition of a rate of exchange, in fact, depends on whether the settlement is made in old coinage or in new; and according to custom, rent of land is generally settled, even at the present day, in the old coinage, but not so other rents.

## 15.

## जमाबंदी Jamabandi.

## Jamabandi of Village for the Whole Year P. S.

*Note.*—The order of the items has been reversed for the sake of clearness. In the original, according to native custom, the totals are written first, and under them the subsidiary items. For a similar reason imaginary figures have been written against the various items.

	Area.			Demand.	
	B.	K.	DH.	Rs.	A. P.
Land of 1st class, at Rs. 4	...	...	...	...	...
Ditto 2nd ditto Rs. 3	...	...	...	...	...
Ditto 3rd ditto 2-8	...	...	...	...	...
Ditto 4th ditto 2	...	...	...	...	...
And so on.	...	...	...	...	...
Total area under cultivation	...	...	...	...	...
Add area not under cultivation...	...	...	...	...	...
Total area of village	...	...	...	...	...
Total rent-demand	...	...	...	...	...
Add cesses (only legal ones entered here)	...	...	...	...	...
चाकर sugar (i.e., miscellaneous rights, e.g., fishing-rights. Cf. § 1232)	...	...	...	...	...
Total demand under jamabandi	...	...	...	...	...
	2,000	0	0	5,450	0
	100	0	0	300	0
	2,100	0	0	250	0
	...	...	...	6,000	0

16.

## जमाखरच Jamakharach.

Jamakharach of Village

for the Whole Year

P. S.

Note.—The order of items has been reversed as in No. 15, from which also the imaginary figures are carried into this form.

DEMANDS.		OUTGOINGS.		
Nature of Demands.		Rs.	A.	P.
Balance of arrears of previous year's <i>jamakharach</i> —				
(a) Principal	...	300	0	0
(b) Interest thereon, and fines, &c., on defaulters in respect to it	...	50	0	0
Total Balance	...	.....		
Demand for present year—				
(a) As per <i>jamabandi</i>	...	6,000	0	0
(b) Not in <i>jamabandi</i>	...			
(Here are entered in detail all illegal cesses, &c., which have been excluded from the <i>jamabandi</i> ) Total, say		400	0	0
Total for present year	...	.....		
GRAND TOTAL OF DEMAND	...	6,400	0	0
Realized in cash and remitted to landlord...				
Ditto in kind	ditto	...		
Total remitted to landlord	...	...		
Village expenses—	...	...		
Salary of establishment	...	500	0	0
गिलदानी <i>gilandani</i> * expenses	...	247	0	0
And so on.	...	...		
Total village expenses	...	...		
Miscellaneous expenses—	...	...		
पनियाचा <i>panigocha</i> †	...	150	0	0
गरामता <i>garamta</i> *	...	3	0	0
And so on in detail.	...	...		
Total miscellaneous expenses	...	.....		
Balance—	...	...		
With the <i>gumukta</i> (in hand)	...	50	0	0
Due from the tenants (each tenant's name in detail)	...	1,100	0	0
With the grain-merchant†	...	200	0	0
Total balance	...	.....		
GRAND TOTAL	...	6,750	0	0

\* See No. 12a | † Price of water supplied by a neighbouring landlord for irrigation. | This last balance is technically called **सामो लागी**.



# INDEX.

(The numbers refer to paragraphs.)

॥ अ a ॥

अकटा *ankta*, 1075, 1183.  
 अकड़ा *ankra*, 794.  
 अकड़ी *ankri*, 794, 1183, 1266.  
 अकड़ल *ankrail*, 794.  
 अकड़ौर *ankraur*, 794.  
 अकद *akad*, 1273.  
 अकद सानी *akad sāni*, 1279.  
 अकनव *anknab*, 1484.  
 अकरा *ankra*, 1075.  
 अकरह *akrah*, 786.  
 अकरिया *ankariya*, 1118.  
 अकरी *akri*, 24, 1272.  
 अकरी *ankri*, 1075, 1183.  
 अकवरिया *ankwariya*, 236.  
 अकवार *akwār*, 886.  
 अकवार *ankwar*, 886.  
 अकाल *akāl*, 965a.  
 अकाल गौर *akāl gūr*, 965a.  
 अकाल बौर *akāl bīr*, 965a.  
 अकासी *akāsi*, 68, 363.  
 अकुड़ा *ankura*, 500.  
 अकुड़ा *ankura*, 376, 412, 414, 957.  
 अकुरा *akura*, 564.  
 अकुरा *ankura*, 222, 376, 414,  
 412, 500, 564, 986, 1001.  
 अकुराएल *ankurāēl*, 1009.

अकुरी *akuri*, 102, 566, 1424.  
 अकुरी *ankuri*, 222, 412, 564, 877.  
 अकुसा *ankusa*, 500.  
 अकुसी *ankusi*, 44, 376, 500.  
 अकोरा *ankora*, 32, 172, 376, 412.  
 अकोल के तेल *akol ke tel*, 1045.  
 अखड़ा *akharhwa*, 1086.  
 अखमुँदनी *ankhmundni*, 97.  
 अखरतिजिया *akhartijiya*, 1444.  
 अखरतीज *akhartij*, 1444.  
 अखरतीत *akhartit*, 1444.  
 अखरहा *akhraha*, 1234.  
 अखरा *akkra*, 1272.  
 अखरी *akhri*, 1272.  
 अखरो *akhro*, 1272.  
 अखवा *ankhwa*, 1009.  
 अखाह *akhārkh*, 1039, 1032, 1083.  
 अखाही *akhārhi*, 1009, 1039.  
 अखाही कोड़न *akhārhi koran*, 1009.  
 अखिया *ankhiya*, 1009, 1010, 1376.  
 अखियाय *ankhiyāy*, 1009.  
 अखुआ *ankhua*, 769, 987, 1901,  
 1009, 1010.  
 अखुआएव *ankhuāēh*, 987.  
 अखुआएल *ankhuāēl*, 1009.  
 अखेता *akhta*, 933.

अखेद *akhed*, 933.  
 अखेना *akhena*, 76.  
 अखेन *akhain*, अखेना *akhaina*, 76.  
 अखैला *akhaila*, 431.  
 अखोतो *akkoto*, 933.  
 अखौत *akhaut*, 611, 933, 940.  
 अखौता *akhauta*, 431, 464, 611,  
 933, 940.  
 अखौता *ankhauta*, 933.  
 अंगं ऊं *angāññ*, 1203.  
 अगकाढ़ना *agkarhna*, 319k.  
 अगड़ा *agra*, 875.  
 अगड़ौर *agraur*, 1186.  
 अगती *agti*, 1332.  
 अगदाई *agdāin*, 889.  
 अगदाय *agdāen*, 869.  
 अगदेयौ *agdāinyān*, 889.  
 अंगना *angna*, 1237, 1254.  
 अंगनै *angnai*, 1237.  
 अगवर *agbar* 901, 1203.  
 अंगरखा *angarkha*, 128, 729.  
 अंगरपाट *agarpāt*, 918.  
 अंगरबन्धु *agarbandhu*, 1010.  
 अंगरवार *angarwār*, 281.  
 अंगरवाह *angawāh*, 293.  
 अंगरस *agras*, 366.  
 अंगरा *agra*, 1008, 1010, 1012.  
 अंगरा *angra*, 1074.  
 अंगराय *agāy*, 1089.  
 अंगरौ *agri*, 1250, 1252.  
 अंगरेजी *angreji*, 504, 1263.  
 अंगरेल *agrail*, 679.  
 अंगरौटा *agranta*, 1272.  
 अंगला *agla*, 875.  
 अंगवड़ *agwar*, 842, 844, 1186.  
 अंगवड़ जन *agwar jan*, 842.  
 अंगवट *agwarh*, 842.  
 अंगवट जन *agwarh jan*, 842.  
 अंगवन *agwan*, 1186, 1475.  
 अंगवरिया *agwariya*, 842.

अंगवरिया *angwariya*, 842, 846.  
 अंगवार *agwār*, 901.  
 अंगवार *angwār*, 842.  
 अंगवारा *angwāra*, 846.  
 अंगवारौ *agwāri*, 901.  
 अंगवास *agwās*, 1237.  
 अगस्त *agast*, 1091.  
 अगहन *aghan*, 1082, 1092.  
 अगहन्या *aghanua*, 996.  
 अगाउर *agāūr*, 1186.  
 अगाड़ *agār*, 113, 901, 914, 1012.  
 अगाड़ौ *agāri*, 113.  
 अगार *agār*, 113, 931, 1186.  
 अगारी *agāri*, 113, 931, 1008.  
 अगारी *angāri*, 288, 585.  
 अगिनवाय *aginbāy*, 1170.  
 अगिया *agiya*, 1075, 1170.  
 अगिया बैताल *agiya baitāl*, 1468.  
 अगिया *angiya*, 607, 744.  
 अगियाखी *agiyāsi*, 1332, 1398.  
 अगिला *agila*, 235 (footnote).  
 अगुआ *agua*, 558, 12-6.  
 अगुआनी *aguāni*, 1237.  
 अगुआर *aguār*, 1237.  
 अगुआरा *aguāra*, 12-7.  
 अंगुठा *angutha*, 760, 772.  
 अंगुठी *anguthi*, 756, 769.  
 अगुत्ती *agutti*, 1237.  
 अंगुस्ताना *angustāna*, 769.  
 अंगूत के ठाट *agūt ke thāt*, 1245.  
 अंगड़ीहा *angeriha*, 292.  
 अंगेठा *angetha*, 529, 567.  
 अंगेठी *angethi*, 567, 1469.  
 अंगेड़ *agenr*, 1010, 1012, 114.  
 अंगेर *anger*, 1008, 1012.  
 अंगेरबन्धु *angerbandhu*, 1010.  
 अंगेरा *angenra*, 100.  
 अंगेरी *angeri*, 1010, 1012.  
 अंगेला *agela*, 563, 558.



अंगैठा *angaitha*, 529, 1247.  
 अंगैठौ *angaithi*, 1247.  
 अगोरिया *agoriya*, 870.  
 अंगोछा *angochha*, 733.  
 अगोर निहार *agornihār*, 870.  
 अगोर बटाइ *agorbatāi*, 914, 1470.  
 अगोरा *agora*, 870.  
 अगोरो *agori*, 870.  
 अगौ *agaun*, 1203.  
 अगौआ *ungauñāñ*, 1203.  
 अंगौछा *angauchha*, 733.  
 अंगौछौ *anganchhi*, 733.  
 अगौड़ौ *agauri*, 1186.  
 अगौरी *agauri*, 844, 1186.  
 अङ्कुस *ankus*, 102.  
 अङ्ग *ang*, 655.  
 अङ्गा *anga*, 729, 731, 972.  
 अङ्गुल *angul*, 1489.  
 अचकन *achkan*, 729.  
 अचताहर *anchtāhar*, 303.  
 अचना *achna*, 303.  
 अचमनौ *achmani*, 774.  
 अचरा *achra*, 741.  
 अचरा *anchra*, 741.  
 अचरी *achri*, 766, 1331.  
 अचरी पालो *añchri pālo*, 1331.  
 अचार्ज *achārj*, 1347.  
 अचवाहा *anchwāha*, 303.  
 अडडा *adda*, 547.  
 अचौना *anchauna*, 774.  
 अचौनी *anchauni*, 774.  
 अच्छत *achchhat*, 1319, 1329.  
 अचछा सगुन *achchha sagun*, 1454.  
 अछवानौ *achhwāni*, 1399, 1409.  
 अछि *achhi*, 957.  
 अछिया *achhiya*, 1248.  
 अछे तिरतिया *achhai tirtiya*, 1444.  
 अजब सालार *ajab sālār*, 1456.  
 अजमोदा *ajmoda*, 1073.  
 अजवाइन *ajwāin*, 639, 1073.

अजान *ajān*, 969a.  
 अजुरौ *anjuri*, 912, 1194, 1401.  
 अजिऔरा *ajiaura*, 1301.  
 अज *aju*, 984.  
 अजुरा *ajūra*, 1185.  
 अची *anchi*, 1034.  
 अजुर *ajur*, 1194.  
 अटका *atka*, 1183.  
 अटार *atār*, 234.  
 अटिया *antiya*, 862, 882, 884, 894, 982, 1194.  
 अठनिया *athaniya*, 1214.  
 अठन्नी *athunni*, 1214.  
 अठमंगरा *athmangra*, 1305.  
 अठमसुआ *athmasua*, 1396.  
 अठमास *athmās*, 1396.  
 अठरहनी *athrahni*, 1479.  
 अठवारा *athwāra*, 1205.  
 अठवांस *athwāns*, 1396.  
 अठवांस *athwānsu*, 1396.  
 अठुली *anthuli*, 1183.  
 अठोतरी *athotri*, 781.  
 अठोंगर *athongar*, 1323.  
 अठोंगर *athaungar*, 1323.  
 अड़खड़ *arkhar*, 1250.  
 अड़ड़ *anrar*, 1045.  
 अड़रौ *anrri*, 1045.  
 अड़ा *ara*, 987, 1153.  
 अड़ागेल *ara gel*, 987.  
 अड़ान *arān*, 1453.  
 अड़ानी *arāni*, 29, 216, 613, 952.  
 अड़ार *arār*, 1147, 1153.  
 अड़ांस *arāns*, अड़ांस *anrās*, 937.  
 अड़ियातक *ariyātak*, 1056.  
 अड़ा *arha*, 1500.  
 अड़ाइ *arkhāi*, 473.  
 अड़ाइ खम्हा *arkhāi khamha*, 473.  
 अड़िया *arhiya*, 714.  
 अड़ेया *arheya*, 1180.  
 अड़ेया *arhaiya*, 713, 1180, 1500.

अण्टा *antā*, 48.  
 अण्टी *anti*, 498.  
 अण्डा *anda*, 1045.  
 अण्डी *andi*, 1045.  
 अतर *atar*, 1381.  
 अंतरा *antra*, 1050.  
 अतरावन *atrāwan*, 363.  
 अतरावन भाँज *atrāwan bhānj*, 363.  
 अतार *atār*, 1058.  
 अतीथ *atīth*, 1429.  
 अथरा *athra*, 430, 465, 506, 584, 713.  
 अथरी *athri*, 251, 253, 319a, 576, 713.  
 अथवानी *athwāni*, 579.  
 अथसञ्चन *athsanchan*, 1424.  
 अदन्त *adant*, 1118.  
 अदमी *admi*, 1217, 1274.  
 अदरक *adrak*, 1073.  
 अदरक *adrakh*, 1073.  
 अदरा *adra*, 866, 1009, 1082, 1085, 1089.  
 अदरा के कोड़नो *adra ke korni*, 1009.  
 अदरा कोरन *adra koran*, 866.  
 अदलई *adlai*, 1461.  
 अदलई बदलई *adlai badlai*, 1461.  
 अदवरी *adwari*, 1272.  
 अदार *adār*, 1098.  
 अदारी *adāri*, 1098.  
 अदिमी *adimi*, 1274.  
 अदौरी *adauri*, 1272.  
 अधअन्नी *adhanni*, 1479.  
 अधकड़ *adhkar*, 1214.  
 अधकड़ किस्त *adhkar kist*, 1214.  
 अधकर *adhkar*, 372, 713, 1214.  
 अधकार *adhkār*, 372.  
 अधखर *adhkhar*, 1214.  
 अधपड़ *adhpai*, 1500.  
 अधपकू *adhpakku*, 957.

अधपाऊ *adhpāū*, 1500.  
 अधपौआ *adhpaua*, 1500.  
 अधबटिया *adhbatiya*, 904.  
 अधवटै या *adhbataiya*, 904.  
 अधभरी *adhbhari*, 898.  
 अधरस्सो *adhrassi*, 1399.  
 अधरी *andhri*, 1007.  
 अधरी पटावन *andhri patāwan*, 1007.  
 अधलप्पा *adhlappa*, 1190.  
 अधला *adhla*, 422.  
 अधलावा *adhlāwa*, 1190.  
 अधवा *adhwa*, 1054.  
 अधसेरा *adhsera*, 1500.  
 अधारी *andhāri*, 226, 1249.  
 अधिकार *adhikār*, 1354.  
 अधिकार माला *adhikār mālā*, 1354.  
 अधिया *adhiga*, 904, 1214.  
 अधियारी *andhiyārī*, 97.  
 अधेलचा *adhelcha*, 1497.  
 अधेरी *andheri*, 866.  
 अधेरी कोरन *andheri koran*, 866.  
 अधेला *adhela*, 1497.  
 अधेली *andheli*, 97.  
 अधेल *adhail*, 1118.  
 अन *an*, 990.  
 अनजान *anjān*, 1183.  
 अनत *anat*, 1443.  
 अनन्त *anant*, 754, 767, 1443.  
 अनन्द *anand*, 1085.  
 अनपट *anpat*, 97.  
 अनपरासन *anprasān*, 1107.  
 अनवाह *anwāh*, 845, 1097.  
 अनाज *anāj*, 1272.  
 अनाठा *anātha*, 1157.  
 अनाठ *anāthu*, 397.  
 अनार *anār*, 585, 977.  
 अनार कलौ *anār kali*, 977.  
 अनुआ *anua*, 951.  
 अनुराधा *anurādhā*, 1082.  
 अनेरवा *anerwa*, 1132.

अनेरिगा *aneriya*, 1147.  
 अनेर *aner*, 1132.  
 अनेरा *anera*, 1147.  
 अनौआ *anaua*, 951.  
 अन्तर कटवा *antar katwa*, 1175.  
 अन्ती *anti*, 753.  
 अन्दरात *andarāt*, 1254.  
 अन्न *ann*, 1272.  
 अन्नो *anni*, 1499.  
 अन्स *ans*, 1203.  
 अन्हरिया *anhariya*, 1009.  
 अन्हाव *anhāo*, 915.  
 अपटन *aptan*, 1342.  
 अपठा *apta*, 801, 918.  
 अपती *apti*, 233.  
 अपने *apne*, 1275.  
 अप्पन *appan*, 1113, 1446.  
 अप्पजूद् *aphjūd*, Appendix, 2a.  
 अप्पताबा *aphtāba*, 698, 711.  
 अप्पताया *aphtāya*, 698.  
 अब *ab*, 1088, 1091.  
 अब्खोरा *abkhora*, 690, 713.  
 अबटन *abtan*, 661, 1342.  
 अबदा *abda*, 1076.  
 अबरा *abra*, 739.  
 अबवाव *abwāb*, 1470.  
 अबदा *abād*, 795, 799.  
 अबदाही *abādi*, 784, 795, 799.  
 अबिज्ज *abijj*, 1078.  
 अबुआव *abuāb*, 1201.  
 अबो *abon*, 1098.  
 अब्बर *abbar*, 800.  
 अब्बी *abbi*, 856, 859.  
 अबेर *abher*, 363 (14).  
 अब्खोरा *abkhora*, 690.  
 अबमता *amta*, 1183, 1456.  
 अबमता भवानी *amta bhawāni*, 1456.  
 अबमदी *amdi*, 1274.  
 अबमना *amna*, 1456.  
 अबमरोरा *amrora*, 1183.

अबमला *amla*, 1255.  
 अबमलो घोटन *amlo ghotan*, 1310.  
 अबमाँठी *amān̄thi*, 1272.  
 अबमाँठी के रोटी *amān̄thi ke roti* 1272.  
 अबमारी *amāri*, 852.  
 अबमाल *amāl*, 345.  
 अबमाल्ह *amāl̄h*, 345.  
 अबमावट *amāwat*, 1272.  
 अबमावस *amāwas*, 1085.  
 अबमोन *amōn*, 913.  
 अबमेड़ी *ameri*, 191.  
 अबमेही *amerhi*, 169.  
 अबमोट *amot*, 1272.  
 अबबिका भवानी *ambika bhawāni*, 1456.  
 अबमित *amrit*, 1028.  
 अरई *arai*, 101.  
 अरकसिया *arkasiya*, 395.  
 अरकौंच *arkaunch*, 1272.  
 अरख *arakh*, 1033.  
 अरगनी *argani*, 464, 649.  
 अरगेनी *argeni*, 649.  
 अरघा *argha*, 775.  
 अरज *araj*, 1470.  
 अरदरा *aradra*, 967, 1082, 1084, 1085, 1086.  
 अरदाना *ardāna*, 585.  
 अरदावा *ardāwa*, 1272.  
 अरधी *ardhi*, 1279.  
 अरधुआ *ardhua*, 1279.  
 अरनी *arni*, 414.  
 अरपन *arpan*, 1209a.  
 अरपा *arpa*, 884.  
 अरब्बी *arabbi*, 1061.  
 अररा *arra*, 396, 451, 792.  
 अरवन *arwan*, 115, 376.  
 अरवा *arwa*, 963, 1383.  
 अरसौ *arsi*, 48, 646.  
 अराँच *arānch*, 639.  
 अराजी *arāji*, 1470.  
 अराठ *arāth*, 940.

अरार *arār*, 792.  
 अरारि *arāri*, 792.  
 अरिअन *arian*, 791.  
 अरुआ *arua*, 101, 1061.  
 अरुई *arui*, 1061, 1272.  
 अरैया *araiya*, 1074, 1183.  
 अरौआ *aruaa*, 33, 101.  
 अर्दवाइन *ardwān*, 639.  
 अलगनी *alguni*, 464, 613.  
 अलगरजौ *algarji*, 393.  
 अलगल *algal*, 1076.  
 अलगा *alga*, 875.  
 अलगौ *algi*, 799.  
 अलङ्ग *alung*, 833, 919, 953.  
 अलती *alti*, 1061.  
 अलपजिया *alpajiya*, 1146.  
 अलफौ *alphi*, 475.  
 अलवाँतौ *alwānti*, 1398.  
 अलावा *alāwa*, 1041.  
 अलवारी *alwāri*, 562.  
 अलावे *alāwe*, 1041.  
 अलाह *alāh*, 868.  
 अलुआ *alua*, 1057, 1059.  
 अलुई *aluī*, 1057.  
 अलहुआ *alhua*, 1059.  
 अवई *awaī*, 856.  
 अवगर *awgar*, 405.  
 अवन गवन *avan gawan*, 1294.  
 अँवरा *amwara*, 770.  
 अवाए *awāē*, 26.  
 अवारजा *awārja*, 1470, 1471, 1472;  
 Appendix, 6a and 12a.  
 अवाल *awāl*, 345.  
 अँवाल *añwāl*, 345.  
 अवालू *awālu*, 1264.  
 अँवासल *añwāsal*, 713.  
 अँवाँसा *añwānsa*, 882.  
 अँवाँसी *añwānsi*, 884.  
 अष्टोत्तरो *ashtotri*, 781.  
 असकसाइ *askalāī*, 611.

असगनी *asgani*, 649.  
 असगुन *asgun*, 1454.  
 असठी *asthi*, 1252.  
 असनान *asnān*, 1418.  
 असनान कराएब *asnān karāeb*, 1418.  
 असनी *asni*, 996, 1082.  
 असफगोल *asuphgal*, 1073.  
 असमान *asmān*, 585.  
 असमान तारा *asmān tāra*, 585.  
 असमानौ *asmāni*, 1043.  
 असराएब *asrāēb*, 25.  
 असराफ *asrāph*, 1217.  
 असरेखा *asrekha*, 1087.  
 असरेस *asres*, 1082.  
 असल *asal*, 1175, 1479.  
 असल के असल *asal ke asal*, 1479.  
 असलेखा *aslekha*, 1082, 1086.  
 असाह *asārh*, 1082.  
 असाही *asārhi*, 866, 1009, 1039.  
 असाही कोड़ *asārhi kor*, 1009.  
 असाही कोड़न *asārhi koran*, 866.  
 असाही कोर *asārhi kor*, 866.  
 असामिथार *asāmiyār*, 1040.  
 असामिवार *asāmiwār*, 1040.  
 असामी *asāmi*, 904, 1215, 1219,  
 1461, 1477, 1481.  
 असार *asār*, 25, 1265.  
 असावरी *āsāwari*, 1379.  
 असुजन *asujan*, 1354.  
 असुजन पत्र *asujan patr*, 1354.  
 असेरा *asera*, 1500.  
 असेरी *aseri*, 1198.  
 अस्तर *astar*, 509, 739.  
 अस्तूरा *astūra*, 383.  
 अस्थम *astham*, 613, 1259.  
 अस्थल *asthal*, 1234.  
 अस्थान *asthān*, 1455.  
 अस्मसान *asmasān*, 1418, 1421.  
 अस्मसान पूजा *asmasān pūja*, 1421.  
 अस्विनी *aswini*, 1082.

अहरा *ahra*, 833, 919.

अहरी *ahri*, 365, 833, 919.

अहवाह *ahwāh*, 1172.

अहिवातौ *ahiyāti*, 1277.

अहिवातौ *ahiwāti*, 1277.

अहार *ahār*, 233.

अहौर *ahūr*, 1150, 1160.

अहौर के घू *ahūr ke ghyu*, 1160.

अहुरा *ahura*, 1294.

अहुरा बहुरा *ahura bahura*, 1294.

अहुला *ahula*, 882.

अहोर *ahor*, 1294.

अहोर बहोर *ahor bahor*, 1294.

## ॥ आ ā ॥

आइ पाइ *ai pāi*, 362a.

आइल *ail*, 833, 1294.

आइल गैल *ail gail*, 1294.

आइलि *aili*, 740.

आउर *aur*, 904.

आएन *āen*, 81.

आएल *ael*, 1254.

आओन *āön*, 160.

आक *āk*, 167, 170, 172, 174, 178,

179, 181, 183, 184, 185, 188,

190, 191, 200, 203, 204, 221,

222.

आकड़ *ānkar*, 794, 1266.

आकुठ *ānkuṭh*, 408.

आकुस *ānkus*, 102.

आँख *ānkh*, 172, 1009, 1010, 1057.

आखरौ *ākhri*, 1007.

आखा *ākha*, 128.

आखा *ānkhā*, 128.

आखि *ānkhī*, 1009, 1057.

आग *āg*, 172, 1075.

आगदाइन *āgdāin*, 839.

आंगन *āngan*, 1257, 1306, 1377,

1430.

आगर *āgar*, 1250.

आगल *āgal*, 1250.

आगा *āga*, 1008.

आगी *āgi*, 1416, 1419.

आगी देव *āgi deb*, 1416.

आमि बैताल *āgi baitāl*, 1458.

आगि मोल खेब *āgi mol leb* 1419.

आगिल *āgil*, 1089.

आंगी *āngi*, 607.

आगू *āgu*, 1234.

आगे *āge*, 1089.

आघी *āghi*, 1475.

आँघी *ānghi*, 607.

आचमनौ *āchmani*, 774.

आँचर *ānchar*, 741.

आँछी *ānchhi*, 1248.

आँचुर *ānjur*, 912.

आटा *āta*, 1272.

आँटा *ānta*, 1272.

आँटी *ānti*, 862, 864, 884, 866,

886n, 894, 982.

आँठिल *ānthil*, 1183.

आँठी *ānthi*, 1272.

आँठी के रोटी *ānthi ke roti*, 1272.

आड़ा *āra*, 853, 1247.

आढ़क *ārhak*, 89.

आड़ा *ārha*, 914.

आँतर *āntar*, 838, 1050.

आतशबाज *ātashbāj*, 580.

आतसबाज *ātasbāj*, 580.

आँती *ānti*, 1173.

आँती चढ़ जाएब *ānti charh jāēb*,

1173.

आँती बड़ब *ānti barhab*, 1173.

आद *ād*, 1073.

आदमी *ādami*, 1274 (footnote).

आदि *adi*, 1085.  
 आदी *adi*, 1073.  
 आदीचक *adichak*, 1063.  
 आदो *ado*, 1399.  
 आदो गूड़ *ado gūr*, 1399.  
 आधा *adha*, 823, 1053, 1088,  
 1089, 1092, 1139.  
 आधा ढोलो *adha dholi*, 1053.  
 आधा फारो *adha phari*, 1139.  
 आधो *adhi*, 1087.  
 आधो रात *adhi rat*, 1087.  
 आधे आध *adheadhi*, 1214.  
 आन *an*, 81, 1090, 1113, 1263.  
 आना *ana*, 81, 741, 1496.  
 आपा *apa*, 646.  
 आपत *aphat*, 1080.  
 आवकार *abhkar*, 371.  
 आवा *aba*, 732.  
 आवादी *abadi*, 1183.  
 आवि *abi*, 922.  
 आवी *abi*, 370.  
 आवी सोरा *abi sora*, 370.  
 आभा *abha*, 64, 1172.  
 आभो *abhi*, 27.  
 आम *am*, 814, 999 (footnote); Ap-  
 pendix, 14.  
 आम के बगो चा *am ke bagaicha*, 814.  
 आमदनो *amdani*, 1488.  
 आमिल *amil*, 1272.  
 आर *ar*, 101, 414, 482, 828, 829,  
 832, 833, 1147.  
 आरत *arat*, 1332.  
 आरती *arti*, 780, 1332.  
 आरन *aran*, 414.

आरसी *arsi*, 48, 605, 769.  
 आरा *ara*, 154, 396, 828, 836,  
 1247.  
 आराकस *arakas*, 895.  
 आरागज *aragaj*, 154.  
 आरि *ari*, 883, 834, 865.  
 आरिक *arik*, 834.  
 आरि हाटव *ari chhatav*, 165.  
 आरौ *ari*, 396, 470, 471, 474,  
 583, 828, 833.  
 आरौ चास *ari chas*, 828.  
 आरु *aru*, 1057.  
 आल *al*, 833, 1042, 1044.  
 आलन *alan*, 1251.  
 आलू *alu*, 1057.  
 आलो *alo*, 877.  
 आव *aw*, 3.  
 आव *awa*, 957.  
 आंवट *anwat*, 1272, 1342.  
 आवत *awat*, 1084.  
 आवन *awan*, 160.  
 आवा *awa*, 577, 1262.  
 आवाँ *anwan*, 1262.  
 आव *awe*, 957.  
 आस *as*, 1088, 1091.  
 आसनो *asni*, 773.  
 आसरिक *asrik*, 1457.  
 आसा *asa*, 1192.  
 आसा चास *asa chas*, 1192.  
 आसिन *asin*, 1082, 1087.  
 आंसो *ansi*, 884.  
 आह *ah*, 414.  
 आहर *ahar*, 939, 953.  
 आहुल *ahul*, 882.

## ॥ इ ॥

इकड़ी *ikri*, 1266.  
 इकड़ी *inkri*, 794, 1266.  
 इकरी *ikri*, 815, 1050.

इकर *ikkar*, 815.  
 इंगरौटी *ingrauti*, 662.  
 इंगरौ *inguri*, 1272.

इंगूर *ingūr*, 1272.  
 इजार *ijār*, 727, 743.  
 इजार बन्द *ijār band*, 743.  
 इजारा *ijāra*, 1210.  
 इन्ची *inchi*, 1034.  
 इतिवार *itihār*, 1451.  
 इंदरा *indra*, 920.  
 इंदारा *indāra*, 920.  
 इन्ताफा *intāpha*, 1475.  
 इन्तिफा *intīpha*, 1475.  
 इनाम *inām*, 1194, 1205, 1209d, 1217.  
 इनामात *ināmāt*, 1209d.  
 इनार *inār*, इनारा *ināra*, 920.  
 इन्सी *insi*, 1034.  
 इमरिती *imirti*, 1272.  
 इमलपत्ती *imalpatti*, 748.

इमली *imli*, 1310, 1314.  
 इमली घोंटाइ *imli ghoñtāi*, 1310, 1314.  
 इमाम *imām*, 706.  
 इमाम जिस्ता *imām jista*, 706.  
 इमामबाड़ा *imāmbāra*, 1379.  
 इमिरती *imirti*, 1073, 1272.  
 इरादा *irāda*, 1465.  
 इलाइची *ilāūchi*, 1272.  
 इलाइची दाना *ilāūchi dāna*, 1272.  
 इलाम *ilām*, 1217.  
 इलाही *ilāhi*, 1491.  
 इलाही गज *ilāhi gaj*, 1491.  
 इस्तिरी *istiri*, 389.  
 इस्तमरारी *istamrāri*, 1215.  
 इस्तिरी *istiri*, 1275.  
 इहै *ihai*, 1088.

## ॥ ई ॥

ई *i*, 128 (footnote), 240, 394, 741, 1088, 1113, 1183.  
 ईंकार *īnkar*, 1051.  
 ईंगूर *īngur*, 747.  
 ईंट *īnt*, 1263.

ईटा *īta*, 1263.  
 ईंटा *īnta*, 367, 1263, 1264.  
 ईस *is*, 5.  
 ईसान *isān*, 1087.

## ॥ उ ॥

उकटन *uktan*, 1342.  
 उकठा *uktha*, 1004, 1074.  
 उकड़ा *ukṛha*, 1074.  
 उकरी *ukri*, 564.  
 उकसा *uksa*, 1074.  
 उकाम *ukām*, 892.  
 उकाँव *ukāñw*, 892.  
 उकुम *ukum*, 892.  
 उखठा *ukhṛtha*, 1074.  
 उखड़ *ukhar*, 1486.  
 उखड़ हाल *ukhar, hāl*, 827.  
 उखड़ा *ukhra*, 1075.

उखड़ि *ukhri*, 1486.  
 उखर्वधना *ukhbandhna*, 120.  
 उखर जाएव *ukhar jāēb*, 1174.  
 उखरा *ukhra*, 1074.  
 उखरी *ukhri*, 24, 612.  
 उखली *ukuli*, 431.  
 उखारी *ukhāri*, 805, 1006.  
 उखाव *ukhāo*, 805.  
 उखाँव *ukhāñw*, 805, 1006.  
 उखेवा *ukhewa*, 919.  
 उखैनो *ukhaino*, 76.  
 उखौता *ukhauta*, 431.



- उग *ug*, 1087.  
 उगटन *ugtan*, 1342.  
 उगसदान *ugaldān*, 707.  
 उगै *ugai*, 1091.  
 उघेन *ughen*, 115.  
 उचका *uchka*, 1259.  
 उचकुन *uchkun*, 464.  
 उचली *uchli*, 792.  
 उचवड़ *uchwar*, 1256.  
 उचास *uchās*, 790.  
 उछटनी *uchhtani*, 867.  
 उछाड़ी *uchhāri*, 1436.  
 उजड़ *ujar*, 796.  
 उजड़ा *ujra*, 796.  
 उजरका *ujarka*, 1059.  
 उजरस *ujral*, 796.  
 उजरा *ujra*, 1147.  
 उजागर *ujāgar*, 965b.  
 उजाड़ *ujār*, 796.  
 उज्जा *ujja*, 1147.  
 उज्जलन *ujhlan*, 886, 867.  
 उज्जिला *ujhila*, 1272.  
 उटकन *utkan*, 705, 1342.  
 उटरा *utra*, 193, 959.  
 उट्ठा *uttha*, 842.  
 उठ *uth*, 1118.  
 उठती *uthi*, 799, 1229.  
 उठती परती *uthi parti*, 1229.  
 उठाएव *uthāēb*, 1030, 1333.  
 उठान *uthān*, 1087, 1090, 1439.  
 उठानो *uthāno*, 1094.  
 उठावैक *uthābaik*, 1234.  
 उठौनिहार *uthaunihār*, 1080.  
 उठौनिहारिन *uthaunihārin*, 1030.  
 उड़ाइ *urāē*, 1320.  
 उड़ाओल *urāöl*, 713.  
 उड़ाहव *urāheb*, 713.  
 उरारु *urharh*, 376.  
 उरारु *urhrha*, 233.  
 उरारी *urharhi*, 1280.  
 उरारी *urhari*, 1280.  
 उराएव *urhāēb*, 713.  
 उतर *utar*, 1485.  
 उतरत *utrat*, 1035.  
 उतरना *utarna*, 764.  
 उतरा *utra*, 1082, 1088.  
 उतरा खाटु *utra khārkh*, 1082.  
 उतरा फगुनी *utra phaguni*, 1082.  
 उतरी *utri*, 1418.  
 उत्तरग *utsarg*, 1459.  
 उत्तराव *utārab*, 1420.  
 उत्तारा *utāra*, 1457.  
 उत्तारा पतारा *utāra patāra*, 1457.  
 उत्तर *uttar*, 1082.  
 उत्तर भद्रपद *uttar bhudrapad*, 1082.  
 उदङ्गर *udangar*, 1147.  
 उदन्त *udant*, 1118.  
 उदराक *udrāchkh*, 755, 781.  
 उदह *udah*, 919.  
 उदह के पानी से नाएव *udah ke pāni le jāēb*, 919.  
 उदै *udat*, 1087.  
 उधान *udhān*, 301.  
 उधार *udhār*, 1476.  
 उन *un*, 655.  
 उनटा चिरचिरी *unta chirchiri*, 1188.  
 उनाह *unāh*, 826.  
 उपजय *upjay*, 1087.  
 उपजे *upaje*, 829, 1087.  
 उपटा *upta*, 918.  
 उपटार *uptār*, 1088.  
 उपर *upar*, 11.  
 उपरकार *uparkar*, 363.  
 उपरछट्टी *uparchhatti*, 1245.  
 उपर पाटो *upar pāto*, 11.  
 उपरवार *uparwār*, 790.  
 उपरार *uprār*, 790.  
 उपरौटा *uprauta*, 620, 1250.  
 उपरौटा *upraunta*, 1251.  
 उपरौड़ *uparaur*, 1118.

उपारजित *upārjit*, 1215.  
 उफाँजिया *uphāngiya*, 844.  
 उबटन *ubtan*, 1308, 1314, 1340,  
 1342, 1368.  
 उबहन *ubhan*, 115.  
 उबहनि *ubhani*, 116, 930.  
 उबहनी *ubhani*, 115.  
 उबहैन *ubhain*, 115.  
 उबेर *uber*, 1147.  
 उबेरा *ubera*, 1147.  
 उभर *ubhar*, 792.  
 उभर खाभर *ubhar khābhar*, 792.  
 उम्मी *ummi*, 877, 990.  
 उरकुस्सी *urkussi*, 1075.  
 उरता *urta*, 585c.  
 उरता पेटाटा *urta petārha*, 585c.  
 उरन *uran*, 585c.  
 उरन पेटाटा *uran petārha*, 585c.  
 उरफी *urphi*, 1361, 1363.  
 उरमा *urma*, 748.

उरिद *urid*, 996.  
 उरदी *urdi*, 996.  
 उलटल *ultal*, 1486.  
 उलटा *ulta*, 749.  
 उलटा मुण्डा *ulta mundha*, 749.  
 उलटी *ulti*, 475.  
 उलटी चीन *ulti chīn*, 475.  
 उलदी *uldi*, 714.  
 उलबया *ularua*, 195.  
 उलवा *ulwa*, 1272.  
 उलवा दाल *ulwa dāl*, 1272.  
 उलाँक *ulānk*, 230.  
 उलावल *ulāwal*, 1272.  
 उलावल दाल *ulāwal dal*, 1272.  
 उसना *usna*, 963.  
 उसरा *usra*, 1242.  
 उसिना *usina*, 963.  
 उसठ *usath*, 800.  
 उसर *ussar*, 816.

## ॥ ऊ u ॥

ऊ *ū*, 568, 1088.  
 ऊख *ūkh*, 1005, 1006, 1008.  
 ऊख (or केतारी) के खेत *ūkh (or ketāri) ke khet*, 1006.  
 ऊखर *ūkhar*, 792.  
 ऊखर खावड़ *ūkhar khābar*, 792.  
 ऊखि *ūkhī*, 1005.  
 ऊगहिँ *ūgahiñ*, 1087.  
 ऊगे *ūge*, 1091.  
 ऊँच *ūnch*, 792, 829.  
 ऊँच खाल *ūnch khāl*, 792.  
 ऊँट *ūnt*, 1131.

ऊड़ *ūre*, 1088.  
 ऊना *ūna*, 828.  
 ऊना डेढ़ी जोत *ūna derhī jot*, 828.  
 ऊना धोढ़ी जोत *ūna dhyorhī jot*, 828.  
 ऊना फानी *ūna phāni*, 828.  
 ऊनी *ūni*, 877, 990.  
 ऊबर *ūbar*, 792.  
 ऊबर खाबर *ūbar khābar*, 792.  
 ऊमी *ūmi*, 877, 990, 1272.  
 ऊरस *ūras*, 1441.  
 ऊलुस *ūlus*, 1271.  
 ऊसर *ūsar*, 816.

## ॥ ए e ॥

एक *ek*, 625, 817, 904, 1070, 1085,  
 1118, 1234.

एकगोटिया *ekgotiya*, 639.  
 एकचारा *ekchāra*, 1245.

एकचारो *ekchari*, 1245.  
 एकचाब *ek chās*, 823.  
 एकछपरा *ekchhapra*, 1245.  
 एकजोरिया *ekjoriya*, 639.  
 एकठा *ektha*, 35, 232, 527, 538,  
 705.  
 एक तौल *ek taul*, 1118.  
 एकपट्टा *ekpatta*, 730.  
 एकपलिया *ekpaliya*, 1245.  
 एकफसिला *ekphasila*, 803.  
 एकफसिली *ekphasili*, 803.  
 एकबधिया *ekbadhiya*, 639.  
 एक बाँह *ek bāñh*, 817.  
 एकरङ्गा *ekranga*, 1379, 1381.  
 एकरी *ekri*, 1272.  
 एंक्रो *enkri*, 1272.  
 एकलाइ *eklāi*, 730.  
 एकलौता *eklauta*, 1397.  
 एकवाइ *ekwāi*, 524, 531, 549.  
 एकसलिया *eksaliya*, 803.  
 एक साल के तौल *ek sāl ke taul*, 1118.  
 एकसिङ्गा *eksingha*, 1108.  
 एकहत्थू *ekhatthu*, 510.  
 एकहत्थू भाथी *ekhatthu bhāthi*, 510.

एकहथी *ekhanthi*, 414.  
 एक हरा *ek hara*, 31.  
 एकहरा *ekahra*, 1250.  
 एकहुला *ekahula*, 1397.  
 एकावे *ekābe*, 524.  
 एकैसिया *ekaisiya*, 884.  
 एकैसी *ekaisi*, 884, 885.  
 एको *eko*, 1090.  
 एकौनियाँ *ekauniyān*, 1397.  
 एकौज *ekaunj*, 1398.  
 एकौवहा *ekaulha*, 1247.  
 एका *ekka*, 148, 228.  
 एक्के *ekke*, 964.  
 एखराजात *ekhrājāt*, 1207.  
 एगदाँइ *egdāin*, 889.  
 एंगना *engna*, 1237.  
 एघाय *eghāy*, 952.  
 एघाँ *eghānw*, 951, 952.  
 एघावा *eghāwa*, 952.  
 एतेक *etek*, 1451.  
 एदली *edli*, 967a.  
 एह *eh*, 1088.  
 एहवाती *ehwāti*, 1277.  
 एहि *ehi*, 1002 (footnote), 1113.

## ॥ ए e ॥

एक *ek*, 1084.

| एड़ा *era*, 29, 89, 185, 195.

## ॥ ऐ ai ॥

ऐठ्ठा *ainthua*, 756, 769.

| एड़हा *airha*, 726.

## ॥ ऐ ai ॥

ऐंटा *ainta*, 1263.

ऐंठन *ainthan*, 115 (footnote).

ऐंठल *ainthal*, 123.

ऐंठल रस्सी *ainthal rassi*, 123.

ऐंठा *aitha*, 1267.

ऐंठा *aintha*, 1267.

ऐन *ain*, 1221.

ऐला *aila*, 1248.

ऐली *aili*, 1275.  
ऐसन *aisan*, 1088.

ऐहब *aihab*, 1277.

## ॥ ओ ० ॥

ओंकड़ा *onkra*, 412.  
ओंखरा *okhra*, 616.  
ओंखरी *okhri*, 431, 464, 612, 616.  
ओंखला *okhla*, 431.  
ओंखली *okhli*, 464, 616.  
ओगरा *ogra*, 1272.  
ओह्वाओन *ochhāon*, 637.  
ओह्वाओना *ochhauna*, 637.  
ओभाइ *ojhāi*, 1453.  
ओटनी *otni*, 1017.  
ओटाइ *otāi*, 1017.  
ओठगन *othgan*, 1259.  
ओठगनी *othgani*, 1259.  
ओड़िया *oriya*, 43, 288.  
ओड़ैसा *oraisa*, 44, 93.  
ओड़ना *orhna*, 133.  
ओड़नी *orhni*, 745.  
ओड़ौल *orhāul*, 1457.  
ओदवाइन *odwāin*, 639.  
ओदाइन *odāin*, 639.  
ओदान *odān*, 639.

ओनचन *onchan*, 639.  
ओपनी *opni*, 536.  
ओबटन *obtan*, 1342.  
ओरचन *orchan*, 244, 639.  
ओरदवानी *ordawāni*, 639.  
ओरदावन *ordāwan*, 244.  
ओरहा *orha*, 877, 957, 984, 990, 1272.  
ओरियानी *oriyāni*, 1252.  
ओलती *olti*, 1252.  
ओलवारी *olwāri*, 562.  
ओसरा *osra*, 1242.  
ओसरो *osro*, 1242.  
ओसाएब *osāēb*, 897.  
ओसारा *osāra*, 1242.  
ओसारी *osāri*, 1242.  
ओसौनो *osāuni*, 319n, 897.  
ओहाएब *ohāēb*, 1115.  
ओहार *ohār*, 216, 554.  
ओहारी *ohāri*, 490, 1252.  
ओस्ता *osta*, 383.

## ॥ ओ ० ॥

ओ ०, 964, 1088, 1092, 1383.  
ओकर *okar*, 1486.  
ओकर टाट उसटल है *okar tāt ultal hai*, 1486.  
ओका *oka*, 646.  
ओखर *okhar*, 489, 612, 616.  
ओभा *ojha*, 639, 1453.  
ओटव *otab*, 1017.  
ओंटव *ontab*, 1017.

ओटा *ota*, 78, 722, 1243.  
ओड़ा *ora*, 43, 44.  
ओड़ी *ori*, 43, 288, 308.  
ओतब *otab*, 1246.  
ओध *odh*, 814.  
ओर *or*, 964, 1088.  
ओरी *ori*, 1183, 1252.  
ओरी टीनी *ori tīni*, 1183.  
ओसर *osar*, 1118.

## ॥ औ au ॥

औजली *aunli*, 1436.औटाइ *auntāi*, 1017.औड्डा *aulha*, 882.

## ॥ औ au ॥

औ *au*, 1217.औआ औआ *aua bāua*, 1088.औकर *aunkar*, 1183.औगार *augār*, 26.औकव *aunchhak*, 1402.औंठी *aunthi*, 756, 769.औदार *aulār*, 1098.औंघा *aundha*, 1262.औरङ्ग *aurang*, 1074.औरा *aura*, 1294.औरा बौरा *aura baura*, 1294.

## ॥ क k ॥

कं *kañ*, 1451.ककड़ी *kakri*, 1070.कंकड़ो *kankri*, 1266.ककना *kakna*, 768, 1075.कंकना *kankna*, 768.कंकनी *kankni*, 768.कंकराही *kankrahi*, 794.कंकरो *kankri*, 1087.ककरेजा *kakreja*, 742.कंकरोटिया *kankrotiya*, 794.ककवा *kakwa*, 747.ककहा *kakha*, 747.ककही *kakhi*, 747.ककीर *kakir*, 1049.ककीर *kaker*, 1049.कंगड़ा *kangra*, 1033.कंगना *kangna*, 768, 1378.कंगना बाँधव *kangna bāndhab*, 1378.कंगनिया *kangniya*, 792.कंगनी *kangni*, 571.कगमुही *kagmuhin*, 516.कंगही *kangahi*, 747.कचरा *kachra*, 768.ककड़ *kankar*, 794, 1266.कङ्कन *kankan*, 1323.कङ्कन *kangan*, 1323.कचकोइ *kachkoh*, 1264.कचरस *kachras*, 1014, 1272.कचरा *kachra*, 768, 1004.कचरी *kachri*, 877, 1004, 1042, 1265.कचरुखी *kachrukhi*, 558.कचबनिया *kachwaniya*, 1272.कचिया *kachiya*, 736.कचुआ *kachua*, 1052.कचोरा *kachora*, 677.कचोहा *kachoha*, 1074.कचौड़ी *kachauri*, 1272.कचौरी *kachauri*, 1002 (footnote).कचौष *kachaus*, 786.कचक *kachchak*, 399.कचा *kachcha*, 877, 9206, 1235,  
1263, 1492, 1495, 1497.कचा कोस *kachcha kos*, 1492.कचा पक्का *kachcha pakka*, 1235.कचा बिगहा *kachcha bigha*, 1495.कची *kachchi*, 1499.कची रत्ती *kachchi ratti*, 1499.कचू *kachchu*, 1061.कच्छा *kachchha*, 1418, 726.कच्छाड़ *kachchār*, 792.

- कछाड़ा *kachhāra*, 792.  
 कछुइया *kachhuīya*, 786.  
 कजई *kajai*, 96.  
 कजरघरो *kajargharo*, 970.  
 कजरा *kajra*, 1074.  
 कजरी *kajri*, 969b, 977, 1074, 1188.  
 कजरौटा *kajrauta*, 747.  
 कजरौटी *kajrauti*, 747.  
 कजला *kajla*, 1074, 1183.  
 कज्जक *kajjak*, 399.  
 कञ्चन *kanchan*, 977.  
 कञ्चन चुर *kanchan chūr*, 977.  
 कञ्चन पुरी *kanchan pūri*, 679.  
 कच्चा *kancha*, 1235.  
 कच्चा पक्का *kancha pakka*, 1235.  
 कचो *kanchō*, 1014.  
 कचो रस *kanchō ros*, 1014.  
 कझर *kanjar*, 594.  
 कठकिरा *katkira*, 533.  
 कटना *katna*, 569.  
 कटनियाँ *katniyān*, 874.  
 कटनिहार *katnihār*, 874, 886 (foot-note).  
 कटनी *katni*, 574, 873, 874, 1024.  
 कटरनी *katarni*, 482.  
 कटवा *katwa*, 1175.  
 कटसर *katsar*, 765.  
 कटहर *kathar*, 1405.  
 कटहरा *katahra*, 228.  
 कटारी *katāri*, 131.  
 कंटिया *kantiya*, 136, 140, 432, 442, 713, 1422.  
 कटिया *katīya*, 136, 713, 873.  
 कटुआ *katua*, 894, 990, 994, 995, 997.  
 कटुइ *katui*, 875, 1074, 1163.  
 कटुइ दही *katui dahi*, 1163.  
 कटुओ *katuo*, 994, 995.  
 कंटे लो *kantelo*, 95.  
 कटे सर *katesar*, 765.  
 कटै या *katuiya*, 1074.  
 कटोइया *katoīya*, 1074.  
 कटोइ *katoī*, 1074.  
 कटोरा *katora*, 449, 677, 678, 711.  
 कटोरी *katori*, 383, 535, 553, 773.  
 कटा *katta*, 1144, 1456.  
 कट्ठा *kattha*, 1495.  
 कठ *kath*, 414.  
 कठच्यारी *kathkathri*, 573.  
 कठई *kathai*, 136, 137.  
 कठका *kathka*, 390.  
 कठकिरा *kathkira*, 533.  
 कठकिछी *kathkicchi*, 179.  
 कठकूआँ *kathkūān*, 924.  
 कठखुरपी *kathkharpi*, 305, 306.  
 कठनही *kathnahi*, 929.  
 कठबन्धन *kathbandhan*, 1130.  
 कठबेटा *kathbeta*, 1279.  
 कठ भौंधी *kath bhānchi*, 414.  
 कठरा *kathra*, 93, 226, 430, 442, 462, 543, 584, 714, 1131.  
 कठरेंगनी *kathrengni*, 1075.  
 कठला *kathla*, 226.  
 कठली *kathli*, 136, 714.  
 कठवत *kathwat*, 39, 319n, 462.  
 कठही *kathahi*, 305.  
 कठा *kutha*, 1194.  
 कठाधर *kathādhār*, 913.  
 कठार *kathār*, 1058.  
 काठरी *kathāri*, 782.  
 कठुलो *kathuli*, 39, 714.  
 कठोली *katholi*, 714.  
 कठौआ *kathaua*, 64.  
 कठौत *kathaut*, 319n, 584, 714.  
 कठौता *kathauta*, 319n.  
 कठौती *kathauti*, 319n, 430, 442, 462, 543, 584, 714.  
 कठौर *kathaur*, 328.  
 कड़ड़ा *karra*, 852.  
 कंड़ड़ा *kanrra*, 852.

कँडरा *kanrra*, 848.  
 कड़ *karru*, 1120.  
 कड़वा *karwa*, 233.  
 कँडवा *kanrwa*, 238.  
 कँडवानी *kanrwāni*, 815.  
 कड़हड़ी *karhari*, 169, 179.  
 कड़हा *karha*, 140.  
 कड़हाड़ *karhāṛ*, 455, 506, 584.  
 कड़ही *karhi*, 140.  
 कड़ा *kara*, 226, 455, 673, 757, 759,  
 771,, 936, 1406.  
 कड़ाह *karāh*, 285, 308, 671.  
 कड़ाही *karāhi*, 188, 455, 465, 506,  
 563, 673, 936.  
 कड़िया *kariya*, 455.  
 कँड़िया *kanriya*, 481.  
 कड़ी *kari*, 85, 169, 223, 233, 936,  
 1258.  
 कड़ुआ *karua*, 1023.  
 कड़ुओ *karuo*, 1023.  
 कड़ुनी *karhni*, 319k.  
 कड़ुह *karhāṛ*, 430.  
 कड़ुआ *karhua*, 1272, 1290.  
 कड़ुइ *karhuṛ*, 1290.  
 कड़ौर *karhaur*, 1475.  
 कण्टा *kanta*, 37, 328, 935.  
 कण्टाहा *kantiha*, 1425.  
 कण्ठ *kanth*, 29.  
 कण्ठा *kantha*, 226, 749, 755, 1173.  
 कण्ठार *kanthār*, 1173.  
 कण्ठा रोग *kantha rog*, 1173.  
 कण्ठा सारु *kantha sārū*, 1173.  
 कण्ठी *kanti*, 29, 1429.  
 कण्डा *kanda*, 848, 852.  
 कतई गज *katai gaj*, 1491.  
 कतय *katay*, 1087.  
 कतरनी *katarni*, 588.  
 कतरपारा *katarpāra*, 292.  
 कतरवाहा *katarbaha*, 294.  
 कतरवाह *katarwāh*, 294.

कतरवाहा *katarwāha*, 294.  
 कतरा *katra*, 362a, 403, 497, 1188.  
 कतरा के जड़ *katra ke jar*, 362a.  
 कतरिवाह *katriwāh*, 294.  
 कतरि *katari*, 403.  
 कतरी *katri*, 255, 258, 272, 278,  
 558, 768, 1074.  
 कँतरी *kantri*, 138.  
 कतरोही *katrohi*, 403.  
 कतला *katla*, 497.  
 कतवा *katwa*, 768.  
 कतिका *katika*, 967b, 996.  
 कतिकी *katiki*, 1039.  
 कतेक *katek*, 1085.  
 कत्ता *katta*, 74.  
 कत्तौ *katti*, 713, 1491.  
 कत्तौ गज *katti gaj*, 1491.  
 कथ *kath*, 1073.  
 कथा *katha*, 1286.  
 कथा करब *katha karab*, 1286.  
 कदई *kadaṛ*, 788, 789.  
 कदम *kadam*, 585, 1492, 1495.  
 कदमक *kadamak*, 726, (note).  
 कदम गाछ *kadam gāchh*, 585.  
 कदरी *kandri*, 920.  
 कदवा *kadwa*, 824, 981, 1399.  
 कदोमा *kadīma*, 1071.  
 कदोमो *kadīmi*, 1215.  
 कदुआ *kadua*, 1068.  
 कँदूरी *kandūri*, 1369, 1377.  
 कदठ *kadaith*, 579.  
 कदोइ *kadoi*, 787, 788, 789.  
 कहु *kaddu*, 1068.  
 कँधार *kundhāwar*, 1348.  
 कँधेला *kandhela*, 363.  
 कन *kan*, 913, 1052, 1062.  
 कनई *kanai*, 1024.  
 कनक *kanak*, 972, 978.  
 कनक चर *kanak chūr*, 978.  
 कनक जीर *kanak jīr*, 972.



कनकजीरा *kanakjira*, 974.  
 कनकठिया *kankathiya*, 1416.  
 कनकपुरिया *kanakpuriya*, 1057.  
 कनकिल्ली *kankulli*, 15.  
 कनकुत्तौ बटाई *kankutti batāi*, 918.  
 कनकुत *kankūt*, 913.  
 कनखी *hankhi*, 1011.  
 कनगोजर *kangojar*, 1010.  
 कनभाप्पा *kanjhappa*, 725.  
 कनभाप्पी *kanjhappi*, 725.  
 कनभाप्पो *kanjhappo*, 725.  
 कनभोपा *kanjhopa*, 725.  
 कनटोप *kantop*, 725.  
 कनतोर *kantor*, 656.  
 कनफूल *kanphul*, 764.  
 कनब *kanab*, 913.  
 कनबदा *kanbada*, 967c.  
 कनबाळा *kanbāla*, 753.  
 कनवाई *kanwai*, 1497.  
 कनवह *kanwah*, 954.  
 कनवा *kanwa*, 954, 1173, 1183.  
 कनवाँ *kanwān*, 1054, 1075, 1491,  
 1497, 1498.  
 कनसन *kansan*, 1075.  
 कनसार *kansār*, 434.  
 कनसारी *kansāri*, 434.  
 कनसी *kansi*, 1001, 1010.  
 कनाइल *kanāil*, 1011.  
 कनाठ *kanāth*, 864.  
 कनाठा *kanātha*, 1074.  
 कनासी *kanāsi*, 403.  
 कनार *kanār*, 102.  
 कनाह *kanāh*, 1011.  
 कनाहा *kanāha*, 1011.  
 कनियेती *kaniāiti*, 1348.  
 कनिक *kanik*, 1272.  
 कनियाएल *kaniyāel*, 957, 1018.  
 कनियाएल आव है *kaniyāil āwa  
hai*, 957.  
 कनिल *kanil*, 797.  
 88 B. & J.

कनिषार *kanisār*, 434.  
 कनेआँ *kaneān*, 741, 1282, 1328.  
 कनेआइ *kaneāi*, 1322, 1327.  
 कनेआँ दान *kaneān dān*, 1228,  
 1329, 1330, 1346.  
 कनेटा *kaneta*, 1251.  
 कनेटी *kaneti*, 929.  
 कनैल *kanail*, 15, 194, 275, 938, 1024.  
 कनैली *kanaili*, 275, 363, 764.  
 कनोजर *kanojar*, 1010, 1024.  
 कनौसी *kanausi*, 20, 753, 764.  
 कन्त *kant*, 568, 1113.  
 कन्ता *kanta*, 1087.  
 कन्दाई *kandaī*, 1023.  
 कन्दा *kanda*, 1061.  
 कन्दी *kandi*, 373.  
 कन्धा *kandha*, 274.  
 कन्ना *kanna*, 404, 455, 933, 940,  
 1075, 1183.  
 कन्नी *kanni*, 933, 957.  
 कन्याइन *kanyāin*, 1282.  
 कन्सी *kansi*, 451.  
 कन्हावर *kanhāwar*, 1348.  
 कन्हिया *kanhiya*, 274.  
 कन्ही *kanhi*, 1074.  
 कन्हेलौ *kanheli*, 125, 126, 275.  
 कपहेरी *kapkhheri*, 485.  
 कपटा *kapta*, 1074.  
 कपटी *kapti*, 713.  
 कपड़ा *kapra*, 393, 723, 1402.  
 कपड़ा लत्ता *kapra latta*, 723.  
 कपरधूर *kapardhūr*, 607.  
 कपरनी *kaparni*, 363.  
 कपरबिन्नी *kaparbinni*, 363.  
 कपरबीनी *kaparbīni*, 363.  
 कप्रौट *kapraut*, 530.  
 कप्रौट *kampraut*, 530.  
 कपाइ *kapāi*, 134, 647, 1145.  
 कपार *kapār*, 833.  
 कपारी फोरल *kāpāri phoral*, 1018.  
 68

- कपास *kapās*, 1016, 1017, 1018, 1019, 1089.  
 कपास फूटव *kapās phūṭab*, 1018.  
 कपूरी *kapūri*, 1049.  
 कप्पा *kappa*, 726.  
 कपफा *kappha*, 1032.  
 कफगीर *kaphgīr*, 450.  
 कफचा *kaphcha*, 450.  
 कफनाएव *kaphnāēb*, 1418.  
 कफनी *kaphni*, 1418, 1431.  
 कफा *kapha*, 1032, 1033.  
 कब *kab*, 1275.  
 कबज *kabaj*, 1467.  
 कबजाना *kabjana*, 1198.  
 कबर *kabr*, 1431.  
 कबर खोदाइ *kabr khodāi*, 1431.  
 कबरिया *kabariya*, 864.  
 कबरिस्तान *kabristān*, 1431.  
 कबरिहा *kabariha*, 864.  
 कबला *kabla*, 416, 417.  
 कबली *kabli*, 1000.  
 कबा *kaba*, 729.  
 कबाब *kabāb*, 447.  
 कबाब दानी *kabāb dāni*, 447.  
 कबि *kabi*, 655.  
 कबिरहा *kabirha*, 1429.  
 कबिला *kabilā*, 1275, 1276.  
 कबिली *kabili*, 1000.  
 कबुली *kabuli*, 963, 1272.  
 काम *kaṃ*, 240.  
 कामची *kaṃchi*, 592.  
 कामठा *kaṃṭha*, 601.  
 कामठी *kaṃṭhi*, 576.  
 कामढरना *kaṃḍharna*, 557.  
 काम ढारा *kaṃ dhāra*, 532.  
 कामण्डल *kaṃaṇḍal*, 782.  
 कामनगर *kaṃaṅgar*, 601.  
 कामर *kaṃar*, 655, 1020.  
 कामरकस *kaṃarakaṣ*, 770.  
 कामरखोजाह *kaṃarakhōlāi*, 1205.  
 कामरजेव *kaṃarjēb*, 770.  
 कामरतोइ *kaṃartoi*, 743.  
 कामरथुआ *kaṃarathua*, 1460.  
 कामरपन्थू *kaṃarpanthu*, 1460.  
 कामरबल्ला *kaṃarballa*, 1257.  
 कामरसायर *kaṃarsāyar*, 407, 394.  
 कामरसारी *kaṃarsāri*, 407.  
 कामरा *kaṃra*, 737.  
 कामरिया *kaṃariya*, 737, 1184.  
 कामरी *kaṃri*, 344, 737.  
 कामल पतर *kaṃalpatr*, 1073.  
 कामला परसाद *kaṃla parsād*, 975.  
 कामसरे *kaṃsare*, 1217.  
 कामहँड़ *kaṃhañṛ*, 363.  
 कामहण्डा *kaṃhaṇḍa*, 363.  
 कामहर *kaṃhar*, 363, 489.  
 कामाई *kaṃāi*, 842, 1194, 1196, 1197, 1412.  
 कामान *kaṃān*, 601.  
 कामानक *kaṃānak*, 398.  
 कामाना *kaṃāna*, 538, 1141.  
 कामानौ *kaṃāni*, 398, 415, 416, 470, 538.  
 कामार *kaṃār*, 394, 407.  
 कामारी *kaṃāri*, 143.  
 कामिचई *kaṃiṇi*, 1186.  
 कामियई *kaṃiyaṛ*, 842.  
 कामियाँ *kaṃiyān*, 842, 844, 1184.  
 कामियौटी *kaṃiyauti*, 1186.  
 कामी *kaṃi*, 1217.  
 कामीना *kaṃina*, 1141, 1217.  
 कामुआ *kaṃua*, 1074.  
 कामताह *kaṃaitāh*, 394.  
 कामेनी *kaṃaini*, 866, 867, 1194.  
 कामोच *kaṃoch*, 972.  
 कामोदी *kaṃodi*, 978.  
 कामोरा *kaṃora*, 277.  
 कामौनी *kaṃauni*, 866, 867.  
 काम्यनी *kaṃyani*, 1202 ; Appendix, 14.  
 काम्या *kaṃya*, 381.

कम्पास *kampās*, 419, 519.  
 कम्मर *kammar*, 737.  
 कम्मल *kammal*, 737.  
 कम्पा *kamma*, 1074.  
 कम्हैया *kamhaiya*, 915.  
 कर *kar*, 363, 1025.  
 करई *karai*, 713.  
 करकट *karkat*, 1117.  
 करकन्धा *karkandha*, 1138.  
 करका *karka*, 786.  
 करकुट *karkut*, 329.  
 करके *karke*, 1087.  
 करखा *karkha*, 69.  
 करखाना *karkhāna*, 312.  
 करखाहि *karkhāhi*, 69.  
 करखाहि हँडिया *karkhāhi hanriya*,  
 69.  
 करखी *karkhi*, 69.  
 करखो *karkho*, 69.  
 करगाह *kargah*, 363.  
 करंगा *harna*, 966a.  
 करंगी *karngi*, 966b.  
 करची *karchi*, 353, 1119, 1308.  
 करकुल *karchhul*, 319k, 564, 684.  
 करज *karj*, 1461, 1476.  
 करज खोर *karjknor*, 1461.  
 करज खौक *karj khauk*, 1461.  
 करजनी *karjani*, 1499.  
 करजवाम *karjwām*, 1476.  
 करजा *karja*, 1187, 1188, 1190,  
 1476.  
 करजेन *karjain*, 1191.  
 करतली *kartali*, 225.  
 कस्ता *karta*, 730, 1394, 1418, 1419,  
 1420, 1422, 1423, 1426.  
 कस्ता पुतर *karta putr*, 1394.  
 करती मुरी *karti mūri*, 1119.  
 करथरी *karthari*, 576.  
 करथि *karathi*, 1272.  
 करधन *kardhan*, 758.

करधनी *kardhani*, 758, 770,  
 करनपूल *karanpūl*, 764.  
 करना *karna*, 138, 713.  
 करनी *karani*, 422.  
 करन्त *karani*, 1091.  
 करव *karā* 358, 362a, 855, 981,  
 1143, 1246, 1286, 1339, 1343,  
 1402, 1408, 1416, 1419, 1451,  
 1452, 1484.  
 करवा *karba*, 356.  
 करवार *karbar*, 363.  
 करम *karm*, 1428, 1446.  
 करमकला *karamkalla*, 1073.  
 करमा *karma*, 972.  
 करमा धरमा *karma dharmā*, 1446.  
 करमाला *karmāla*, 781.  
 करमिया *karmiya*, 1059.  
 करमी *karmi*, 1188.  
 करमी लत *karmi lat*, 1188.  
 कररुआ *kararua*, 1049.  
 करल *karal*, 873.  
 करवा *karwa*, 432, 713,  
 करसी *karsi*, 848, 852.  
 करह *karah*, 1090, 1451.  
 करहन्नी *karhanni*, 966c, 966d, 967d,  
 969c.  
 करहा *karha*, 882, 886, 954.  
 करहाइ *karhāi*, 554.  
 करहिया *karhiya*, 713.  
 करा *kara*, 673.  
 कराइ *karāi*, 996, 1084.  
 कराएव *karāeb*, 1408, 1418, 1430.  
 करांत *karānt*, 1496.  
 करावा *karāda*, 372.  
 कराम *karām*, 889.  
 करार *karār*, 786, 1183.  
 करारा *karāra*, 792.  
 करा लाएव *kara lāeb*, 25.  
 कराह *karāh*, 285, 308, 312, 319.  
 कराह के घर *karāh ke ghar*, 312.

कराह घर *karāh ghar*, 824.  
 कराहा *karāha*, 285, 319.  
 कराहो *karāhi*, 308, 319, 673, 711, 713.  
 करिकन्धा *karikandha*, 1138.  
 करिखा *karikha*, 69.  
 करिखाइ *karikhāi*, 69.  
 करिखाइ हाँडो *karikhāi hānri*, 69.  
 करिंगवाह *karingwāh*, 950.  
 करिगह *karigah*, 356, 363.  
 करि देव *kari deb*, 1339.  
 करिनवाह *karinwāh*, 950.  
 करियवा *kariyawa*, 1113, 1137.  
 करिया *kariya*, 996, 1137.  
 करिह *kariha*, 1113.  
 करींग *karīng*, 950.  
 करीन *karīn*, 950.  
 करुआ *karua*, 1045, 1137.  
 करुआ तेल *karua tel*, 1045.  
 करुआर *karuār*, 13, 237.  
 करुआरा *karuāra*, 13.  
 करुआरी *karuāri*, 13, 237.  
 करइ *karui*, 44.  
 करछ *karuchh*, 458.  
 करुआ *karua*, 139.  
 करु *karu*, 1045.  
 करु तेल *karu tel*, 1045.  
 करे *kare*, 1084, 1088.  
 करेम *karem*, 1183.  
 करै *karai*, 1088.  
 करैल *karail*, 786, 808, 1067.  
 करैला *karaila*, 1067.  
 करैलो *karaili*, 569, 1067.  
 करैलो कटना *karaili katna*, 569.  
 कल *kal*, 265, 330, 1023.  
 कलकतिया *kalkatiya*, 1021.  
 कलछा *kalchha*, 634.  
 कलछो *kalchhi*, 684, 774.  
 कलछल *kalchhul*, 438, 458, 684.  
 कलछला *kalchhula*, 438, 564.

कल जुग *kal jug*, 1023.  
 कल जुग के अमृत *kal jug ke amrit*, 1023.  
 कलटरी *kalatri*, 1207.  
 कलनदरा *kalandara*, 1256.  
 कलप *kalap*, 389.  
 कलप *kalapf*, 389.  
 कलबुद *kalbud* 565, 582.  
 कलबूत *kalbūt*, 484.  
 कलबूद *kalbūd*, 484.  
 कलम *kulam*, 422, 521, 541, 1033, 1039, 1052.  
 कलमी *kalmi*, 370, 422, 1039, 1073.  
 कलमी साग *kalmi sāg*, 1073.  
 कलमी सोरा *kalmi sora*, 370.  
 कलरा *kalra*, 1395.  
 कलवार *kalwār*, 371.  
 कलसा *kulsa*, 713, 1307, 1308, 1329, 1374.  
 कलसी *kalsi*, 693, 713.  
 कला *kala*, 585f.  
 कलाइ *kalaī*, 996.  
 कलाएल *kalāēl*, 957.  
 कलाबूत *kalābūt*, 582.  
 कलाल *kalāl*, 371.  
 कलाली *kalāli*, 371.  
 कलावा *kalāwa*, 1381.  
 कलिदर *kalidār*, 727.  
 कलियान *kaliyān*, 1188.  
 कली *kali*, 765, 977, 1037, 1267.  
 कलुआ *kalua*, 1456.  
 कलुआ बीर *kalua bīr*, 1456.  
 कलुछ *kaluchh*, 438.  
 कलुस *kalus*, 438.  
 कलुल *kaleu*, 1269.  
 कलवा *kalewa*, 1269.  
 कलैगर *kalaigar*, 510.  
 कलोर *kalor*, 1118.  
 कलौ *kalau*, 1269, 1341.  
 कलौआ *kalaua*, 1269.

कक्षण्ड *kañwandal*, 715.  
 कवर *kawar*, 1271.  
 कवाह *kawāchh*, 1073.  
 कवारथू *kamwārthu*, 1460.  
 कसकुट *kaskut*, 666, 689.  
 कसकौल *kaskaul*, 715.  
 कसतरा *kastara*, 713.  
 कसतरी *kastari*, 678, 713.  
 कसन *kasani*, 507, 249.  
 कसनि *kasani*, 744.  
 कसमिरा *kasmira*, 1047.  
 कसर *kasar*, 900.  
 कसला *kasla*, 525.  
 कंसला *kansla*, 525.  
 कसवा *kaswa*, 1458.  
 कसाइ *kasāi*, 1141.  
 कसार *kasār*, 713, 1272, 1342.  
 कसारा *kasāra*, 1342.  
 कसावट *kasāwat*, 249.  
 कसासरी *kansāsuri*, 1101.  
 कंसुला *kansula*, 525.  
 कसेरा *kasera*, 469, 556, 548.  
 कसेया *kasaiya*, 1142.  
 कसैलो *kasaili*, 1056.  
 कसौजी *kasauñji*, 372.  
 कसौटी *kasauti*, 537, 1113, 1134.  
 कसौठौ *hansauthi*, 768.  
 कह *kah*, 655, 1087.  
 कहतरी *kahtari*, 139.  
 कहतारी *kahtāri*, 1084.  
 कहलगान *kahalgānw*, 1486.  
 कहवाँ *kahwāñ*, 1275.  
 कहहि *kahahiñ*, 1085.  
 कहाँ *kahān*, 478.  
 कहावै *kahāwai*, 763.  
 कहि *kahi*, 1084.  
 कहइ *kahuī*, 1256.  
 कहै *kahe*, 1088.  
 कहै *kahēñ*, 1091, 1092.  
 कहै *kahai*, 1084.

का *ka*, 414, 1088, 1092, 1367.  
 काउन *kāun* 988.  
 काई *kāin*, 146.  
 कायथ *kāeth*, 1217.  
 काक *kāk*, 1398.  
 काक वज्झा *kāk banjha*, 1398,  
 काँकर *kānhar*, 335e.  
 काँकरि *kānkari*, 1070.  
 काकुट *kākut*, 86.  
 काँकुट *kankut*, 86.  
 काँखी *kanñhi*, 1024.  
 काग *kāg*, 1398.  
 कागज *kāgaj*, 404.  
 कागजौ *kāgji*, 586.  
 काग दुबस *kāg durus*, 1398.  
 कागा *kāga*, 1088.  
 कागी *kāgi*, 1043.  
 काँच *kānch*, 1017, 1263.  
 काँच रूखा *kānch rūa*, 1017.  
 काँचा *kāncha*, 1235.  
 काँची *kānchi*, 313, 1272.  
 काँची चीनी *kānchi chinī*, 313.  
 काह *kāchh*, 233, 790, 1113, 1134.  
 काहक पाटी *kāchhak pāti*, 233.  
 काहव *kāchhab*, 1030.  
 काहा *kāchha*, 726, 743.  
 काज *kāj*, 748.  
 काजर *kājar*, 747, 1404.  
 काट *kāt*, 1452.  
 काटव *kātab*, 873, 1024.  
 काठवो *kātbō*, 356.  
 काँटा *kāntā*, 104, 640, 748, 935.  
 काँटा फोड़ो बखिया *kānta phori  
bakhīya*, 748.  
 काँटी *kānti*, 179.  
 काँटे *kātai*, 356.  
 काठी *kāthi*, 1131, 1420.  
 काँड़ *kānr*, 889, 890, 986.  
 काड़ा *kāra*, 1120.  
 काँड़ा *kānra*, 815, 889, 890, 936.

- काँरी *kānri*, 137, 612, 1168.  
 काड़ी *kāri*, 1120.  
 काह *kāh*, 8, 279.  
 काहब *kāhab*, 1422, 1478.  
 काहा *kāha*, 261, 279.  
 काहि *kāhi*, 1478.  
 कात *kāt*, 550.  
 कातर *kātar*, 272, 278.  
 कातरि *kātar*, 272, 278.  
 कातिक *kātik*, 1039, 1082, 1083, 1087.  
 काँदू *kāndu*, 433.  
 काँदून *kāndūn*, 433.  
 कादो *kādo*, 323, 1084.  
 कादो *kādo*, 789, 824, 981, 1086.  
 कादो करब *kādo karab*, 981.  
 काँधी *kāndhi*, 261.  
 कान *kān*, 274, 933, 1420.  
 कान काठी उतारब *kān kāthi utārab*, 1420.  
 कानदार *kāndār*, 725.  
 कानदार टोपी *kāndār topi*, 725.  
 काननोत्सर्ग *kananotsarg*, 1459.  
 कानर *kānar*, 952.  
 काना *kāna*, 29, 933, 1011, 1075, 1183.  
 कानी *kāni*, 41, 933, 940.  
 कान्नी *kānni*, 1006.  
 कानू *kānu*, 293, 303, 433.  
 कानो *kāno*, 789, 1011.  
 कानो किच्छड़ *kāno kichchar*, 789.  
 कान्ह *kānh*, 256, 274.  
 कान्ही *kānhi*, 1006.  
 कान्ही के हर *kānhi ke har*, 1006.  
 कान्हे *kānhe*, 478.  
 काँप *kāmp*, 764.  
 कापा *kāpha*, 1032.  
 काबा *kāba*, 729.  
 काबिब *kābis*, 786.  
 काम *kām*, 999 (footnote).  
 कामधेनुआ *kāmdhenua*, 1164.  
 कामिनी *kāmini*, 1091.  
 कामी *kāmi*, 531, 560.  
 कायथ *kayath*, 999 (footnote).  
 कारचोब *kārchob*, 502.  
 कारचोबी *kārchobi*, 502.  
 कार चौबी वाला *kārchobi wāla*, 502.  
 कारज *kāraj*, 1426.  
 कारपरदाज *kārpardāj*, 1208.  
 कारवार *kārbār*, 1461.  
 कारा बोगहा *kāra bogha*, 968.  
 कारिख *kārikh*, 69, 747.  
 कारी *kāri*, 786, 977, 996, 1137.  
 कारी बाँक *kāri bānk*, 977.  
 कारी माटी *kāri māti*, 786.  
 काख दास *kāru dās*, 1456.  
 काख बीर *kāru bīr*, 1456.  
 कारे *kāre*, 1089.  
 कारोबार *kārobār*, 1461.  
 कारोबारी *kārobāri*, 1461.  
 कालबूत *kālbūt*, 565.  
 कालबूद *kālbūd*, 484.  
 काला *kāla*, 965a, 996, 1023, 1043.  
 काला गौर, *kāla gūr* 965a.  
 कालिब *kālīb*, 475.  
 काली *kālī*, 1455.  
 काली अस्थान *kālī asthān*, 1455.  
 कालीन *kālin*, 750.  
 काशत *kāshat*, 911.  
 कास *kās*, 1075, 1091, 1151.  
 काँस *kāns*, 1138.  
 कास चराइ *kās charāi*, 1151.  
 कासनी *kānsni*, 1073.  
 काँसला *kānsala*, 525.  
 कासा *kāsa*, 1342.  
 काँसा *kānsa*, 558, 632, 1342.  
 काँसी *kānsi*, 1075, 1091.  
 काँसीवाल *kāsiwāl*, 725.  
 काँसला *kānsula*, 525.  
 कास्त *kāst*, 1218.

कास्तकार *kāstkār*, 1215.  
 काह *kāh*, 1151 Appendix, 14.  
 काह चराइ *kāh charāi*, 1151;  
 Appendix, 14.  
 काहि *kāhi*, 1043.  
 काहि सबुजा *kāhi sabuja*, 1043.  
 काही *kāhi*, 366, 1235.  
 काही पोस *kāhi pos*, 1235.  
 काहू *kāhu*, 1073.  
 कि *ki*, 1088.  
 किं किनी *kinkini*, 771.  
 किचड़ *kichchar*, 789.  
 किछु *kichhu*, 393, 1085, 1217.  
 किता *kita*, 832, 1254, 1370.  
 किता पारचा *kita pārchā*, 1370.  
 किता *kittā*, 832.  
 किनिह *kinihā*, 1113.  
 किमाम *kimām*, 1033.  
 कियारा *kiyāra*, 832.  
 कियारी *kiyāri*, 832.  
 कियारी *kiyāri*, 62.  
 कियाली *kiyāli*, 1201.  
 कियौरी *kiyauri*, 662.  
 किराँचो *kirānchō*, 148.  
 किराया *kirāya*, 1201.  
 किरिन चक्कर *kirin chakkar*, 585.  
 किरिया *kirīya*, 1428, 1451.  
 किरिया करम *kirīya karm*, 1428.  
 किरौना *kirauna*, 1474.  
 किर्तिक *kirttik*, 1084.  
 किलखाना *kilkhāna*, 1140.  
 किला *kila*, 585.  
 किल्ला *killā*, 431, 443, 464, 573,  
 621, 932.  
 किल्ली *killi*, 179, 331, 929, 936,  
 1250.  
 किशन अरपन *kishan arpan*, 1209a.  
 किशुन अरपन *kishun arpan*,  
 1209a.  
 किसमत *kisbat*, 383, 388, 734.  
 किसबद *kisbad*, 383.

किसमत *kismat*, 283, 734.  
 किसली के रोटी *kisli ke roti*,  
 272.  
 किसान *kisān*, 834, 967, 1085, 1086,  
 1088, 1091.  
 किसुन पख (or पच्छ) *kisun pakh (or*  
*pachchh)*, 1081.  
 किस्त *kist*, 1214, 1479.  
 किस्त बन्दी *kist bandi*, 1479.  
 कस्ता *kistu*, 715.  
 की *ki*, 664 (note), 1088, 1188.  
 कीच *kīch*, 789.  
 कीचिन *kīchin*, 1458.  
 कीनह *kīnah*, 1087.  
 कीया *kīya*, 662.  
 कीये *kīye*, 1091.  
 कीरी *kīri*, 1074.  
 कीरो *kīro*, 1074.  
 कील *kīl*, 164, 443, 621.  
 कीला *kīla*, 573.  
 कुआर *kuār*, 1082.  
 कुइयाँ *kuīyān*, 9206, 1459.  
 कुइयाँ दान *kuīyān dān*, 1459.  
 कुकरी *kukri*, 353.  
 कुकरोवा *kukrāundha*, 1183.  
 कुकाठ *kukāth*, 286.  
 कुकुड़ी *kukurhi*, 353, 1074.  
 कुकुसा *kukusa*, 1183.  
 कुकुही *kukuhi*, 1074.  
 कुँचबँधवा *kunchbandhwa*, 599.  
 कुचा *kuchcha*, 55.  
 कुचौ *kuchchi*, 536.  
 कुँजड़ा *kunjra*, 1456.  
 कुजात *kujāt*, 1452.  
 कुजात करब *kujāt karab*,  
 1452.  
 कुजात्रा *kujātra*, 1454.  
 कुची *kunchi*, 55.  
 कुझी *kunji*, 1250.  
 कुटका *kutka*, 325, 417, 896.  
 कुटरी *kutri*, 1144.



कुटाख *kutāch*, 624.  
 कुटाव *kutāw*, 892.  
 कुटिया *kutiya*, 1144.  
 कुट्टी *kutti*, 1144, 1234.  
 कुठाव *kuthāw*, 747.  
 कुड्डिया *kudanriya*, 277.  
 कुड्डली *kudāndi*, 33.  
 कुड्डहिना *kurdahina*, 831, 889.  
 कुंडमुन्दन *kunrmundan*, 1434.  
 कुंडमूनन *kunrmūnan*, 1434.  
 कुड्डिया चांस *kunriya chās*, 801.  
 कुड्डियाठी *kunriyāthi*, 929.  
 कुड्डिया *kurhiya*, 713.  
 कुण्ड *kund*, 268.  
 कुण्डल *kundal*, 753.  
 कुण्डली *kundli*, 1343.  
 कुण्डा *kunda*, 143, 284, 368, 437,  
 505, 713, 1349.  
 कुण्डी *kundi*, 929.  
 कुतुरम *kuturum*, 1047.  
 कुत्ता *kutta*, 711, 1034, 1087.  
 कुत्ती *kutti*, 711.  
 कुत्तो *kutto*, 655.  
 कुदरुम *kudrum*, 1047.  
 कुदार *kudār*, 27, 28, 328.  
 कुदारि *kudari*, 328.  
 कुदारी *kudāri*, 28, 369, 1048.  
 कुदाल *kudāl*, 28.  
 कुदाली *kudāli*, 28.  
 कुद्दी *kuddi*, 82, 1203.  
 कुनरी *kunri*, 1073.  
 कुन्ती *kunti*, 1272.  
 कुन्द *kund*, 469, 570, 557.  
 कुन्दा *kunda*, 401, 1141.  
 कुन्दी *kundi*, 391, 1141.  
 कुपो वसर्ग *kupotsarg*, 1459.  
 कुप्पा *kuppa*, 719, 720.  
 कुप्पी *kuppi*, 719, 1160.  
 कुप्पी के घ्यू *kuppi ke ghyu*, 1160.  
 कुब्बी *hubbi*, 856, 859.  
 कुमरौटी *kumarauti*, 786.

कुमरौटी *kumrauti*, 786.  
 कुम्भी *kumbhi*, 1125.  
 कुम्हार *kumhar*, 1071.  
 कुम्हरा *kumhra*, 572.  
 कुम्हार *kumhār*, 572, 12096.  
 कुम्हेस *kumhes*, 1080.  
 कुम्हैन *kumhain*, 572.  
 कुम्हैनि *kumhaini*, 572.  
 कुरता *kurta*, 744.  
 कुरताली *kurtāli*, 902.  
 कुरथी *kurthi*, 999.  
 कुरथौली *kurthauli*, 1219.  
 कुरदन *kurdan*, 616.  
 कुरमिन *kurmin*, 1090.  
 कुराव *kurāo*, 797.  
 कुरन *kurun*, 602.  
 कुरर *hurār*, 439.  
 कुरैल *kurail*, 646.  
 कुल *kul*, 1432, 1456.  
 कुलतारा *kultāra*, 412.  
 कुल देवोता *kul deota*, 1456.  
 कुलफी *kulphi*, 398, 473, 585.  
 कुलफीदार *kulphidār*, 473a.  
 कुलहर *kulhar*, 798, 818.  
 कुल्हारी *kulhāri*, 395.  
 कुल्हिया *kulhiya*, 585, 725.  
 कुल्ही *kulhi*, 725.  
 कुस *kus*, 1428.  
 कुसगुन *kusgun*, 1454.  
 कुसपुत्र *kusputr*, 1428.  
 कुसवठना *kuswatna*, 1074.  
 कुसही *kusahi*, 959, 1000.  
 कुसही केराव *kusahi kerāo*, 959.  
 कुसाईत *kusāit*, 1454.  
 कुसियाना *kusiyāna*, 1074.  
 कुसियार *kusiyār*, 1005.  
 कुसिहार *kusihār*, 1005.  
 कुसी *kusi*, 1088.  
 कुसूम *kusum*, 1043.  
 कुहसा *kuhassa*, 1080.  
 कुहार *kuhār*, 572.

कुहस *kukhas*, 1080.

कुहसा *kukhesa*, 1080.

कुआँ *kūān*, 916, 920b, and 920c, 1092.

कुँच *kūnch*, 362a, 599.

कुँचा *kūncha*, 53, 55, 465.

कुँची *kūnchi*, 54, 428, 465, 543, 599.

कुटब *kūtab*, 624.

कुटल जाइब *kūtal jāib*, 624.

कुटि देब *kūti deb*, 624.

कुटी *kūti*, 1234.

कुँइ *kūnr*, 268, 505, 713, 929.

कुड़ा *kūra*, 848.

कुँड़ा *kūnra*, 83, 143, 437, 713, 1434.

कुड़ा कुरकुट *kūra kurkut*, 848.

कुँडो *kūnri*, 83, 308, 929.

कुँट *kūnrh*, 251.

कुड़ा *kūrha*, 879, 1234.

कुत *kūt*, 913.

कुदे *kūde*, 128 (footnote).

कुन *kūn*, 538.

कूप *kūp*, 920b, 1091.

कूप जग *kūp jag*, 1459.

कुबड़ *kūbar*, 1269.

कूर *kūr*, 849.

कूरो *kūro*, 1495.

कूसी *kūsi*, 1091.

कूहा *kūha*, 1080.

के *ke*, 312, 445, 463, 478, 585f, 724,

748, 814, 990, 1006, 1008,

1009, 1015, 1023, 1025, 1040,

1045, 1057, 1073, 825, 829, 849,

919, 1118, 1139, 1175, 1183,

1207, 1208, 1235, 1272, 1275,

1377, 1479.

केरारी *keāri*, 62.

केरार *keāri*, 913.

केआली *keāli*, 914, 1201.

केऊआँ *keñuān*, 1074.

केओचा *keñocha*, 456.

केड़वारी *kerwāri*, 814.

केतरपारा *ketarpāra*, 292.

केतार *ketār*, 1005.

केतारा *ketāra*, 1005.

केतारी *ketāri*, 292, 1005, 1006.

केमाम *kemām*, 1033.

केरवा *kerwa*, 959.

केराइ *kerāi*, 959, 960, 1000, 1089.

केराव *kerāo*, 959, 960, 1000.

केरुआर *keruār*, 237.

केरौनी *kerāuni*, 866, 867.

केलौनी *kelauni*, 866, 867.

केवलहा *kewalha*, 956.

केवाँक *kewanekh*, 1073.

केवाड़ *kewār*, 1249.

केवाँइ *keñwāñr*, 1249.

केवाँड़ी *keñwāri*, 1249.

केवाँड़ी *keñwāñri*, 1249.

केवाल *kewāl*, 786.

केवाली *kewāli*, 1005.

केव हो *kewāhi*, 1005.

केसरिया *kesariya*, 1043.

केसौर *kesaur*, 1062.

केहुनी *kehuni*, 882, 886.

केहुनोदार कुलफो *kehunidār kulphi*, 473.

के *ke*, 414, 568, 655, 964, 1002 (footnote), 1073, 1085, 1087, 1089.

के *ken*, 356, 393, 604, 657, 741, 841, 886 (footnote), 964, 1090.

केड़ा *kera*, 1204.

केड़ा *kenra*, 425.

केना *kena*, 1075, 1183, 1436.

केन: डेहरी *kena dehri*, 1436.

केबल *kebal*, 973.

केर *kes*, 333.

केहा *ke ha*, 50.

केसर *kesaur*, 975.

कसी *kasi*, 984.  
 काँचिया *kainchiya*, 73, 226.  
 कैरियार *kairiyār*, 807.  
 कैलारल *kailārl*, 957.  
 कैलिया *kailiya*, 1074.  
 कौ *kai*, 1087, 1113.  
 काँच *kainch*, 322, 1256.  
 काँची *kainchi*, 226, 383, 474, 499,  
 512, 522, 539, 550, 588, 1256.  
 कैटी *kaiti*, 1034.  
 काँटी *kainti*, 1034.  
 काँरा *kainra*, 425.  
 काँत *kait*, 585f, 1073.  
 काँता *kaita*, 1072, 1073.  
 काँनवान *kaitbān*, 585f.  
 काँतुक *kaituk*, 1456.  
 काँतुक गोसाँई *kaituk gosāñiñ*, 1456.  
 काँदक *kaidak*, 1466.  
 काँया *kaiya*, 511, 551.  
 काँल *kail*, 1134.  
 काँला *kaila*, 1113, 1134.  
 काँला गल *kaila gal*, 957.  
 काँली *kailin*, 1002, (footnote).  
 काँसे *kaise*, 1026.  
 काँइनी *kaini*, 1045.  
 काँइन्दा *koinda*, 1045.  
 काँइया *koiya*, 1074.  
 काँइरी *koiri*, 807.  
 काँइला *koila*, 1440, 1456.  
 काँइला माता *koila māta*, 1440, 1456.  
 काँइलो *koili*, 1074.  
 काँइला *koela*, 347.  
 काँकटी *kokti*, 329, 1016, 1019.  
 काँकिला *kokila*, 468.  
 काँचवन *kochban*, 770.  
 काँचला *kochla*, 1078.  
 काँचला के साग *kochla ke sāg*, 1073.  
 काँचानी *kochāni*, 1245.  
 काँठवार *kothwār*, 1400.  
 काँठिय *kothie*, 1090.

कोठिया *kothiya*, 1263.  
 कोठिया ईंटा *kothiya īnta*, 1263.  
 कोठियारी *kothiyāri*, 1201.  
 कोठिया *kothiyau* 890.  
 कोठिला *kothila*, 924, 77.  
 कोठिलो *kothili*, 77, 85.  
 कोड़नी *korni*, 824, 865, 866, 867,  
 1009.  
 कोड़ार *korār*, 808.  
 कोरिया *korhiya*, 1074.  
 कोरिला *korhila*, 1183.  
 कोतवाल *kotwāl*, 1200.  
 कोथली *kothli*, 770.  
 कोदई *kodār*, 912.  
 कोदार *kodār*, 27, 28, 369.  
 कोदारि *kodāri*, 28.  
 कोदारो *kodārī*, 28, 319k.  
 कोनसिया *konasiya*, 828.  
 कोनसी *konsi*, 828.  
 कोनासी *konāsi*, 832.  
 कोनिया *koniya*, 603, 828.  
 कोनिया जोत *koniya jot*, 828.  
 कोम्हड़ा *komhra*, 1071.  
 कोरई *korār*, 367, 1050.  
 कोरझा *koranja*, 844.  
 कोरपोङ्ग्या *korponchhwa*, 1397.  
 कोरमार *kormār*, 161.  
 कोरवास *korwās*, 1051.  
 कोरसुत *korsūt*, 404.  
 कोराइ *korāi*, 894.  
 कोरांट *korānt*, 807.  
 कोराना *korāna*, 1185.  
 कोरार *korār*, 784, 807.  
 कोरियार *koriyār*, 807.  
 कोरेना *korena*, 372.  
 कोरौनी *korāuni*, 1161.  
 कोलटारा *koltāra*, 412.  
 कोलबाइ *kolwāi*, 882.  
 कोलसार *kolsār*, 297, 300.  
 कोलसुप *kolsup*, 47, 603.

कोलियेतो *kolīaiti*, 1219.

कोलियेतो असामी *kolīaiti asāmi*, 1219.

कोल्हकट *kolhkarh*, 1194.

कोल्हकर *kolhkar*, 1194.

कोल्हपचरानी *kolhpachrāni*, 1194.

कोल्हुआ *kolhua*, 1097.

कोल्हुआ बैल *kolhua bail*, 1097.

कोल्हुआर *kolhuār*, 297, 300.

कोहङगर *kohanrgar*, 578.

कोहड़ा *koṅhṛa*, 1071.

कोहबर *kohbar*, 1307, 1308, 1335, 1358.

कोहबरा *kohbara*, 1335.

कोहरौरी *konhrauri*, 1272.

कोहार *kohār*, 572.

कोहिया *kohiya*, 713.

कोइन *koin*, 1045.

कोइल *koil*, 1076.

कोइलखो *koilkho*, 1075.

कोन्च *konch*, 1045.

कोन्चा *koncha*, 741.

कोन्ची *konchi*, 726, 741.

कोठा *kotha*, 1240.

कोठी *kothi*, 77, 79, 310, 365, 814,

924, 1400; Appendix, 14.

कोठोवाल *kothiwāl*, 1461.

कोठो खोरा *kothi sora*, Appendix, 14.

कोड़ *kor*, 867, 1009.

कोड़ देब *kor deb*, 867.

कोड़न *koran*, 824, 865, 866, 1006, 1009.

कोड़पका *konrpakka*, 1182.

कोड़ब *korab*, 865, 981.

कोड़ल *korāl*, 1009.

कोड़ा *kora*, 104, 1007.

कोड़ी *kori*, 834.

कोँटा *konṛha*, 170, 414.

कोटि *korhi*, 841, 886 (footnote), 1098.

कोटि वरद के फेफरि बहुत *korhi barad keṇ phephari bahut*, 841.

कोड़ी *korhi*, 379, 799.

कोदर कट्टा *kodar katta*, 1456.

कोदो *kodo*, 990, 992, 1089.

कोन *kon*, 128 (footnote), 304, 828.

कोना *kona*, 828.

कोना कोनी *kona koni*, 828.

कोनो *koni*, 828.

कोपिन *kopin*, 726.

कोपीन *kopīn*, 726.

कोबी *kobi*, 1073.

कोर *kor*, 866, 1271.

कोरन *koran*, 866.

कोरा *kora*, 104, 788, 1258.

कोरा बाल *kora bāl*, 788.

कोरो *kori*, 1053, 1143.

कोरी करव *kori karab*, 1143.

कोरो *koro*, 367, 1050, 1051, 1258.

कोल *kol*, 1456.

कोला *kola*, 832.

कोली *koli*, 832.

कोल्ह *kolh*, 250, 265.

कोल्हु *kolhū*, 250, 265,

कोस *kos*, 1492.

कोसा *kosa*, 984.

कोसी *kosi*, 959.

कोसम *kosum*, 1043.

कोहा *koha*, 139, 430, 432, 442, 713.

कोही *kohi*, 139, 140.

कोयारा *kauara*, 1183.

कोरना *kaurna*, 138.

कोरेना *kaurena*, 372.

कोयल *kauāl*, 1256.

कोआ *kaua*, 356, 792, 870, 957, 1398.

कोआ भापान *kaua jhapān*, 957.

कोआ बाँझ *kaua bānjh*, 1398.

कोआ लुकान *kaua lukān*, 957.

कौआ हाँकब *kauā hānkab*, 870.  
 कौड़ *kaur*, 1247.  
 कौड़ा *kauri*, 1201, 1391, 1496.  
 कौनी *kauni*, 988, 1045.  
 कौम *kaum*, 1125.  
 कौर *kaur*, 1078, 1247, 1271.  
 कौर जायब *kaur jāēb*, 1078.

कौरी *kauri*, 1143, 1256.  
 कौरी करब *kauri karab*, 1143.  
 कौल्हा *kaulha*, 1247.  
 क्या *kya*, 1091.  
 क्योंचा *kyoncha*, 74.  
 कृत्तिका *krittika*, 1082, 1084.  
 कृष्ण *krishan*, 1456.

## ॥ ख *kh* ॥

खई *khāi*, 833.  
 खखड़ी *khankhri*, 1074.  
 खखरहरा *khankhrahra*, 669.  
 खखरा *khakhra*, 894, 901.  
 खखोरनौ *khakhorni*, 37, 328.  
 खखोड़ी *khankhori*, 1161.  
 खखोरन *khakhoran*, 1032.  
 खगड़ा *khagra*, 1183.  
 खगारा *khagra*, 379.  
 खंगरा *khangra*, 379.  
 खगरी *khagri*, 379.  
 खंगरीवा *khngriwa*, 1021.  
 खंगाहा *khangaḥa*, 1172.  
 खगूर *khagūr*, 226.  
 खंचड़ा *kanchra*, 789.  
 खंचिया *khanchiya*, 43, 44.  
 खचौली *khacholi*, 41.  
 खचड़ *khachchar*, 1128.  
 खजला *khajla*, 1272.  
 खजवा *khajwa*, 1263.  
 खजाना *khajāna*, 188, 321, 916,  
 919, 952, 1207.  
 खजूर *khajūr*, 585f, 1272.  
 खज्जा *khanja*, 1174.  
 खटाइ *khatāi*, 1003, 1272.  
 खटिया *khatiya*, 636, 1416.  
 खटूला *khatula*, 636.  
 खटोला *khatola*, 636, 1457.  
 खटोली *khatoli*, 636.  
 खट्टा *khatta*, 1272.

खड्डा *khaddha*, 34.  
 खड्डी *khaddhi*, 20.  
 खड़ *khār*, 1234.  
 खंड *khān*, 832, 865.  
 खड़कटा *kharkatta*, 915.  
 कंडगरना *khānrgarna*, 314.  
 खड़चर *kharchar*, 277.  
 खंडचर *kharchar*, 259, 277.  
 खंडचारी *khānrchari*, 259.  
 खड़मा *kharma*, 319k.  
 खंडमोड़ा *khānrmora*, 915.  
 खड़वाहा *khārwaḥa*, 915.  
 खंडवाहा *khānrwāḥa*, 915, 945.  
 खंडहर *khāñrhar*, 1234.  
 खड़हा *khārha*, 8.  
 खंडहू *khānrhu*, 919.  
 खंडसार *khānrsār*, 312.  
 खंडसारी *khānrsāri*, 312.  
 खड़ाउन *khārāun*, 735.  
 खड़ाओं *khārāon*, 735.  
 खड़ा टाल *khāra tāl*, 890.  
 खंडार *khānrār*, 578.  
 खड़ांव *khārānw*, 735.  
 खंडूआर *khānrūār*, 945.  
 खड़ुका *khāruka*, 1075.  
 खंडौरा *khānraura*, 1272.  
 खड़ौर *khārhaur*, 815.  
 खड़ौल *khārhaul*, 815.  
 खख *khān*, 832.  
 खतकस *khatkas*, 404.

खतना *khātna*, 886, 1415.  
 खतियौनी *khatiyāuni*, 1468d.  
 खत्ता *khatta*, 77, 833.  
 खद्गौर *khadgaur*, 850.  
 खद्दा *khadha*, 34.  
 खदियाओल *khadiyāol*, 1006.  
 खडुका *khaduka*, 1461, 1477, 1481.  
 खदोना *khadona*, 721.  
 खदौड़ *khadaur*, 848, 850.  
 खदौड़ खेत *khadaur khet*, 850.  
 खदौर *khadaur*, 850.  
 खद्दुक *khadduk*, 1461, 1477, 1481.  
 खद्दी *khaddhi*, 848.  
 खधा *khadha*, 77.  
 खधेल *khadhel*, 1145.  
 खंधौट *khandhant*, 832.  
 खन *khan*, 1194.  
 खनजोर *khanjör*, 924.  
 खनन *khanan*, 165.  
 खनसारी *khansāri*, 646.  
 खनहन *khanhan*, 165.  
 खनित *khanit*, 1193.  
 खन्ता *khanta*, 838, 1493.  
 खन्तो *khanti*, 39, 40.  
 खन्ध *khandh*, 832.  
 खन्हा *khandha*, 832.  
 खपड़ा *khapra*, 319, 437, 713, 924, 1262, 1399.  
 खपड़ी *khapri*, 319, 437, 713.  
 खपड़ोइया *khaproiya*, 1074.  
 खपरा *khapra*, 924, 1246.  
 खपरा फेरब *khapra pherab*, 1246.  
 खपरी *khapri*, 713, 1422.  
 खपरोइया *khaproiya*, 1074.  
 खपरोड़ी *khaprauri*, 713, 1401.  
 खपरौर *khapraur*, 1401.  
 खपरौर पेंकाइ *khapraur phenkää*, 1401.  
 खपियार *khapiyār*, 846.  
 खंबीरा *khambira*, 468.

खबौनी *khabauni*, 1272.  
 खभार *khabhār*, 921, 1125.  
 खंबिया *khambhiya*, 765.  
 खमसो *khamso*, 392.  
 खमीरा *khamira*, 468, 1021, 1023.  
 खम्भा *khambha*, 414, 431, 609, 938, 940, 1051, 1256.  
 खम्भिया *khombhiya*, 1256.  
 खम्भी *khambhi*, 1256.  
 खम्हरा *khamharua*, 1058.  
 खम्हा *khamha*, 473, 940.  
 खम्हाँ *khamhāñ*, 1256.  
 खम्हार *khamhār*, 890, 986.  
 खम्हिया *khamhiya*, 1256.  
 खर *khar*, 367, 539, 815, 1010.  
 खरई *kharai*, 815, 896, 1052.  
 खरकूटी *kharkūti*, 363.  
 खरको खूँटा *kharko khūnta*, 863.  
 खरकोटी *kharkoti*, 1253.  
 खरकौट *kharkaut*, 363.  
 खरकौटी *kharkauti*, 363.  
 खरखडा *kharkhanda*, 669.  
 खरखरीया *kharkhariya*, 248.  
 खरगोब *khargos*, 740.  
 खरच *kharch*, 1207, 1463d.  
 खरचराइ *kharcharāi*, 1151.  
 खरचरी *kharchari*, 1151.  
 खरचा *kharcha*, 1052, 1207.  
 खरचाक *kharchāk*, 1084.  
 खरचाड़ी *kharchāñri*, 277.  
 खरचारो *khanrchāro*, 277.  
 खरचाली *kharchāli*, 259, 277.  
 खरथूया *kharthūa*, 1075.  
 खरपा *kharpa*, 735.  
 खरबटाइ *kharchatai*, 913.  
 खरबूजा *kharchūja*, 1045.  
 खरवन *kharwan*, 1204.  
 खरवा *kharwa*, 816.  
 खरवाह *kharwāh*, 858.  
 खरवाहा *kharwāha*, 915, 945.

खरवे *kharwe*, 549, 858.  
 खरवेह *kharweh*, 858.  
 खरसान *kharsān*, 539, 1024.  
 खरहर बावग *kharhar bāwag*, 858.  
 खरहरा *kharhara*, 55, 57, 465.  
 खरहरो *kharharo*, 57.  
 खरहिवा *kharhiya*, 125.  
 खरही *kharhi*, 1051.  
 खरहुर *kharahur*, 815.  
 खराओनि *kharaōni*, 735.  
 खराट *kharaṭ*, 549.  
 खराद *kharaḍ*, 406, 469, 557.  
 खरादी *kharaḍi*, 406.  
 खराम *kharaṁ*, 735.  
 खरिका *kharika*, 1310.  
 खरिकौता *kharikauta*, 1253.  
 खरित *khariṭ*, 850.  
 खरिदगी *khariḍgi*, 1209*d*, 1215.  
 खरिदार *khariḍār*, 1214.  
 खरिहान *kharihān*, 1188.  
 खरिहान *kharihān*, 879, 1090.  
 खरिहानो *kharihāni*, 879, 914, 1194,  
 1196, 1197, 1200.  
 खरी *khari*, 250, 480, 1424.  
 खरीद *khariḍ*, 1040.  
 खरवा *kharuva*, 467.  
 खरुका *kharuḱa*, 740, 1074.  
 खरुकी *kharuḱi*, 740.  
 खरुहन *kharuhan*, 864.  
 खरुहान *kharuhān*, 982.  
 खरुहो *kharuho*, 1124.  
 खरिया *khariya*, 125.  
 खरेठा *kharaṭha*, 815.  
 खरेल *kharaṭ*, 646.  
 खरो घर *khara ghar*, 1235.  
 खरा *khara*, 55, 57, 1182.  
 खरी *khari*, 263.  
 खलकोइया *khalkoīya*, 990.  
 खलची *khālchi*, 713.  
 खलचोइया *khālchoīya*, 984.

खलही *khālhi*, 1139.  
 खलतेदार *khāltedār*, 727.  
 खलनी *khālmi*, 520.  
 खलवा *khālwa*, 790.  
 खलार *khālār*, 790.  
 खलितही *khālitari*, 1119.  
 खलिहानि *khālihāni*, 912.  
 खल्लो *khalli*, 263.  
 खलहर *khālhar*, 790.  
 खवास *khawās*, 1184.  
 खसखस *khaskhas*, 362*a*.  
 खसम *khāsam*, 1274.  
 खसरा *khāsa*, 913, 1468 *a* and *b*,  
 1470, 1471 ; Appendix, 8.  
 खसरा दानाबन्दी *khāsa dānābandi*.  
 1468*a*, 1470 ; Appendix, 1.  
 खसरा बटाई *khāsa batāi*, 1468.  
 खसरैया *khāsaraiya*, 362.  
 खसल *khāsal*, 1080.  
 खसिया *khāsiya*, 273, 768.  
 खसी *khāssi*, 1121.  
 खँसी *khāñssi*, 1121.  
 खाइक *khāik*, 1269.  
 खाई *khāi*, 833.  
 खाऊ *khāū*, 1477.  
 खाए *khāe*, 1026.  
 खाँखर *khāñkhar*, 920*c*, 921.  
 खाँग *khāng*, 1174.  
 खाँगन *khāngan*, 165.  
 खाँगल *khāngal*, 1174.  
 खाँच *khāñch*, 318.  
 खाँचा *khāñcha*, 44, 318, 319*f*, 459.  
 खाँची *khāñchi*, 44, 319*f*.  
 खाजे खिदर *khāje khidar*, 1456.  
 खाजा *khāja*, 1272.  
 खजाना *khājāna*, 916.  
 खाँजी *khāñji*, 648.  
 खाँजो *khāñji*, 44.  
 खाट *khāt*, 636.  
 खाटिन *khātin*, 966*d*.



- खाँड़ *khāñr*, 91<sup>a</sup>, 1014.  
 खाँड़ी *khāñri*, 20, 740.  
 खाँड़ो *khāñro*, 919.  
 खाढ़ *khārḥ*, 1082.  
 खाढ़ो *khārhi*, 8, 20.  
 खाता *khāta*, 20.  
 खातव *khātab*, 1461, 1477.  
 खाता *khāta*, 8, 77, 269, 315, 319j,  
 1462, 1463c, 1477.  
 खाताबही *khāta bahi*, 1463c.  
 खातिर *khātir*, 1192.  
 खाद *khād*, 77, 849, 1008.  
 खाँदन *khāndan*, 165.  
 खादर *khādar*, 848, 849, 868.  
 खाध *khādh*, 77.  
 खाधा *khādha*, 77.  
 खान *khan*, 251, 268, 1194.  
 खानचा *khāncha*, 459, 467.  
 खानदान *khāndan*, 1209c.  
 खानन *khānan*, 165.  
 खाना *khāna*, 394, 478, 1248, 1393,  
 1398.  
 खानी *khāni*, 1272.  
 खाने बाग *khāne bāg*, 813.  
 खाप *khāp*, 402, 1221.  
 खापड़ *khāpṛ*, 437.  
 खापरि *khāpri*, 713.  
 खाब *khāb*, 399, 402.  
 खाबड़ *khābar*, 792.  
 खाबर *khābar*, 792.  
 खाभर *khābhar*, 792.  
 खाभल *khābhal*, 867.  
 खाम *khām*, 1235.  
 खामसो *khāmso*, 392.  
 खामा *khāma*, 431.  
 खाँही *khāmhi*, 1051, 1256, 1259.  
 खाय *khāy*, 250, 356, 1084, 1087,  
 1113, 1269, 1272.  
 खार *khār*, 1080.  
 खारी *khāri*, 816.  
 खार *khāru*, 864, 982.  
 खारुआँ *khāruān*, 1042.  
 खाल *khāl*, 414, 790, 792, 1139.  
 खावा *khāwa*, 713, 917.  
 खाँवाँ *khāwān*, 833, 917, 953.  
 खाविन्द *khāwind*, 1274.  
 खास *khās*, 131 ; Appendix, 14.  
 खासदान *khāsdān*, 711.  
 खासर *khāsar*, 1164.  
 खिखोरना *khikhorna*, 493.  
 खिखोरनी *khikhorni*, 493.  
 खिङ्गा *khinga*, 445.  
 खिचड़ी *khinchri*, 963, 1272.  
 खिचनी *khichni*, 145.  
 खिच्चा *khichcha*, 984.  
 खिजाया *khijāya*, 963.  
 खिघोरना *khidhorna*, 493.  
 खिनौरी *khinauri*, 2, 825.  
 खिनौरी के जोत *khinauri ke jot*, 825.  
 खियाव *khiyāo*, 1338.  
 खियाले *khiyaleñ*, 1217.  
 खिरकी *khirki*, 1249.  
 खिरखियाइ *khirkhiyāi*, 1407.  
 खिरखियौनी *khirkhiyāuni*, 1338.  
 खिरचटाइ *khirchatāi*, 1407.  
 खिरची *khirchi*, 402.  
 खिरदन्त *khirdant*, 969.  
 खिरवरा *khirawara*, 1002 (footnote),  
 1272.  
 खिरसा *khirsa*, 1164.  
 खिरौरा *khiraura*, 1272.  
 खिलकट *khilkat*, 797, 981.  
 खिलकट्टी *khilkatti*, 797, 981.  
 खिलती *khilti*, 402.  
 खिलबट्टी *khilbatti*, 711.  
 खिलमार *khilmār*, 795, 797, 981.  
 खिलवत *khilwat*, 1236.  
 खिलही *khilhi*, 1192.  
 खिलहोरना *khilhorna*, 493.  
 खिलुआ *khilua*, 740.

- खिलोरना *khilorna*, 493.  
 खिलत *khilat*, 1209b.  
 खिला *khilia*, 24.  
 खिलौ *khili*, 711, 1055.  
 खिसकट *khiskut*, 727.  
 खीखी *khikhi*, 713.  
 खींचन *khinchab*, 391.  
 खींचो *khinchi*, 1079.  
 खीर *khir*, 1272, 1338, 1389, 1405.  
 खीर खियाव *khiri khiyāw*, 1338.  
 खीरा *khira*, 533, 1070.  
 खोरा बिची *khira bichhi*, 533.  
 खौरि *khiri*, 1272.  
 खील *khil*, 795, 797, 981.  
 खील कोड़ब *khil korab*, 981.  
 खील तोड़ब *khil torab*, 981.  
 खील बे टाबोल *khil buithāol*, 795.  
 खील मारौ *khil mārī*, 1192.  
 खुक्खा *khukha*, 1076.  
 खुक्खा *khukhsa*, 1183.  
 खुक्खी *khukhuri*, 984.  
 खुँटरा *khuntra*, 182, 244.  
 खुँटरी *khuntri*, 182, 185, 200.  
 खुटला *khutla*, 764.  
 खुटलौ *khutli*, 764.  
 खुटहरा *khutahara*, 2.  
 खुँटहरौ *khuntahri*, 182.  
 खुँटातान *khuntātān*, 224.  
 खुँटिपूति *khuntiputti*, 348.  
 खुटिया *khutiya*, 728.  
 खुटिया *khutiya*, 1008, 1010, 1024.  
 खुटिया अंगरखा *khutiya angarkha*, 728.  
 खुटिला *khutla*, 764.  
 खुँटिहरी *khuntihri*, 182.  
 खुँटेहरा *khuntehra*, 825.  
 खुँटेहरी *khuntehri*, 182.  
 खुटा *khutla*, 363, 431, 609.  
 खुट्टी *khutti*, 489, 573, 764.  
 खुटा *khunta*, 40, 213, 464, 609.  
 खुडा *khunda*, 361.  
 खुडी *khundi*, 361.  
 खुद *khud*, 911.  
 खुद काशत *khudkāshat*, 911.  
 खुदनौ *khudni*, 27.  
 खुदर *khudar*, 1048.  
 खुदौ *khuddi*, 1272.  
 खुबिया *khubiya*, 764.  
 खुम *khum*, 83.  
 खुरका *khurka*, 1075.  
 खुरखन *khurkhun*, 1079.  
 खुरचन *khurchan*, 1032.  
 खुरचनी *khurchani*, 819h, 456, 1161.  
 खुरचनी *khurachni*, 453.  
 खुरचुनी *khurchuni*, 424, 512.  
 खुरजौ *khurji*, 129.  
 खुरदाई *khurdāin*, 888.  
 खुरदिया *khurdiya*, 1208.  
 खुरदिया मालिक *khurdiya mālīk*, 1208.  
 खुरदिहा *khurdiha*, 1208, 1214.  
 खुरदिहा मालिक *khurdiha mālīk*, 1208.  
 खुरदौ तो *khurdonti*, 888.  
 खुरदौनी *khurdauni*, 888.  
 खुरनौ *khurni*, 27.  
 खुरपा *khurpa*, 59, 60, 306, 369, 481.  
 खुरपियाना *khurpiyāna*, 866, 867.  
 खुरपी *khurpi*, 61, 306, 328, 456, 481, 486, 867.  
 खुरपा *khurpha*, 1073.  
 खुरमा *khurma*, 1272.  
 खुरहा *khurha*, 1172.  
 खुरा *khura*, 90.  
 खुरी *khuri*, 90.  
 खुश *khush*, 1040.  
 खुशका *khushka*, 1272.  
 खुशको ठोका *khushki thika*, 1210.  
 खुश खरीद *khush kharīd*, 1040.  
 खुशको *khushi*, 788, 1040, 1272.  
 खुशबकत *khushbakat*, 1209d.

- खुसबरी *khushari*, 1073.  
 खुआ *khūa*, 888, 891.  
 खुंट *khūnt*, 726, 1141.  
 खुंटा *khūnta*, 213, 223, 224, 239, 330, 363, 414, 431, 464, 469, 489, 538, 609, 932, 1142, 1419.  
 खुंटा बल्ला *khūnta balla*, 319j.  
 खुंटी *khūnti*, 32, 258, 260, 330, 348, 401, 489, 573, 595, 621, 932, 1008, 1010, 1039, 1194.  
 खुंड़ा *khūnra*, 361.  
 खुंड़ी *khūnri*, 361.  
 खुम *khūm*, 713.  
 खूर *khūr*, 383.  
 खूरा *khūra*, 13, 78.  
 खेखसा *khekhsā*, 1073.  
 खेधड़ा *khendhra*, 637.  
 खेधरा *khendhra*, 731.  
 खनरा *khenra*, 637.  
 खेपान *khepān*, 289.  
 खेरुका *kheruka*, 740.  
 खेरुकी *kheruki*, 740.  
 खेलाइ *khelāi*, 1198.  
 खेसरा *khesra*, 959.  
 खेसारी *khesāri*, 959, 999, 999n.  
 खेड़ा *kherha*, 8, 965.  
 खेड़ी *kherhi*, 820, 1404.  
 खेड़ी *khenrhi*, 8.  
 खेड़ी जोड़ाएब *kherhi jorāeb*, 1404.  
 खेत *khet*, 69, 356, 797, 798, 827, 832, 834, 850, 981, 1006, 1090, 1120, 1435.  
 खेत पथार *khet pathār*, 832.  
 खेत बधार *khet badhār*, 832.  
 खेत भोजनी *khet bhojni*, 1435.  
 खेत भोज *khet bhoj*, 1435.  
 खेत मास *khet mas*, 999.  
 खेत मासु *khet māsu*, 999.  
 खेतो *kheti*, 832, 1456.  
 खेतो बारी *kheti bāri*, 832.  
 खेतो भवानी *kheti bhawāni*, 1456.  
 खेना *khenā*, 76.  
 खेप *khep* 646.  
 खेवा *khewa*, 235 (footnote).  
 खेहा *kheha*, 8.  
 खेचा *khaincha*, 44.  
 खेची *khainchi*, 288.  
 खेनी *khaini*, 1023, 1026.  
 खैया *khaiya*, 1269.  
 खैर *khair*, 1073.  
 खैरा *khaira*, 1074.  
 खैरात *khairāt*, 1209d, 1431.  
 खैरी *khairi*, 1074.  
 खैइन *khaihan*, 844, 1188.  
 खोइचा *khoiucha*, 984.  
 खोइहा *khoinecha*, 741, 941.  
 खोइया *khoiya*, 290, 984, 1012, 1031.  
 खोइहा *khoiha*, 290.  
 खोइहा *khoechha*, 741.  
 खोंखरी *khonkhri*, 984.  
 खोंगहा *khongha*, 1172.  
 खोंचरी *khoachri*, 77.  
 खोजड़ा *khojra*, 1076.  
 खोटला *khotla*, 764.  
 खोटली *khotli*, 241.  
 खोड़ना *khorna*, 441.  
 खोड़नी *khorni*, 441.  
 खोड़ाइ *khodāi*, 1431.  
 खोड़ौना *khodauna*, 303.  
 खोनचा *khoncha*, 459, 467.  
 खोंपड़ा *khompā*, 879, 1234.  
 खोंपड़ी *khompri*, 71, 879, 1234.  
 खोबार *khobār*, 1125.  
 खोभना *khobhna*, 40.  
 खोभार *khobhār*, 1125.  
 खोभारि *khobhari*, 1125.  
 खोभिया *khobhiya*, 1272.  
 खोरना *khorna*, 303, 441, 705.  
 खोरनाठी *khornāthi*, 441.  
 खोरनो *khorni*, 303, 441, 705.

खोरमा *khorma*, 1272.  
 खोरहा *khorkha*, 1172.  
 खोराकी *khorkāki*, 1209e.  
 खोरा सानी *khorkāsāni*, 1073.  
 खोरासानो जवाइन *khorkāsāni jawāin*,  
 1073.  
 खोरिया *khoriya*, 511.  
 खोलकड़ा *kholakrā*, 582.  
 खोलड़ी *kholri*, 990, 1031.  
 खोलनी *kholni*, 520, 582.  
 खोलनैया *khalwāiya*, 232.  
 खोलमरिया *kholmariya*, 523.  
 खोलसा *kholsa*, 97, 261.  
 खोहिया *khohiya*, 290, 1012, 1031.  
 खोआ *khoa*, 888, 891, 1167.  
 खोइया *khoiya*, 1272.  
 खाइहू *khōñichh*, 621.  
 खोखा *khokha*, 1487.  
 खोगीर *khogir*, 226.  
 खोंच *khonch*, 269.  
 खोंची *khonchi*, 41.  
 खोंछा *khonchha*, 741.  
 खोज *khaj*, 1286.

खोड़ *khor*, 1141.  
 खोंड़ो *khonri*, 361.  
 खोंड़ा *khonrha*, 8.  
 खोदब *khodab*, 1379.  
 खोना *khona*, 721.  
 खोन्ही *khonhi*, 1248.  
 खोंप *khomp*, 50, 79, 895, 1234.  
 खोंपके मयनी *khomp ke mathni*, 895.  
 खोंपी *khompi*, 895.  
 खोभन *khobhan*, 40.  
 खोभी *khobhi*, 1183.  
 खोम *khom*, 1125.  
 खोर *khor*, 143, 284, 368, 713, 893,  
 1461.  
 खोरा *khora*, 83, 284, 308, 690, 713.  
 खोरिश *khorish*, 1209c.  
 खोरी *khori*, 680.  
 खोल *khol*, 22, 97, 156, 730, 933.  
 खोला *khola*, 97, 261.  
 खोली *kholi*, 223, 22.  
 खोह *khoh*, 891.  
 खौक *khauk*, 1461.  
 खौकार *khaukār*, 1477.

## ॥ ग १ ॥

गए *gae*, 1084.  
 गंगटा *gangta*, 794.  
 गंगटाहा *gangtāha*, 794.  
 गंगटियाहा *gangtiyāha*, 794.  
 गंगटी *gangti*, 794.  
 गगरा *gagra*, 693, 711.  
 गगरी *gagri*, 304, 432, 713, 786.  
 गगरी केवाल *gagri kewāl*, 786.  
 गङ्ग *gang*, 788.  
 गङ्गट *gangat*, 794, 1266.  
 गङ्ग बरार *gang bārār*, 788.  
 गङ्ग सिकस्त *gang sikast*, 788.  
 गङ्गा *gāga*, 1451, 1456.  
 गङ्गाक *gangāk*, 1451.

गङ्गा जल *ganga jal*, 1451.  
 गङ्गा माइ *ganga māi*, 1456.  
 गच *gach*, 423.  
 गछुली *gachhuli*, 814.  
 गज *gaj*, 154, 471, 474, 477, 582,  
 711, 1490, 1491, 1492.  
 गजड़ा *gajra*, 1073.  
 गजपती *gajpati*, 977.  
 गजपत्ता *gajpatta*, 975.  
 गजबाक *gajbāk*, 102.  
 गजबाग *gajbāg*, 102, 224.  
 गजर *gajar*, 826, 959.  
 गजर बजर *gajar bajar*, 959.  
 गजर मसर *gajar masār*, 959.

गजरा *gajra*, 1073.  
 गजरौटा *gajraula*, 1144.  
 गजरौटी *gajrauti*, 1144.  
 गजवाह *gajwāh*, 646.  
 गजही *gajhi*, 144.  
 गजा *gaja*, 959.  
 गजाँड़ *gajānr*, 798.  
 गजाड़ा *gajāra*, 40.  
 गजा बजा *gaja baja*, 959.  
 गंजिया *ganjiya*, 227.  
 गजुर *gajur*, 1001.  
 गज्ज *ganj*, 224, 585.  
 गज्ज अफजूद *ganj aphjūd*, Appen-  
 dix, 2a.  
 गज्ज सितार *ganj sitāra*, 585.  
 गडा *gatta*, 472, 1272.  
 गडो *gatti*, 498.  
 गंठौठ *ganthaut*, 1480.  
 गठौरा *gathaura*, 770.  
 गँड़कसा *ganrkassa*, 236.  
 गड़किल्ली *garkilli*, 258.  
 गड़गड़ा *gargara*, 473.  
 गड़नौ *garni*, 865, 919, 1183.  
 गँड़मेखा *ganrmekha*, 932.  
 गँड़र कड़ा *gandarkatta*, 915.  
 गड़रा *garra*, 1074.  
 गँड़सार *gansār*, 1008.  
 गँड़सी *ganrsi*, 86.  
 गड़हड़ो *garharo*, 106.  
 गड़हर *garhar*, 1075.  
 गँड़हर *ganrhar*, 1183.  
 गड़हरया *garharua*, 1183.  
 गड़हा *garha*, 849.  
 गंड़ही *gandhi*, 1479.  
 गड़ाड़ी *garāri*, 595.  
 गड़ार *garār*, 1074, 1075, 1183.  
 गड़ारी *garāri*, 940.  
 गँड़ारी *ganrāri*, 62, 832, 833.  
 गँड़ास *ganrās*, 86.  
 गड़ाँस *garāns*, 86.

गँड़ासा *ganrāsa*, 86.  
 गड़ाँसा *garānsa*, 86.  
 गँड़ासौ *ganrāsi*, 86, 88.  
 गड़ियार *gariyār*, 1183.  
 गड़ियास *gariyās*, 408.  
 गड़ौ *garī*, 147.  
 गँड़ुआ *ganrua*, 924.  
 गड़ड़ी *gareri*, 488.  
 गँड़र *ganrer*, 1183.  
 गड़री *gareñri*, 1150.  
 गँड़री *ganreri*, 1183.  
 गड़ौआँ *garauān*, 924.  
 गड़ाँही *graunchhi*, 1183.  
 गढरो *garhro*, 1075.  
 गढ़ाई *garhāi*, 537.  
 गढ़े *garhen*, 568.  
 गछा *ganda*, 823, 854, 1498.  
 गछाढार *ganda dhār*, 1007.  
 गतान *gatān*, 120, 122, 639.  
 गतार *gatār*, 938.  
 गताल *gatāl*, 1477.  
 गताल खाता *gatāl khāta*, 1477.  
 गतौरा *gataura*, 120.  
 गत्ती *gatti*, 713.  
 गत्तो *gatto*, 614, 621.  
 गदपँड़ोआ *gadpanroa*, 1183.  
 गदपँड़ोड़ा *gadpirora*, 1183.  
 गदपुरना *gadpurna*, 1183.  
 गदरा *gadra*, 877.  
 गदराएब *gadräëb*, 1004.  
 गदराएल *gadräël*, 957, 1001.  
 गदराएल है *gadräël hai*, 957.  
 गदहा *gadha*, 105 (footnote), 393,  
 1128.  
 गदहा के बच्चा *gadhā ke bachcha*, 1128.  
 गदहिया *gadahiya*, 1074, 1263.  
 गदही *gadhi*, 1074, 1128.  
 गदहँड़ी *gadhenri*, 1128.  
 गदी *gadi*, 226.  
 गदीना *gadina*, 1073.

गद्दे ला *gadela*, 127, 213, 223, 1131.  
 गदौरा *gandaura*, 848.  
 गद्दा *gadda*, 127, 209, 213, 877, 940.  
 गद्दी *gaddi*, 125, 126, 127, 223, 226, 213, 371, 414, 451, 531, 602, 1131.  
 गद्दीवान *gaddiwān*, 371.  
 गधपुरना *gadhputna*, 1183.  
 गंधवा *gandhwa*, 1074.  
 गनना वनव *ganna banba*, 1843.  
 गनेस *ganes*, 1203.  
 गनौरा *ganaura*, 848.  
 गन्धकी *gandhki*, 1074.  
 गन्धी *gandhi*, 1074.  
 गपताल *gaptāl*, 1477.  
 गपतुआ *gaptua*, 1074.  
 गपतू *gaptu*, 1074.  
 गपस *gapsu*, 1074.  
 गब *gabya*, 1157, 1272.  
 गभतू *gabhtu*, 1074.  
 गंभरी *gambhri*, 965.  
 गभरू *gabhrū*, 1281.  
 गभा *gabha*, 957.  
 गभा भैल बा *gabha bhail ba*, 957.  
 गभौरी *gabhauri*, 894.  
 गमछा *gamchha*, 724, 733.  
 गमछी *gamchhi*, 733.  
 गमला *gamla*, 713.  
 गमहेर *gamher*, 301.  
 गम्हड़ा *gamhra*, 957.  
 गम्हड़ा भेल अछि *gamhra bhel achhi*, 957.  
 गम्हरी *gamhri*, 965.  
 गया *gaya*, 1091.  
 गयाल *gāyal*, 1477.  
 गयाल खाता *gayāl khāta*, 1477.  
 गर *gar*, 1098.  
 गर औनधा *gar aunḍha*, 113.  
 गरकी *garḳi*, 912, 1230.

गरकी परती *garḳi parti*, 912.  
 गरजे *garje*, 1087.  
 गरजै *garjai*, 1087.  
 गरखड़ी *garandi*, 919.  
 गरदनी *gardani*, 889.  
 गरदम *gardam*, 113.  
 गरद्वानी *gardawānī*, 261, 765.  
 गरदानक *gardānak*, 1251.  
 गरदानी *gardānī*, 261.  
 गरदामी *gardāmi*, 261.  
 गरदौव *gardānw*, 113, 889.  
 गरब खिला *garab khilla*, 155.  
 गरमौ *garṁi*, 1092. 1083.  
 गरल *garal*, 1272.  
 गरसी *garsī*, 765.  
 गरह *garh*, 1252.  
 गरहगर *garahgar*, 1252.  
 गरहर *garhar*, 106.  
 गरही *garhi*, 1207.  
 गरही खरचा *garhi kharcha*, 1207.  
 गरौंगट *garāngat*, 794.  
 गरौड़ी *garānri*, 919.  
 गरामता *garāmta*, Appendix, 12a.  
 गरारी *garāri*, 595.  
 गरिअर *gariar*, 1098.  
 गरिया *garīya*, 1014.  
 गरिब *garib*, 414.  
 गरे *gare*, 781.  
 गरौंधा *garaundha*, 889.  
 गरौनधन *garaundhan*, 113.  
 गर्रा *garra*, 423.  
 गलखोर *galḳhor*, 113.  
 गलजिन *galjin*, 724.  
 गलजोती *galjoti*, 196.  
 गलठे *galṭhai*, 1143.  
 गलठे करव *galṭhai karab*, 1143.  
 गलता *galta*, 402.  
 गलबल *galbal*, 1272.  
 गलमोछा *galmochha*, 724.  
 गलल *galal*, 1004.

गलसटका *galsatka*, 765.  
 गलसेदी *galsedi*, 1316.  
 गलही *galhi*, 235.  
 गलियारी *galiyāri*, 489, 621.  
 गलीचा *galīcha*, 750.  
 गलेचा *galaicha*, 750.  
 गलौधी *galaudhi*, 724.  
 गलौसी *galausi*, 621.  
 गल्लर *gallar*, 585.  
 गल्ला *galla*, 890, 1468a, 1470, 1472, 1484.  
 गल्ली *galli*, 489, 621, 832.  
 गंवखा *ganwkhā*, 1011.  
 गवत *gawat*, 1144.  
 गवत चोर *gawatchor*, 1146.  
 गवन *gawan*, 1291, 1224.  
 गवना *gawna*, 1291.  
 गवा *gawa*, 1435.  
 गवा लगारब *gawa lagāēb*, 1435.  
 गवा खेब *gāwaleb*, 1435.  
 गवै यौ *gawaiñyāñ*, 1207.  
 गवै यौ खरच *gawaiñyāñ kharch*, 1207.  
 गहनी *gahni*, 284.  
 गहरा *gahra*, 800.  
 गहिरौ *gahiri*, 655.  
 गहुआ *gahua*, 411, 516, 552.  
 गहुई *gahui*, 516.  
 गहुम *gahum*, 955.  
 गहुमन *gahuman*, 1136.  
 गहुमा *gahuma*, 972, 985, 987.  
 गहुली *gahuli*, 516.  
 गहेड़ *gahenr*, 1124.  
 गाई खरच *gāiñ kharch*, 1207.  
 गाक *gāchh*, 585f, 994, 995.  
 गाकी *gāchhi*, 813, 814, 862, 990, 1001.  
 गांज *gānj*, 48, 646, 890, 894, 986.  
 गांजड़ *gājar*, 1073.  
 गाजर *gājar*, 1016, 1144.  
 गाजा *gāja*, 318.

गांजा *gānja*, 44, 48, 1036.  
 गांजी *gānji*, 646.  
 गांजी मीयाँ *gāji miyān*, 1456.  
 गांटा *gānta*, 1480.  
 गांठ *gānth*, 1480.  
 गांठा *gānthā*, 1480.  
 गांठी *gānthā*, 655.  
 गांड़र *gānrar*, 1075, 1183.  
 गाड़ा *gāra*, 147, 150, 201, 1008.  
 गाड़ी *gāri*, 147.  
 गाढ़ *gārh*, 858.  
 गाढ़ा *gārha*, 858.  
 गात *gāt*, 120.  
 गाता *gāta*, 38.  
 गांतौ *gānti*, 740.  
 गाढ़ *gād*, 790, 1001.  
 गाढ़र *gādar*, 877.  
 गाढ़ा *gāda*, 877, 1001.  
 गाढ़ुर *gādur*, 1074.  
 गांधी *gāndhi*, 1074.  
 गाभिन *gābhin*, 1116.  
 गाम *gām*, 894.  
 गाय *gāy*, 604, 1094, 1114, 1159.  
 गाय गोह *gāy goru*, 1094.  
 गार *gār*, 829, 951, 952.  
 गारा *gāra*, 423, 1267.  
 गाल *gāl*, 921, 990, 1002 (footnote), 1317.  
 गाल हेंकी *gāl senki*, 1317.  
 गाली *gāli*, 489, 621, 729.  
 गांव के खरच *gānw ke kharch*, 1207.  
 गांव के ठाकुर *gānaw ke thākur*, 1208.  
 गावा *gāwa*, 1435.  
 गासी *gāsi*, 13.  
 गाही *gāhi*, 834.  
 गिट्टी *gitti*, 1267.  
 गिट्टाना *girhāna*, 1010.  
 गिनब *ginab*, 1343.  
 गिरई *girain*, 1480, 1481.  
 गिरगिट्टिया *girgitiya*, 1037.  
 गिरगिरा *girgira*, 646.



गिरघर *girdhar*, 655.  
 गिरदा *girda*, 399, 459, 924.  
 गिरमित *girmit*, 400, 405.  
 गिरमी *girmi*, 1480, 1481.  
 गिरल *giral*, 1080.  
 गिरवी *girwān*, 1480.  
 गिरस्त *girastu*, 1160.  
 गिरस्त्य *girastu ghyu*, 1160.  
 गिरह *girah*, 160, 1491.  
 गिरहस्त *girhast*, 1085.  
 गिरही *girhi*, 1234.  
 गिराबी *girābi*, 239.  
 गिरामी *girāmi*, 239.  
 गिरेह *gireh*, 1010, 1491.  
 गिरे *gire*, 1010, 1491.  
 गिरी *giron*, 1477, 1480.  
 गिरी गॉठ *giron gānth*, 1480.  
 गिलदाजी *gilandāji*, 1493.  
 गिलावा *gilāwa*, 425, 1246, 1267.  
 गिलास *gilas*, 691.  
 गिलेफ *gileph*, 730.  
 गिलेवा *gilewa*, 1267.  
 गिलौरी *gilauri*, 1055.  
 गिंगट *gingat*, 1266.  
 गीर *gīr*, 965a.  
 गुगुल *gugul*, 1419.  
 गुब्हा *guchekha*, 233.  
 गुजर *gujar*, 69.  
 गुजरात *gujrāt*, 1087.  
 गुजरी *gunjri*, 533.  
 गुजुब्बा *gujurna*, 270.  
 गुजेरा *gunjera*, 1183.  
 गुडरा *gudra*, 975.  
 गुड़ *gur*, 1014.  
 गुड़की *gurki*, 372, 713.  
 गुड़गुड़ी *gurguri*, 473.  
 गुड़िया *guriya*, 188, 204, 221.  
 गुड़ड़ा *gurura*, 1451.  
 गुड़ौर *guraur*, 300.  
 गुड़ी *gurhi*, 119.

गुण *gund*, 886.  
 गुणो, *gundo*, 894.  
 गुडड़ा *gudra*, 637.  
 गुदर *gudar*, 1048.  
 गुदरा *gudra*, 731.  
 गुदरी *gudri*, 731, 1048.  
 गुदशता *gudasta*, 1216.  
 गुदशतादार *gudashtadār*, 1216.  
 गुदस्ता *gudasta*, 1216.  
 गुदस्तादार *gudastādār*, 1216.  
 गुदर *gudār*, 874, 886.  
 गुदारा *gudāra*, 874.  
 गुन *gun*, 655, 747, 1457.  
 गुनथारी *gunthāri*, 638.  
 गुनरखा *gunarkha*, 238.  
 गुनावाह *gunwāh*, 239.  
 गुनिया *guniya*, 426.  
 गुनियौ *guniyān*, 404, 426.  
 गुनौ *guni*, 1453.  
 गुन्नी *gunni*, 1343.  
 गुम्मा *gumma*, 1272.  
 गुर *gur*, 1014.  
 गुरखा *gurkha*, 238.  
 गुरचलना *gurchalna*, 606.  
 गुरदन *gurdan*, 309.  
 गुरदम *gurdam*, 309, 319, 457.  
 गुरदवान *gurdawān*, 1141.  
 गुरदेख *gurdel*, 66.  
 गुरपौर *gurpaur*, 310.  
 गुरहखी *gurhandi*, 314.  
 गुरहत्यन *gurhatthan*, 1325.  
 गुरहत्यी *gurhatthi*, 1325, 1347.  
 गुरही *gurhi*, 120.  
 गुरुज *guruji*, 402.  
 गुरुज खाप *gurujkhāp*, 402.  
 गुरौघा *guraudha*, 1341.  
 गुरौघा *guraundha*, 1325.  
 गुलगुला *gulgula*, 1272.  
 गुलठियाख *gulthiyākh*, 1024.  
 गुलदाना *guldāna*, 1272.

- गुलद्वार *guldār*, 1138.  
 गुलफा *gulpha*, 1073.  
 गुलफी *gulphi*, 388.  
 गुलमिरिच *gulmirich*, 1073.  
 गुलाब *gulāb*, 1043, 1272.  
 गुलाब जामुन *gulāb jāmun*, 1272.  
 गुलाबी *gulābi*, 1043.  
 गुलेती *guleti*, 66.  
 गुलौरा *gulaura*, 1272.  
 गुल्ला *gulla*, 1012.  
 गुल्ली *gulli*, 32, 398, 602, 929, 932,  
 936, 1008, 1012, 1042, 1272.  
 गुंज *gūnj*, 469.  
 गूड *gūr*, 1014, 1399, 1404, 1409.  
 गूड़क *gūrak*, 719.  
 गूड़ा *gūnra*, 886.  
 गूड़ी *gūnri*, 898, 1023.  
 गूढ़ा *gūrha*, 110, 233.  
 गून *gūn*, 115, 239.  
 गूर *gūr*, 211, 373, 1014, 1324.  
 गूरी *gūri*, 1272.  
 गेटजोड़न *gethjoran*, 1331.  
 गेटिया *gethiya*, 128.  
 गेंदहीला *genchhila*, 292.  
 गेंदवहिया *genrwahiya*, 292.  
 गेंदहर्षा *gerharna*, 1075.  
 गेंदारी *genrāri*, 832.  
 गेंदिकाटी *genrikāta*, 293.  
 गेड़िया *geriya*, 549.  
 गेड़ियार *geriyār*, 281.  
 गेंड़ियार *genriyār*, 298.  
 गेरियारी *genriyāri*, 281, 298.  
 गेरु *gerua*, 688.  
 गेरुआ *genrua*, 662.  
 गेरुआवा *geñruāwa*, 1263.  
 गेरुड़ो *genrurū*, 652.  
 गेरुलो *genruli*, 652.  
 गेंदड़ा *gendrā*, 637.  
 गेंदरा *gendrā*, 731.  
 गेन्हरी *genhri*, 1073.  
 गेन्हारी *genhāri*, 1073.  
 गेरुआ *gerua*, 119, 637, 1074.  
 गेरुई *geruī*, 1074, 1089.  
 गेलहंटा *gelhanta*, 1073.  
 गेलाह *gelāh*, 1070.  
 गेलै *gelai*, 1477.  
 गेलैन्हि *gelainhi*, 1486.  
 गेल्हनी *gelhni*, 37.  
 गेंदड़िवाला *genhriwāla*, 1156.  
 गेंहु *gehuñ*, 955.  
 गेंहुआ *genhuān*, 985.  
 गेहुमा *gehuma*, 985.  
 गेंहु *genhūn*, 1092.  
 गेटम *getam*, 637.  
 गेंठ *genth*, 1331.  
 गेंठ जोड़ *genth jor*, 1331.  
 गेंठबन्धन *genth bandhan*, 1331.  
 गेंठा *gentha*, 108.  
 गेंठि *genthi*, 1357.  
 गेंड़ *genr*, 1010, 1012, 1144.  
 गेंड़ा *genra*, 873, 1008.  
 गेंड़ा करल *genra karal*, 873.  
 गेंड़ी *genri*, 288, 1008.  
 गेंद खेल *gend khelab*, 1386.  
 गेरु *geru*, 786.  
 गेल *gel*, 114 (footnote), 444, 859,  
 922, 967, 987, 1004, 1043,  
 1086, 1087, 1089, 1343, 1485.  
 गेल्हा *gelha*, 141, 719, 1160.  
 गेलहा के घ्यू *gelha ke ghyu*, 1160.  
 गेघरा *gaighara*, 1153.  
 गैच *gainch*, 1256.  
 गैचा *gaincha*, 38.  
 गैता *gainta*, 38, 39, 115.  
 गैतो *gainti*, 38.  
 गैदान *gaidān*, 1347.  
 गैना *gaina*, 1099.  
 गैया *gaiya*, 1087.  
 गैर *gair*, 1215.  
 गैर मौखी *gair maurūsi*, 1215.

- गैल *gail*, 957, 1092, 1094, 1294.  
 1477, 1485.  
 गैल खाता *gail khāta*, 1477.  
 गैवाह *gaiwāh*, 1150.  
 गोआम *goām*, 919, 1201.  
 गोआर *goār*, 1084, 1150, 1203.  
 गोआरक *goārkh*, 849 (footnote).  
 गोआरें *goāren*, 1159.  
 गोआस *goās*, 1132.  
 गोईटा *goīta*, 1139.  
 गोइटा *goitha*, 852, 853.  
 गोईंटा *goīntha*, 852.  
 गोइठा घर *goitha ghar*, 853.  
 गोएंड *goenr*, 784.  
 गोएंडा *goenra*, 784.  
 गोखल *gokhlu*, 533.  
 गोखला *gokhula*, 753, 1075.  
 गोवई *gojāi*, 959.  
 गोभनौटा *gojhnakta*, 741.  
 गोभिया *gojhiya*, 1272.  
 गोटाएल *gotāēl*, 957.  
 गोठहुल *gothahul*, 853.  
 गोठौर *gothaur*, 853.  
 गोठौरा *gothaura*, 853.  
 गोठोल *gothaul*, 853.  
 गोठौला *gothaula*, 853.  
 गोड़तार *gortār*, 638.  
 गोड़घोआइ *gordhoāi*, 1341.  
 गोड़पौठा *gorpauṭha*, 939.  
 गोड़पौर *gorpaur*, 941, 949.  
 गोड़हा *gorha*, 759.  
 गोड़ई *gorāin*, 759.  
 गोड़ानी *gorāni*, 105, 110.  
 गोड़ोंव *gorānw*, 110, 759.  
 गोड़ावन *gorāwan*, 110.  
 गोड़ार *gorār*, 110.  
 गोड़िया *goriya*, 188, 224, 225, 226,  
 690, 1256.  
 गोड़ैत *gorait*, 1200, 1209b; Appen-  
 dix, 12a.  
 गोड़ैतक *goraitak*, 1200.  
 गोड़ैतक मूठ *goraitak mūth*, 1200.  
 गोड़ैती *goraiti*, 1200.  
 गोथार *gothār*, 1145.  
 गोंदरी *gondri*, 751.  
 गोदाम *godām*, 312, 1139, 1488.  
 गोंदौरा *gondaura*, 848.  
 गोधना *godhna*, 1183.  
 गोनतारी *gontāri*, 638.  
 गोनरी *gonri*, 751.  
 गोनरौर *gonraur*, 848.  
 गोनिया *goniya*, 426.  
 गोपाल भोग *gopāl bhog*, 975.  
 गोबनाइ *gobnāi*, 1456.  
 गोबनाइ रोउत *gobnāi rāūt*, 1456.  
 गोबराएल *gobraēl*, 850.  
 गोबरौरा *gobraura*, 1074.  
 गोबारा *golāra*, 585.  
 गोभनी *gobhni*, 40.  
 गोरखिया *gorakhiya*, 345, 1150.  
 गोरखल *gorakhul*, 753, 1075.  
 गोरखी *goranti*, 786.  
 गोरथरिया *gorthariya*, 638.  
 गोरथारी *gorthāri*, 638.  
 गोरथारो *gorthāro*, 1145.  
 गोरदार रन्दा *gordār randa*, 399.  
 गोरदार रुखानौ *gordār rukhāni*, 400.  
 गोरघोआइ *gordhoāi*, 1400.  
 गोरपौर *gorpaur*, 280.  
 गोरपौरी *gorpauri*, 614.  
 गोरहा *gorha*, 852, 853.  
 गोरिआटा *goriatta*, 786.  
 गोरिया *goriya*, 1456.  
 गोरेआ *gorea*, 1456.  
 गोरेटिया *gorentiya*, 786.  
 गोरेटिया पथरौटी *gorentiya path-  
 rauti*, 786.  
 गोरेया *goraiya*, 1456.  
 गोरौधा *goraudha*, 1341.  
 गोल्भण्टा *golbhanta*, 1073.

- गोलमुहँ *golmuhān*, 523  
 गोलमुहँ *golmuhān*, 523.  
 गोलवा *golwa*, 764, 768, 1135.  
 गोलवाँ *golwān*, 378.  
 गोलसावर *golsābar*, 549.  
 गोलहथ *golhath*, 963.  
 गोलहथी *golhatthi*, 963.  
 गोलावा *golāwa*, 1073.  
 गोलौर *gloaur*, 297, 300.  
 गोसाँई *gosāñīñ*, 1456.  
 गोसाउन *gosāun*, 1175.  
 गोसाँया *gosainya*, 393.  
 गोहमा *gohma*, 970.  
 गोहरा *gohra*, 852, 853.  
 गोहराएब *gohrāēb*, 5098.  
 गोहरौर *gohraur*, 853.  
 गोहरौरा *gohraura*, 853.  
 गोहान *gohān*, 784.  
 गोहार *gohār*, 1201.  
 गोहाल *gohāl*, 1153.  
 गोहिया *gohiya* 72, 1231.  
 गोहुँ *gokuñ*, 955.  
 गोहुम *gohum*, 955.  
 गोहुमन *gohuman*, 1136.  
 गोआ *goa*, 653, 848, 863, 1006.  
 गोआ पटाएब *goa patāēb*, 1006.  
 गोखल *gokhul*, 975, 978.  
 गोखल फूल *gokhul phul*, 975.  
 गोखल सार *gokhul sār*, 978.  
 गोछा *gochha*, 233.  
 गोछी *gochhi*, 1435.  
 गोजर *gojar*, 69.  
 गोजी *goji*, 651.  
 गोभा *gojha*, 1272.  
 गोम्भी *gonjhi* 1010.  
 गोट *got*, 604, 984, 1045, 1127.  
 गोटा *gota*, 765, 856, 984, 1045.  
 गोटी *goti*, 327, 1032, 1175.  
 गोटी के निकसारी *goti ke nik sārī*,  
 1175.  
 गोटी घर *goti ghar*, 327.  
 गोटी *goto*, 1045.  
 गोठी *gothi*, 337.  
 गोठल *gothul*, 853.  
 गोड़ *gor*, 356, 1341, 1350, 1451.  
 गोँड़ *gonr*, 433.  
 गोड़ घोड़ *gor dhoi*, 1341.  
 गोड़ा *gora*, 78. 90, 362a.  
 गोड़ी *gori* 319j.  
 गोँड़ी *gonri*, 93, 580.  
 गोँड़ा *gonrha*, 784.  
 गोद *god* 1394.  
 गोद लेब *god leb*, 1394.  
 गोँदी *gondi*, 1251.  
 गोधन *godhan* 1446.  
 गोन *gon*, 115, 128, 239.  
 गोनर *gonar*, 849 (footnote), 849.  
 गोप *gop*, 755.  
 गोबर *gobar*, 848, 1445.  
 गोबर पाँचे *gobar pāñche*, 1445.  
 गोभी *gobhi*, 1009. 1011, 1074.  
 गोर *gor*, 1337, 1338, 1400.  
 गोरख *gorakh*, 756, 769.  
 गोरख घँघारी *gorakh dhandhāri*, 756.  
 गोरख घन्हारो *gorakh dhanhāra*,  
 756, 769.  
 गोर लगाएब *gor lagāēb*, 1337, 1351  
 गोरस *goras*, 1157.  
 गोरा *gora*, 1216.  
 गोरी *gori*, 756.  
 गोरी केवाल *gori kewāl* 786.  
 गोरु *goru*, 1094.  
 गोल् *gol*, 23f, 418, 748, 756, 769,  
 921, 1037, 1073, 1113, 1135, .  
 1259, 1260.  
 गोलक *golak*, 399, 400, 418.  
 गोलक बुरज खाव *golak buruj khāv*,  
 399.  
 गोखख *golakh* 400, 418.  
 गोल गाल *gol gāl*, 921.

गोल मिरिच *gol mirich*, 1073.  
 गोलम्बर *golammar*, 921.  
 गोल रेली *gol reti*, 418.  
 गोला *goia*, 421, 466, 585, 1016,  
 1113, 1135, 1259, 1260, 1272.  
 गोलाकस *golākas*, 424.  
 गोला रुखानी *gola rukhāni*, 400.  
 गोली *goli*, 77, 498, 505, 549.  
 गोली खवरी *goli sabri*, 512.  
 गोसल *gosāl*, 1408, 1430.  
 गोसल कराएव *gosāl karāeb*, 1408,  
 1430.  
 गोहत *gohat*, 865.  
 गौतहः *goutha*, 1144.  
 गौनहरी *gaunahri*, 1293.  
 गौरिया *gauriya*, 991.  
 गौरैया *gauraiya*, 473.  
 गौसाला *gausāla*, 1153.  
 गौसिङ्गी *gausinghi*, 1102.  
 गौ *gau*, 637, 1114, 1451.  
 गौआँ *gaunāñ*, 1208.  
 गौ किरिया *gau kiriya*, 1451.  
 गौ कोस *gau kos*, 1492.

गौखा *gaukha*, 1139.  
 गौच *gauch*, 400.  
 गौची *gaunchi*, 789.  
 गौछी *gaunchhi*, 789, 1074.  
 गौठि *gauthi*, 848.  
 गौठी *gouthi*, 848.  
 गौड़ा *gaunrha*, 784.  
 गौत *gaut*, 848, 1144.  
 गौत *gaunt*, 848.  
 गौ तकिया *gau takiya*, 637.  
 गौत दब *gaut deb*, 1145.  
 गौती *gaunti*, 884.  
 गौदान *gaudān*, 1347.  
 गौना *gauna*, 1291, 1349.  
 गौना के नेआर *gauna ke neār*, 1349.  
 गौर *gaur*, 1118.  
 गौरी *gauri*, 93.  
 गौला *gaula*, 236.  
 गौसार *gausār*, 1153.  
 ग्राम *grām*, 1455.  
 ग्राम देओता *gram deota*, 1455.  
 ग्वार *gwār*, 1150.  
 गिही *grihi*, 1234.

## ॥ घ *gh* ॥

घई *ghaī*, 835.  
 घघा *ghaggha*, 1084.  
 घँघरा *ghanghra*, 743.  
 घघरी *ghaghri*, 34, 1088.  
 घँघरी *ghanghri*, 743, 1074.  
 घङ्गर *ghangghar*, 743.  
 घटक *ghatak*, 1286.  
 घटना *ghatna*, 3191, 718.  
 घटरा *ghatra*, 1272.  
 घटिहन *ghatikan*, 1272.  
 घटोरा *ghatora*, 1272.  
 घट्टा *ghattha*, 1272.  
 घटिहन *ghatkihan*, 1272.  
 घड़ा *ghara*, 32.

घड़ारी *gharāri*, 832, 940.  
 घड़िया *ghariya*, 530, 547, 554, 560,  
 621.  
 घड़ी *ghari*, 595, 776.  
 घड़ौची *gharaunchi*, 722.  
 घण्ट *ghant*, 776, 1422.  
 घण्ट टाँगव *ghant tāngab*, 1422.  
 घण्टा *ghanta*, 776.  
 घन *ghan*, 97, 410, 552, 585, 858.  
 घन चक्र *ghan chakkar*, 585.  
 घनमुधी *ghanmudhi*, 409.  
 घनबहा *ghanbaha*, 295.  
 घनवाहा *ghanwāha*, 283, 295.  
 घनी *ghani*, 646.

- घनैली *ghanaili*, 646.  
 घर *ghar* 268, 312, 853, 895, 1089,  
 1162, 1234, 1235, 1244,  
 1248, 1275, 1350, 1388, 1390.  
 घरा *ghara*, 1234.  
 घरका *gharka*, 1250.  
 घर के लोग *ghar ke log*, 1275.  
 घरघरवा *ghargharwa*, 1173.  
 घर छरिया *ghar chhariya*, 1244.  
 घरनई *gharnaī*, 232.  
 घरनौ *gharanni*, 566.  
 घर पैसारी *ghar paisāri*, 1350.  
 घरबारी *gharbāri*, 784.  
 घर भरव *ghar bharav*, 1388, 1390.  
 घररा *gharra*, 271.  
 घररी *gharri*, 595.  
 घरहू *gharhu*, 1692.  
 घरा *ghara*, 1234, 1254.  
 घरामी *gharāmi*, 1244.  
 घरिया *ghariya*, 530, 547, 554, 557,  
 713.  
 घरिल *gharil*, 713.  
 घरौ *gharo*, 1234.  
 घलथरी *ghalthari*, 722.  
 घलसारी *ghalsāri*, 722.  
 घलुआ *ghalua*, 1483.  
 घसकट्टी *ghaskatti*, 1359.  
 घसतुरिया *ghasturiya*, 1119.  
 घसुआ *ghasua*, 1272.  
 घसुई *ghasui*, 1272.  
 घसुई रोटी *ghasui roti*, 1272.  
 घाह *ghāi*, 34.  
 गाघ *ghāgh*, 1091, 1092.  
 गाँघर *ghānghar*, 743.  
 गाघे *ghāghe*, 829.  
 गाट *ghat*, 1420.  
 गाटों *ghāton*, 1456  
 गाठ *ghāth*, 1272.  
 गाठा *ghātha*, 1272.  
 गाठि *ghāthi*, 1272.  
 गाठो *ghātho*, 1272.  
 गाँठो *ghāntho*, 1272.  
 गानी *ghāni*, 263, 444.  
 गामंड *ghāmanr*, 487.  
 गारौ *ghāri*, 1153.  
 गास *ghās*, 356, 868.  
 गास पात *ghās pāt*, 868.  
 गिउरा *ghiura*, 1039.  
 गिहारी *ghidhāri*, 1308.  
 गिना *ghina*, 848.  
 गियौड़ा *ghiyaura*, 1272.  
 गिरचौ *ghirchi*, 335f.  
 गिरनई *ghirnaī*, 595.  
 गिरना *ghirna*, 596.  
 गिरनी *ghirni*, 238, 595, 940.  
 गिरसखौ *ghirsandi*, 722.  
 गिरसिही *ghirsirhi*, 722.  
 गिरसिखौ *ghirsindi*, 722.  
 गिरसिर *ghirsir*, 722.  
 गिवक *ghiwak*, 140.  
 गिवक कड़हा *ghiwak karha*, 140.  
 गिवक कड़हौ *ghiwak karh*, 140.  
 गिवहौ *ghiwahi*, 140.  
 गिवहौ भाँड़ा *ghiwahi bhāra*, 140.  
 गिसिरी *ghisiri*, 722.  
 गी *ghi*, 1160.  
 गीव *ghīw*, 1160.  
 गीवर *ghīwar*, 1272.  
 गुगुरी *ghuguri*, 1272.  
 गुग्घा *ghuggha*, 741.  
 गुघनी *ghughni*, 990, 1272.  
 गुँघनी *ghunghni*, 990.  
 गुँघरू *ghunghru*, 759.  
 गुघरू *ghughuru*, 771.  
 गुँघरू *ghunghuru*, 771.  
 गुङ्गर *ghunghur*, 759.  
 गुच्छौ *ghuchchi*, 713.  
 गुखी *ghundi*, 612, 729, 767.  
 गुनसो *ghunsi*, 755.  
 गुमरौ *ghumri*, 1177.

घुमाएव *ghumāeb*, 830, 1098, 1332.  
 घुमान *ghumān*, 954.  
 घुमाया जाल *ghumaua jāl*, 646.  
 घुरकटा *ghurkatta*, 292.  
 घुरची *ghurchi*, 335.  
 घुरचीला *ghurchīla*, 115.  
 घुरनी *ghurni*, 940, 1177.  
 घुरला *ghurla*, 136.  
 घुरिली *ghurili*, 713.  
 घुसियावे *ghusiāwe*, 1446.  
 घूया *ghūa*, 984.  
 घूघ *ghūgh*, 741.  
 घूँडो *ghūnri* 729.  
 घून *ghūn*, 1074.  
 घूनी *ghuni*, 1024.  
 घूर *ghūr*, 848, 849, 873, 1247, 1400.  
 घूर काटब *ghūr kātab*, 873.  
 घूरो *ghūri*, 889.  
 घेघुआ *gheghua*, 1173.  
 घेबली *ghebli*, 1000.  
 घेरान *gherān*, 895, 1148.  
 घेरानी *gherāni*, 1148.  
 घेवड़ा *ghewra* 1069.  
 घेवारी *ghewāri*, 832.  
 घेंच *ghench*, 1073.  
 घेरल *gheral*, 1485.  
 घेरा *ghera*, 895, 919, 1132, 1148, 1311.  
 घेवर *ghewar*, 1272.  
 घलसारी *ghailsāri*, 722.  
 घेला *ghaila*, 83, 363, 432, 713.  
 घेलौ *ghaili*, 713.  
 घोंगरा *ghongra* 1100.  
 घोवड़ी *ghonghri*, 1074.  
 घोवफुलवा *ghonghphulwa*, 1173.  
 घोवरा *ghonghra*, 1100.  
 घोचवा *ghonchwa*, 1100.  
 घोटाई *ghoñtāi*, 1310, 1314.  
 घोमसहा *ghormukāh*, 1256.

घोड़सहा *ghorsaha*, 1256.  
 घोड़िया *ghoriya*, 225.  
 घोनसार *ghonsār*, 434, 485.  
 घोनसारी *ghonsāri*, 434.  
 घोराजोर *ghorjāur*, 1272.  
 घोराजारी *ghorjāri*, 1272.  
 घोरमाहा *ghormāha*, 143.  
 घोराई *ghorāi*, 639, 836.  
 घोराठी *ghorāthi*, 144.  
 घोरान *ghorān*, 895, 1148.  
 घोरानी *ghorāni*, 936.  
 घोघ *ghogh*, 741.  
 घोघट *ghoghat*, 741.  
 घोघर *ghoghar*, 1458.  
 घोघर *ghonghar*, 1100.  
 घोघा *ghongha*, 725, 1267.  
 घोघी *ghoghi*, 734, 737.  
 घोघी *ghonghi*, 737.  
 घोघो *ghogho*, 741.  
 घोचा *ghoncha*, 1100.  
 घोटाब *ghoñtab*, 1310.  
 घोटन *ghotan*, 1310.  
 घोटा *ghonta*, 539.  
 घोड़ *ghor*, 148, 1126.  
 घोड़ बहल *ghor bahal*, 148.  
 घोड़ा *ghora*, 1126.  
 घोड़ी *ghori*, 386, 1126, 1127, 1256.  
 घोपा *ghonpa*, 987, 1100.  
 घोर *ghor*, 749, 1126, 1161, 1166, 1272.  
 घोरन *ghoran*, 639.  
 घोरा *ghora*, 1126.  
 घोरी *ghori*, 1126.  
 घोल *ghol*, 1272.  
 घोली *gholi*, 1483.  
 घोद *ghaud*, 379.  
 घोुर *ghaur*, 379, 1234.  
 घ्यू ढारी *ghyudhāri*, 1308.  
 घ्यू *ghyū*, 138, 713, 719, 1160, 1272, 1308.



## ॥ च ch ॥

- चक *chak*, 629.  
 चकटौ *chakṭi*, 209  
 चकट *chakath*, 1225, 1227.  
 चकती *chakṭi*, 209.  
 चकमक *chakmak*, 1091.  
 चकरबान *chakarbān*, 585.  
 चकरसान *chakarsān*, 538.  
 चकरी *chakri*, 581, 619, 932, 1014.  
 चकला *chakla*, 457, 629.  
 चकलेदार *chakledār*, 871.  
 चकवर *chakwar*, 579.  
 चकुला *chakula*, 619.  
 चकैठ *chakaith*, 573.  
 चकोड़ा *chakora*, 1183.  
 चकोड़ी *chakori*, 579.  
 चकोला *chakola*, 629.  
 चकर *chakkar*, 360, 585, 590, 1112.  
 चकस *chakkas*, 447.  
 चक्का *chakka*, 151, 590, 1253, 1272.  
 चक्की *chakki*, 581, 590, 619, 1014, 1251, 1369.  
 चंगनी *changni*, 1483.  
 चंगरी *changeri*, 41.  
 चंगली *changeli*, 41.  
 चंगोर *changor*, 45.  
 चघूस *chaghus*, 147.  
 चघूस गाड़ी *chaghūs gāri*, 147, 150.  
 चचरा *chachra*, 937.  
 चचरी *chachri*, 1416.  
 चचार *chackār*, 233, 937.  
 चचर *chanchar*, 1234.  
 चचर घर *chanchar ghar*, 1234.  
 चटका *chatka*, 785.  
 चटकोहा *chatkoha*, 1004.  
 चटना *chatna*, 1458.  
 चटनी *chatni*, 1272.  
 चटार *chatāi*, 197, 751, 1450.  
 चटान *chatān*, 751, 794, 1266.  
 चटावन *chatāwan*, 1407.  
 चटिया *chutiya*, 1453.  
 चटुआ *chatua*, 1458.  
 चटैनी *chataini*, 751.  
 चटेल *chatail*, 1073.  
 चट्टा *chatta*, 1004.  
 चट्टा धरिस है *chatta dharis hai*, 1004.  
 चट्टान *chattān*, 1266.  
 चट्टी *chatti*, 317, 304, 319m, 456, 713, 750.  
 चठेल *chathail*, 1073.  
 चड़िया *chariya*, 713.  
 चड़ियार *chariyār*, 949.  
 चड़िवाह *chanriwāh*, 649.  
 चढ़ *charh*, 1173.  
 चढ़त *charhat*, 1085.  
 चढ़ब *charhab*, 1024.  
 चढ़ाएब *charhāeb*, 1308, 1378.  
 चढ़ाव *charāo*, 951.  
 चढ़ि *charhi*, 726 (footnote).  
 चखू *chandu*, 1034.  
 चतरा *chatra*, 1074, 1105.  
 चतावन *chatāwan*, 1456.  
 चतुरथी *chaturthi*, 1340, 1357.  
 चंद्रौटा *chandrauta*, 778.  
 चंदवा *chandwa*, 7, 183.  
 चंदिया *chandiya*, 269.  
 चंडुली *chanduli*, 7.  
 चद्दर *chaddar*, 323, 724, 730, 740, 1339, 1386.  
 चनकी *chanki*, 786.  
 चनडोल *chandol*, 241.  
 चनमार *chanmār*, 1251.  
 चनवा *chanwa*, 269.  
 चनसुर *chapsur*, 1073.  
 चना *chana*, 1002.

- चनाबक *chanābak*, 965c.  
 चनी *chani*, 1003.  
 चन्दन *chandan*, 778, 1318, 1391.  
 चन्दन हार *chandan hār*, 1391.  
 चन्दर *chandar*, 585.  
 चन्दर कला *chandar kala*, 585.  
 चन्द्र हार *chandar hār*, 765.  
 चन्ना *channa*, 1047, 1048.  
 चपई *chapāi*, 136, 1013.  
 चपकन *chapkan*, 729.  
 चपटवा *chapatwa*, 1074.  
 चपटा *chapta*, 735, 1037.  
 चपोट *chapot*, 179.  
 चपड़ा *chapra*, 1075.  
 चपनी *chapni*, 492.  
 चपरावन *chaprawan*, 409.  
 चपरावना *chaprauna* 409.  
 चपरावनी *chaprauni*, 409.  
 चबूतरा *chabuttra*, 317, 1243.  
 चबेना *chabena*, 1272.  
 चबेनी *chabeni*, 1272.  
 चबुकी *chabhuki*, 99.  
 चमच *chamach*, 449.  
 चमड़ा *chamra*, 414, 1139.  
 चमड़ी *chamri*, 719.  
 चमत्कार *chamatkār*, 1056.  
 चमरख *chamarakh*, 349.  
 चमरा *chamra*, 362a.  
 चमाइनि *chamāini*, 1400.  
 चमार *chamār*, 479, 1196.  
 चमैनी *chamaini*, 1400, 1408, 1412.  
 चमौटा *chamautā*, 383.  
 चमौटी *chamauti*, 383.  
 चम्पा *champa*, 138, 140, 765.  
 चम्पा कली *champa kali*, 765.  
 चम्मच *chammach*, 449.  
 चम्मल *chammal*, 507.  
 चर *char*, 1120.  
 चरअमी *charuni*, 1479.  
 चरक *charak*, 597, 1133.  
 चरका *charaka*, 1133.  
 चरको *charako*, 1133.  
 चरख *charukh*, 498, 540, 598.  
 चरखा *charakha*, 339.  
 चरखी *charakhi*, 329, 585a, 598.  
 चरगोटिया *chargetiya*, 639.  
 चरगोरी *chargori*, 31.  
 चरचसी *charchasi*, 821.  
 चरँकिया *charanchhiya*, 1248.  
 चरँकिया चूल्हा *charanchhiya chūlha*, 1248.  
 चरन *charan*, 93.  
 चरना *charna*, 726.  
 चरनी *charni*, 93.  
 चरपतिया *charpatiya*, 1018.  
 चरपतियो *charpatiyo*, 1018.  
 चरपलिया *charpaliya*, 725.  
 चरपाइ *charpāi*, 636, 1416.  
 चरपाय *chapāy*, 243.  
 चरबन *charban*, 1272.  
 चरबरघा *charbardā*, 1097.  
 चरवा *charwa*, 1123.  
 चरवाह *charwāh*, 1159, 1184.  
 चरवाहा *charwāha*, 845, 1150.  
 चरवाही *charwāhi*, 833, 1152, 1205.  
 चरस *charas*, 1036.  
 चरसा *charsa* 1139, 1201.  
 चरसा के गोदाम *charsa ke godām*, 1139.  
 चरसेरा *charsera*, 1500.  
 चरसेरी *charseri*, 1500.  
 चराइ *charāi*, 1147, 1151, 1152, 1205; Appendix, 14.  
 चराँट *charānt*, 1147.  
 चरी *chari*, 1141, 1183.  
 चरया *charua*, 83, 316, 467, 713.  
 चरई *charui*, 467, 713.  
 चरैया *chariya*, 1174.  
 चरैला *charaila*, 1248.  
 चरैला चूल्हा *charaila chulha*, 1248.

चलन *chala*, 1088.  
 चलता बटाम *chalta batām*, 404.  
 चलना *chalna*, 39, 325, 440, 606.  
 चलनी *chalni*, 440, 604.  
 चलल *chalal*, 356.  
 चललह *chalalah*, 1113.  
 चलाएव *chalāeb*, 817, 830, 941, 949.  
 चलाँकी *chalānki*, 519.  
 चले *chale*, 478.  
 चलौना *chalauna*, 346.  
 चलौनी *chalauni*, 56, 331, 346, 339, 416.  
 चलोँसी *cha'aunsi*, 894.  
 चल्हा *chalha*, 1155.  
 चँवरा *chamwra*, 1133.  
 चसदार *chasdār*, 742.  
 चहका *chahka*, 585.  
 चहटा *chakta*, 1458.  
 चहबचा *chahbucha*, 314, 316.  
 चहल *chahal*, 787.  
 चाइ *chāin*, 594.  
 चाउर *chāur*, 163, 1265.  
 चाऊ *chāu*, 1084.  
 चाक *chāk*, 72, 573, 624.  
 चाकर *chākar*, 1184.  
 चाकल *chākal*, 893.  
 चाकी *chāki*, 1014.  
 चाकैटा *chākaita*, 126.  
 चाँग *chāng*, 49, 895, 970.  
 चाँच *chānch*, 799.  
 चाँचर *chānchar*, 1154.  
 चाँचरी *chānchri*, 318.  
 चाँचवाला *chānchwāla*, 1234.  
 चाँचवाला घर *chānchwāla ghar*, 1234.  
 चाँछी *chānchhi*, 1144.  
 चटे *chātai*, 250.  
 चाँड़ *chānr*, 117, 442, 949.  
 चाँड़ा *chānra*, 1259.

चाँडा *chānda*, 1259.  
 चाँड़ी *chānri*, 24, 1259.  
 चाँडू *chāndu*, 1034.  
 चातर *chātar*, 382, 646, 1105.  
 चाँद *chānd*, 226, 585, 762.  
 चाँद चरखी *chānd charakhi*, 585.  
 चाँदनी *chāndni*, 1178, 1235.  
 चादर *chādar*, 585, 730, 740, 145.  
 चादर पड़केदार *chādar parākedār*, 585.  
 चाँदिल *chāndil*, 816.  
 चाँदी *chāndi*, 7.  
 चान *chān*, 1088, 1091.  
 चाँप *chāmp*, 816.  
 चाँपा *chāmpa*, 318, 748.  
 चाँपा बखिया *chāmpa bukhiya*, 714.  
 चाँपी *chāmpi*, 136, 140.  
 चाबुक *chābuk*, 104.  
 चाभी *chābhi*, 1250.  
 चाभुक *chābhuk*, 90.  
 चाम *chām*, 414, 1139.  
 चार *chār*, 821, 1244.  
 चारपाइ *chārpai*, 636, 1131.  
 चार चास *chār chās*, 821.  
 चारा *chāra*, 1144, 1183.  
 चारि *chāri*, 1037, 1113.  
 चारो *chāro*, 1183.  
 चालन *chālan*, 866.  
 चालनि *chālani*, 440, 604.  
 चालसा *chā'sa*, 914.  
 चाली *chālī*, 179, 233, 327, 429, 750.  
 चालहा *chālha*, 1155.  
 चावल *chāwal*, 963.  
 चास *chās*, 801, 817, 818, 819, 821, 823, 828, 1089, 1192.  
 चाहा *chāha*, 419, 527.  
 चाहिय *chāhia*, 741 (footnote).  
 चिउरी *chīuri*, 1272.  
 चिक *chik*, 1141.  
 चिकठ *chikath*, 1225, 1227.

- चिकनकौर *chikankaur*, 1146.  
 चिकनजिबमो *chikanjibbho*, 1146.  
 चिकना *chikna*, 1045, 1160, 1166.  
 चिकनिया *chikaniya*, 1146.  
 चिकनी *chikni*, 713, 786, 1183.  
 चिकनी मिट्टी, *chikni mitti*, 786.  
 चिकनी हाड़ी *chikni hāri*, 713.  
 चिकस *chikas*, 1272.  
 चिकसा *chiksa*, 1272.  
 चिकान *chikkan*, 786, 849n.  
 चिकान मिट्टी *chikkan, mitti*, 786.  
 चिकस *chikkas*, 1272.  
 चिखुरनी *chikhurni*, 867.  
 चिखुराई *chikhurai*, 869.  
 चिचहोर *chichhor*, 1075, 1183.  
 चिचिरा *chichira*, 1072.  
 चिचुरा *chichura*, 1072.  
 चिचोरी *chichori*, 1183.  
 चिचोर *chichor*, 1075, 1183.  
 चिचोरी *chichori*, 1075.  
 चिचोरी *chichoro*, 1183.  
 चिट *chit*, 726, 1464.  
 चिटुरा *chitura*, 1004, 1031.  
 चिटुरा लागल है *chitura lāgal hai*, 1004.  
 चिट्ठा *chittha*, 1464, 1483.  
 चिट्ठी *chitthi*, 1344, 1464, 1487.  
 चितरसेली *chitarseli*, 1073.  
 चित्रा *chitra*, 1082, 1089.  
 चिता *chita*, 1419, 1422.  
 चितावा *chitāwa*, 994.  
 चिता सेराएब *chita serāēb*, 1422.  
 चितियाएब *chitiyāēb*, 1024.  
 चित्ती *chitti*, 1024, 1391.  
 चित्ती कौड़ी *chitti kauri*, 1391.  
 चिनमार *chinmār*, 1247.  
 चिनवा *chinwa*, 1183.  
 चिनिया *chiniya*, 1005.  
 चिनियाँ *chinigān*, 1005.  
 चिन्ही *chindhi*, 165.  
 चिन्हा *chinna*, 991.  
 चिन्नी *chinni*, 1014.  
 चिपटा *chipta*, 1037.  
 चिपरी *chipri*, 852.  
 चिमटा *chimta*, 516, 539, 567, 703, 711, 1033.  
 चिमटी *chimti*, 516.  
 चिरकदान *chirakdān*, 702, 1253.  
 चिरकुटवा *chirkutwa*, 1456.  
 चिरकुटवा पीर *chirkutwa pīr*, 1456.  
 चिरचिरा *chirchira*, 1380, 1385.  
 चिरचिरी *chirchiri*, 1183.  
 चिरना *chirna*, 424.  
 चिर मिची *chirmichchi*, 707.  
 चिराक *chirāk*, 713.  
 चिराग *chirāg*, 713, 1423.  
 चिरागदान *chirāgdān*, 702, 711.  
 चिराग बत्ती *chirāg batti*, 1423.  
 चिरागा *chirāga*, 1441.  
 चिरागाह *chirāgāh*, 1147.  
 चिरार *chirār*, 1418.  
 चिरारी *chirāri*, 1418.  
 चिरैया *chiraiya*, 194, 967, 1032, 1086.  
 चिरौगिया *chiraugiya*, 769.  
 चिलम *chilam*, 472, 713, 1026, 1034.  
 चिलमची *chilamchi*, 699.  
 चिलवन *chilwan*, 605.  
 चिलिफची *chiliphchi*, 699.  
 चिलिमची *chilimchi*, 699, 711.  
 चिलोही *chilohi*, 73.  
 चिलौज *chilaunj*, 605.  
 चिलौद *chilaund*, 605, 643.  
 चिलौन *chilaun*, 605.  
 चिल्लम *chillam*, 472.  
 चिहल *chihal*, 1375.  
 चिहल तन *chihal tan*, 1375.  
 चिहुकार *chihukar*, 1098.  
 चीक *chik*, 1141.  
 चीन *chīn*, 474, 475, 990, 991, 1084.

चीना *chīna*, 991, 1074.  
 चीनी *chīni*, 312, 1014.  
 चीनी के करखाना *chīni ke karkhāna*, 312.  
 चीनी के गोदाम *chīni ke godām*, 312.  
 चींधी *chīndhi*, 165.  
 चीन्ह *chīnh*, 991.  
 चीप *chīp*, 184, 427.  
 चीर *chīr*, 723.  
 चीरा *chīra*, 724, 1265.  
 चुआरी *chuāri*, 920c.  
 चुक *chuk*, 1084.  
 चुकड़ी *chukṛi*, 136, 713.  
 चुकनी *chukni*, 713.  
 चुकल *chukal*, 834.  
 चुकिया *chukiya*, 249.  
 चुकौआ *chukāna*, 1220.  
 चुकाड़ *chukkar*, 372, 713.  
 चुकार *chukkar*, 713.  
 चुका *chukka*, 136, 140, 146, 713.  
 चुकौ *chukki*, 136.  
 चुचुहिया *chuchuhiya*, 1077.  
 चुटकी *chutki*, 417, 857, 1201, 1483.  
 चुड़िहार *churidār*, 727, 749.  
 चुड़िया *churiya*, 561.  
 चुड़िहार *churihār*, 561.  
 चुड़ैल *churail*, 1458.  
 चुगटा *chunta*, 567.  
 चुंदरी *chundri*, 745.  
 चुनरी *chunri*, 745, 1316.  
 चुनवटल *chunwattal*, 1267.  
 चुनहा *chunha*, 659.  
 चुनेटल *chunetal*, 1267.  
 चुनौटी *chunauti*, 659.  
 चुन्ना *chunna*, 69, 659, 1267.  
 चुन्नौ *chunni*, 1272.  
 चुभकी *chubhki*, 570.  
 चुभती *chubhti*, 570.  
 चुमाएब *chumāeb*, 1304.  
 चुमावन *chumāwan*, 1279, 1304.  
 चुमौना *chumauna*, 1279, 1304, 1312.

चुरिया *churiya*, 60, 568.  
 चुरिहार *churihār*, 561.  
 चुलझा का *chuljhonka*, 303.  
 चुलाएब *chulāēb*, 855.  
 चुल्हाचा *chulhancha*, 303.  
 चुल्हानी *chulhāni*, 1248.  
 चुल्हिया *chulhiya*, 1248.  
 चुसकी *chuski*, 1035.  
 चुस्त *chust*, 727.  
 चुहटाब *chuhtāb*, 1158.  
 चुहड़ *chuhar*, 1456.  
 चुहड़ माल *chuhar mal*, 1456.  
 चुहाड़ *chuhār*, 1119.  
 चुहानी *chuhāni*, 1248.  
 चुअना *chuānā*, 1246.  
 चुअना मारब *chūana mārāb*, 1246.  
 चुआँ *chūān*, 578, 920c.  
 चुई *chūīñ*, 920c.  
 चुए *chūe*, 1084.  
 चुका *chūki*, 146.  
 चुंटा *chūnta*, 516, 567, 703.  
 चुंटी *chūnti*, 516, 539, 567, 1033.  
 चुंरा *chūra*, 1272.  
 चुड़ी *chūri*, 571.  
 चुड़ *chūrh*, 1250.  
 चुन *chūn*, 659, 748, 1025, 1267, 1272.  
 चुनव *chūnah*, 1389, 1390.  
 चुना *chūna*, 69, 1267.  
 चुना फेरल *chūna pheral*, 1267.  
 चूर *chūr*, 55, 256, 688, 768, 771, 977, 978, 1037, 1250.  
 चूरा *chūra*, 1272.  
 चूरी *chūri*, 768, 771.  
 चुल *chūl*, 155, 638, 1250.  
 चुल्ह *chūlh*, 1247.  
 चुल्हा *chūlha*, 312, 301, 435, 454, 1247, 1248, 1306, 1312, 1313, 1377.  
 चुल्हा के घर *chūlha ke ghar*, 312.

- चूल्हक *chūlhik*, 1087.  
 चूल्ही *chūlhi*, 1247.  
 चुल्हो *chūlho*, 1247.  
 चेंगवा बैंगन *chengwa baingan*, 1073.  
 चेंधरी *chendhri*, 165.  
 चेपुआ *chepua*, 1012.  
 चेफड़ी *chephri*, 738.  
 चेफुआ *chephua*, 290.  
 चेरुआ *cherua*, 713.  
 चेरइ *cherui*, 83, 713.  
 चेलखी *chelkhi*, 11.  
 चेलहवा *chelhwa*, 1155.  
 चेकी *cheki*, 1251.  
 चेंघी *chenghi*, 155.  
 चेंच *chench*, 1183.  
 चेचक *chechak*, 1175.  
 चेंट *chent*, 726.  
 चेड़ा *cheñra*, 1261.  
 चेंदी *chendi*, 165.  
 चेंनी *cheni*, 165.  
 चेन्ही *chenhi*, 165.  
 चेपी *chepi*, 1251.  
 चेरौ *cheri*, 11.  
 चेला *chela*, 1261.  
 चैत *chai*, 1082, 1084, 1092.  
 चैता *chatta*, 809.  
 चैती *chaiti*, 1419.  
 चेला *chaila*, 1261.  
 चैली *chaili* 11, 401, 1261.  
 चोकनौ *chokni*, 452.  
 चोकरा *chokra*, 894.  
 चोंगिया *chongiya*, 416.  
 चोरनी *chorni*, 1117.  
 चोरखा *chorsa*, 403.  
 चोराइ *chorāi*, 1336.  
 चोरांट *chorānt*, 1133.  
 चोरांटा *chorānta*, 1183.  
 चोरावै *chorāwai*, 763.  
 चोहाट *chohāt*, 1119.  
 चोहर *chohair*, 1119,  
 चोकन *chokan*, 462.  
 चोकर *chokar*, 894.  
 चोंकर *chonkar*, 894.  
 चोका *choka*, 452.  
 चोखा *chokha*, 800, 1272.  
 चोंगा *chonga*, 24, 881, 414, 510, 495.  
 चोंगी *chongi*, 414, 510.  
 चोट *chot*, 356, 408, 719.  
 चोंटी *chonti*, 155, 761.  
 चोढ़ *chonrh*, 1117.  
 चोंढ़ौ *chonrhi*, 1117.  
 चोत *chot*, 848.  
 चोंथा *chontha*, 1272.  
 चोना *chona*, 270.  
 चोन्ही *chonhi*, 155.  
 चोप *chop*, 124.  
 चोंप *chomp*, 124.  
 चोपा *chopa*, 1012.  
 चोभा *chobha*, 385.  
 चोभौ *chobhi*, 13, 90.  
 चोर *chor*, 572, 1173, 1184.  
 चोरक *chorak*, 726 (footnote), 1184.  
 चोरकिल्लो *chorkilli*, 929.  
 चोर मटका *chor matka*, 1173, 1458.  
 चोली *choli*, 744.  
 चोहत *chohat*, 1456.  
 चौएठा *chauetha*, 828.  
 चौकटा *chaukha*, 754, 762.  
 चौकटौ *chaukthi*, 141.  
 चौकला *chaukla*, 629.  
 चौकेठा *chauketha*, 828, 857.  
 चौगठिया *chaugathiya*, 828.  
 चौगानी *chaugāni*, 473e.  
 चौगोशिया *chaugoshiya*, 725.  
 चौगोड़ा *chaugora*, 31, 382.  
 चौघड़ा *chaughara*, 585f.  
 चौघांव *chaugānw*, 953.  
 चौघावा *chaughāwa*, 953.  
 चौठारौ *chauthāri*, 1340.  
 चौठैया *chauthaiya*, 910, 1017,  
 1053.  
 चौतरा *chautra*, 436, 722, 1243.

- चौताना *chautāna*, 585.  
 चौथारी *chauthāri*, 1340, 1291.  
 चौथैया *chauthaiya*, 910, 1201.  
 चौधरी *chaudhri*, 1452.  
 चौपट्टा *chappatta*, 1075.  
 चौपतिया *chappatiya*, 1018.  
 चौपहल *chappahal*, 403.  
 चौपहल रती *chappahal reti*, 403.  
 चौबगली *chaubagli*, 28.  
 चौबटिया *chaubatiya*, 833.  
 चौबधिया *chaubadhiya*, 639.  
 चौबरदा *chaubarda*, 31. 149.  
 चौमण्डौ *chaumandi*, 838.  
 चौमसिया *chaumasiya*, 1008.  
 चौरसा *chaurasa*, 389, 403, 470, 531  
 557.  
 चौरसौ *chaursi*, 557.  
 चौरासौ *chaurāsi*, 759.  
 चौराहा *chaurāha*, 833, 1221.  
 चौरठा *chaurētha*, 1272.  
 चौहट्टा *chauhatta*, 544  
 चौआ *chaua*, 736, 1094, 1489, 1490  
 1495.  
 चौक *chauk*, 223, 828.  
 चौक *chaunk*, 1347.  
 चौकठ *chaukath*, 1250.  
 चौक नारन *chauk nāran*, 33.  
 चौका *chauka*, 549, 1247, 1426.  
 चौकौ *chauki*, 30, 35, 36, 389, 457.  
 629, 635, 765, 830, 1378  
 चौकौ *chaunki*, 30, 35.  
 चौकी घुमाएब *chauki ghumāeb*, 830.  
 चौकीदार *chaukidār*, 1200.  
 चौकीदारौ *chaukidāri*, 1200.  
 चौकर *chaucker*, 828.  
 चौकोर *chaukor*, 1260.  
 चौखर *chaukhar*, 1097.  
 चौखरिया *chaukhariya*, 1097.  
 चौखार *chaukhār*, 821.  
 चौगेठ *chaugeth*, 828.  
 चौठ *chauth*, 1091, 1201.  
 चौठौ *chauthi*, 1088.  
 चौड़ *chaunr*, 1117.  
 चौथी *chauthi*, 1381, 1391.  
 चौथी के जोड़ा *chauthi ke iora*, 1381.  
 चौधा *chaundha*, 616.  
 चौधार *chaudhār*, 1260.  
 चौपड़ *chaupar*, 833.  
 चौपत *chaurāt*, 863.  
 चौपहल *chappahal*, 1260.  
 चौपार *chappār*, 1245.  
 चौपी *chaunpi*, 713.  
 चौभर *chaubhar*, 1095.  
 चौमास *chaumās*, 798, 803, 858,  
 1006.  
 चौमाँस *chaumās*, 818.  
 चौमाँस जोतब *chaumāns jotab*, 818.  
 चौमुख *chaumukh*, 833, 1307, 1329,  
 1374.  
 चौर *chaur*, 77.  
 चौर *chaunr*, 784, 790, 920c.  
 चौरठ *chaurath*, 1272.  
 चौरत्तो *chauratti*, 1499.  
 चौरस रती *chauras reti*, 403.  
 चौरा *chaura*, 748, 775.  
 चोरी *chauri*, 1272.

## ॥ छ chh ॥

- छकड़ा *chhakra*, 147, 150, 164,  
 199, 201, 202, 203, 204,  
 205, 208, 211, 212, 214, 211,  
 1118.  
 छकड़ी *chhakri*, 1118.  
 छकनी *chhakni*, 654.  
 छकनी *chhakuni*, 103.  
 छकड़ *chhakkar*, 1118.  
 छगरा *chhagra*, 969.  
 छगरएब *chhagrāeb*, 1115.



- कगरी *chhagri*, 1121.  
 कगोटिया *chhagotiya*, 639.  
 ककाइ *chhachhar*, 1349.  
 ककिया *chhanchhiya*, 139.  
 कका *chhaku*, 68.  
 कका *chhakuja*, 179.  
 कटङ्को *chhatanki*, 1500.  
 कटौक *chhatank*, 1497, 1498.  
 कटियाएब *chhatiyeb*, 1098.  
 कटन *chhatlan*, 514.  
 कटौ *chhatti*, 1406.  
 कठ *chhath*, 1442.  
 कठ वरत *chhath barat*, 1142.  
 कठि *chhatki*, 1406.  
 कठियार *chhatkiyar*, 1406.  
 कठौ *chhatki*, 1405, 1406.  
 कड़ड़ा *chharra*, 771.  
 कड़ा *chhara*, 225.  
 कड़ौ *chhari*, 586, 654.  
 कड़ौदार *chharidar*, 1450.  
 कड़ौला *chharila*, 468.  
 कत *chhat*, 22, 248, 1244.  
 कतना *chhatna*, 45.  
 कतनी *chhatni*, 245.  
 कतरी *chhatri*, 213, 228, 245, 649.  
 कतिया *chhatiya*, 192.  
 कता *chhata*, 1045, 1244.  
 कदांत *chhadant*, 1118.  
 कदाम *chhadam*, 1497.  
 कन *chhan*, 768.  
 कनका *chhanka*, 1272.  
 कनना *chhanna*, 853.  
 कनान *chhanan*, 713.  
 कनुआ *chhanua*, 1130, 1165.  
 कनुआ दूध *chhanua dudh*, 1165.  
 कनौटा *chhanauta*, 307, 3196, 456, 685, 711.  
 कन्ध *chhand*, 768.  
 कन्ना *chhanna*, 252, 442.  
 कन्हिया *chhanhiya*, 1244.  
 कप *chhap*, 1091.  
 कपटा *chhapia*, 1074.  
 कपरबन्द *chhaparband*, 1218.  
 कपरहिया *chhaprahia*, 1436.  
 कपरा *chhapra*, 71.  
 कपरौ *chhapri*, 71, 1244, 1245.  
 कपि *chhapi*, 1087.  
 कप्पर *chhappar*, 796, 1241.  
 कप्पा *chhappa*, 893.  
 कवधिया *chhabadhiya*, 639.  
 कमासौ *chhamasi*, 1427.  
 कया *chhaya*, 1091.  
 कर्की *chharki*, 99, 111, 832.  
 कर्की वाला *chharki bālā*, 832.  
 कहरन *chhuran*, 1246, 1262.  
 कहरा *chharra*, 1266.  
 कहराही *chharahi*, 786.  
 कहरि *chhari*, 573.  
 कहरिया *chhariya*, 1244.  
 कलकट्ट *chhalakatni*, 1163.  
 कलकौ *chhalaki*, 531.  
 कलकबेला *chhalchhabela*, 1381.  
 कलना *chhalna*, 318.  
 कलौनी *chhal'anni*, 126.  
 कला *chhalu*, 126, 132, 473, 769, 937, 1366.  
 कलानखरा *chhallabakhra*, 126.  
 कल दार *chhallear*, 473.  
 कववनी *chhawanni*, 1479.  
 कवत्या *chhahattha*, 737.  
 कवत्यौ *chhahatthi*, 737.  
 काई *chhai*, 1125.  
 काउनि *chhauni*, 1244.  
 काउर *chhaur*, 849.  
 काए *chhae*, 1086.  
 काकन *chhakan*, 654.  
 काकव *chhakun*, 103.  
 कागर *chhagar*, 1121.  
 काँक *chhanchh*, 799, 138, 1166.

छाँही *chhanchhi*, 139.  
 छाजा *chhaja*, 367.  
 छांटव *chhantab*, 391, 888.  
 छाड़ *chhar*, 356.  
 छाड़ा *chhara*, 1475  
 छाड़ि *chhari*, 1113.  
 छात *chhat*, 1244, 1250, 1251.  
 छाता *chhata*, 1244.  
 छातो के नारो *chhati ke nari*, 224.  
 छाँह *chhand*, 105.  
 छाह *chhan*, 105, (footnote), 110.  
 छानन *chhanan*, 801, 918.  
 छानी *chhani*, 853, 1051.  
 छान्ह *chhanh*, 1244.  
 छान्हो *chhanhi*, 1244.  
 छापा *chhapa*, 534, 569, 871, 1148.  
 छाबन *chhaban*, 372, 1246.  
 छारन *chharan*, 1246, 788, 789.  
 छारो *chharo*, 868.  
 छाल *chhai*, 132, 1224.  
 छाल के ईंटा *chhal ke inta*, 1264.  
 छालटो *chhatti*, 1264.  
 छालो *chhali*, 1163.  
 छाख्हो *chhalhi*, 1163.  
 छावनी *chhawani*, 895.  
 छावा *chhava*, 1125.  
 छाहो *chhahi*, 71.  
 छियोली *chhioli*, 1232.  
 छिचनियाँ *chhichaniyan*, 915.  
 छिहलछिहलाया *chhichhlahiya*, 788.  
 छिटकन *chhitkan*, 103.  
 छिटकनी *chhitkani*, 1250.  
 छिटकिनी *chhitkini*, 1250.  
 छिटकी *chhitki*, 359.  
 छिटव *chhitab*, 855.  
 छिताइ *chhitai*, 1309, 1332.  
 छिति *chhiti*, 23, 99.  
 छिटुआ *chhitua*, 359, 857, 858.  
 छिट्टा *chhitu*, 64, 284, 801, 857.  
 858.

छिट्टो *chhitti*, 367.  
 छितना *chhitna*, 45.  
 छितनो *chhitni*, 45.  
 छिनवा *chhinwa*, 943.  
 छिनुइ *chhinui*, 1165.  
 छिनुही *chhinuhi*, 1163.  
 छिपकटा *chhipkatta*, 875.  
 छिपनी *chhipni*, 56, 439  
 छिपली *chhipuli*, 678.  
 छिमडी *chhimri*, 994, 1001, 1004.  
 छिमोइ *chhimoi*, 1183.  
 छिरकना *chhirkana*, 915.  
 छिरहिरा *chhirhira*, 284.  
 छिरिकनी *chhirikni*, 801.  
 छिलकी *chhilki*, 531.  
 छिलनो *chhilni*, 593  
 छिलाइ *chhilai*, 1349.  
 छिला *chhilla*, 1407.  
 छिहुली *chhihuli*, 815.  
 छो *chhi*, 444.  
 छोँटव *chhintab*, 855.  
 छोटा *chhita*, 39, 43, 1033.  
 छोँटा *chhinta*, 857, 858.  
 छोटी *chhiti*, 59, 43, 288.  
 छोँड़ो *chhinri*, 1171.  
 छोप *chhip*, 414, 931, 1010.  
 छोपा *chhipa*, 460, 680.  
 छोपी *chhipi*, 1316.  
 छोमड़ि *chhimari*, 994, 1004.  
 छोमो *chhimi*, 994, 1001, 1004.  
 छोरा *chhira*, 1074.  
 छोरी *chhiri*, 1074.  
 चुआ छनना *chhua chhanna*, 553.  
 चुच्छो *chhuchchhi*, 350, 363, 414,  
 585a, 763.  
 चुच्छी *chhunchhi*, 363.  
 चुकुन्दर *chhuchhundar*, 585f.  
 छुटती *chhutti*, 912, 913, 1192,  
 1217, 1230.

छट्ठा *chhutha*, 1147.

छतका *chhutka*, 1402.

छतका के कपड़ा *chhutka ke kapra*, 1402.

छ *chhu*, 1451.

छाल *chhual*, 1438.

छा *chhua*, 853.

छूँछूँ *chhunchhi*, 414.

छूट *chhut*, 912.

छूटल *chhutal*, 827, 878.

छूटल खेन *chhutal khet*, 827.

छूटल पटल *chhutal patal*, 878.

छूरा *chhura*, 883.

छरौ *chhuri*, 388, 470, 474, 583.

छूहा *chhuha*, 853.

छही *chhuhi*, 853.

छेकनिहार *chheknihar*, 871.

छेकहरी *chhenkahri*, 1288.

छेकहरू *chhenkahru*, 1288.

छेकाइ *chhenkai*, 1335, 1352.

छेकौनी *chhenkauni*, 1335.

छेजनी *chhejani*, 865, 866.

छेरया *chherua*, 1112, 1121.

छेवकन *chh: wkan*, 1272.

छेवकना *chhewankna*, 1272.

छेवका *chhenwka*, 1007.

छेवनी *chhewni*, 576.

छेवनी *chhewno*, 576.

छेउया *chheua*, 1022.

छेकन *chhekan*, 323.

छेका *chhenka*, 1287, 1288.

छेजल *chhejal*, 865.

छेड़ो *chhenri*, 1074, 1173.

छेह *chhed*, 156, 604.

छेना *chhena*, 1163, 1272.

छेना बाड़ा *chhena bara*, 1272.

छेनी *chheni* 284, 413, 521, 557, 560, 624.

छेमो *chhemi*, 994, 996, 1001.

छेर *chher*, 954, 1121.

छेरी *chheri*, 1116, 1121.

छेवन *chhewan*, 576.

छेवव *chhewab*, 379.

छेहर *chhehar*, 858.

छेटा *chainta*, 44, 318.

छेटो *chhainti*, 43, 988, 369.

छोटकी *chhotki*, 1276.

छोपनी *chhopni*, 97, 1024.

छोरना *chhorna*, 1010.

छोरौना *chhorauna*, 1250.

छोलनी *chholni*, 319h, 456, 555.

छोलवा *chholwa*, 292,

छोया *chhoa*, 1014.

छोट *chhot*, 1217.

छोट लोग *chhot log*, 1217.

छोटि *chhoti*, 566.

छोटि अकुरी *chhoti akuri*, 566.

छोटि बेधवारी *chhoti bedhwari*, 566.

छौड़ *chhour*, 83, 505.

छौट *chhonrh*, 83, 696, 713.

छोड़ी *chhorhi*, 144.

छोड़ो *chhorhi*, 713.

छोनौ *chhoni*, 270.

छोपा *chhopi*, 48.

छोपी *chhapi*, 48.

छोर *chhor*, 116, 930.

छोरो *chhori*, 115, 116, 930, 1457.

छोलल *chholal*, 873.

छौनिहार *chhaunihar*, 1244.

छौ *chhau*, 1084.

छौकल *chhaunkal*, 1272.

छौका *chhaunka*, 1272.

छौकी *chhaunki*, 963, 1272.

छौना *chhauna*, 1125.

छौनी *chhauni*, 576, 1128, 1244, 1145, 1246.

छौराठ *chhaurath*, 849.

छौरो *chhauro*, 849.

## ॥ ज j ॥

- जई *jai*, 758, 768, 961, 962.  
 जकेराइ *jakerai*, 959, 1183.  
 जखाड़ *jakhar*, 175.  
 जग *jag*, 1459.  
 जगडोरी *jagdori*, 33.  
 जगत *jagat*, 939.  
 जगदम्मा *jagdamma*, 1175, 1456.  
 जगरनधिया *jaarnathiya*, 972.  
 जंगला *jangla*, 939, 1075.  
 जंगली बावग *jangli buwag*, 858.  
 जगवरिया *jagwariya*, 870.  
 जगवारी *jagwari*, 870.  
 जगह *jagah*, 1234.  
 जंघिया *janghiga*, 464, 604, 727, 1328.  
 जंघिया बैसाख *janghiya buisaeb*,  
 1328.  
 जङ्गल *jangal*, 813.  
 जङ्गी *jangi*, 585d.  
 जङ्गी बान *jangi ban*, 585d.  
 जङ्गा *jangha*, 252, 431, 464, 605, 609.  
 जचवैया *jachwaiya*, 1484.  
 जच्चा *jachcha*, 1398.  
 जच्चा खाना *jachcha khana*, 1398.  
 जजाती *jajati*, 913.  
 जजाती बटार *jajati batari*, 913.  
 जटहा *jataha*, 1111.  
 जटहावा *jathawa*, 1111.  
 जटो मसो *jata masi*, 468.  
 जटो *jato*, 1111.  
 जटहन *jathhan*, 805.  
 जड़ *jar*, 362, 1010.  
 जड़ खर *jar khar*, 1010.  
 जड़बधना *iarbandhna*, 119.  
 जड़िया *jariya*, 1010.  
 जड़ी *jari*, 1010.  
 जतकुटा *jantkutta*, 624.  
 जतवा *jantwa*, 619.  
 जतरी *jatri*, 517.  
 जद्दी *jaddi*, 1215.  
 जद्दी *jaddi*, 1214.  
 जन *jan*, 293, 842, 844, 874, 990,  
 1184.  
 जनजीर *janjir*, 198.  
 जनजोरा *janjira*, 590.  
 जनपैचा *janpaincha*, 846.  
 जनम गेठ *janam genth*, 1331.  
 जनम गेठि *janam genthi*, 1357.  
 जनम पतर *janam patr*, 1348.  
 जनम पतरी *janam patri*, 1348.  
 जनमासा *janmasa*, 1320.  
 जनवासा *janwasa*, 1320, 1322,  
 1326, 1327, 1337, 1338, 1339.  
 जनाजा *janaja*, 1431.  
 जानाना *janana*, 1251, 1275.  
 जानान किता *janana kita*, 1254.  
 जानानी धोता *janani dhoti*, 740.  
 जनि *jan*, 1088.  
 जनिका *janika*, 235 (footnote), 394,  
 604.  
 जनिहा *janika*, 1081.  
 जनु *janu*, 1113.  
 जनेउआ *janewa*, 736.  
 जनेउ *janew*, 736.  
 जनेर *janer*, 985.  
 जनेरा *janera*, 983, 985, 1144.  
 जनेव *janew*, 736.  
 जनौर *janaur*, 1186.  
 जन्त *jant*, 169, 221.  
 जन्तरी *jantari*, 961.  
 जन्नी *janni*, 1275.  
 जन्नी *jantri*, 386, 517.  
 जपती *japti*, 1231.  
 जब *jab*, 959, 961, 990, 1084, 1113.  
 जब केरवा *jab kerwa*, 959.  
 जबदौ *jabai*, 1231.  
 जब बुट्टा *jab butta*, 959.  
 जब बुट्टा *jab butta*, 959.

- जमकाठ *jamkath*, 925.  
 जमरिया *jamariya*, 956.  
 जमवट *jamwat*, 925.  
 जमा *jama*, 1463a, 1468, 1472.  
 जमाखरच *jamakharch*, 1463d,  
 1468c, 1472; Appendix, 16.  
 जमाबन्दी *jamabandi*, 1468c, 1472;  
 Appendix, 15.  
 जमामार *jamamar*, 1477.  
 जमार *jamar*, 1075.  
 जमार गड़ार *jamor garar*, 1075.  
 जमाल *jamal*, 1045.  
 जमाल खानी *jamal khani*, 956.  
 जमाल मोटा *jamal gota*, 1045  
 जमाली *jamali*, 956.  
 जमाव *jamao*, 116°.  
 जमाव दही *jamao dahi*, 1163.  
 जमा वासिल बाकी *jama wasil baki*,  
 1468c, 1472.  
 जमिदार *jamidar*, 904.  
 जमुइ *jamui*, 1163.  
 जमूरा *jamura*, 404, 411, 517, 385.  
 जमरौ *jamuri*, 517.  
 जमौट *jamot*, 925.  
 जमौआ *jamaua*, 639.  
 जम्बूर *jambur*, 388.  
 जम्हार *jamhar*, 1075.  
 जम्हूरा *jamhura*, 404, 411.  
 जर *jar*, 1010, 1201, 1210.  
 जरई *jarai*, 862, 982.  
 जरकट्टा *jarkatta*, 875.  
 जरखा *jarkha*, 339.  
 जरखोर *jarkhor*, 1180.  
 जर चौट *jar chauth*, 1201.  
 जरखोरनी *jarchhorni*, 875.  
 जरखोरा *jarchhora*, 875.  
 जरठ्या *jarathua*, 1013  
 जरठ्या तेल *jarathua tel*, 1043.  
 जरदोज *jardoj*, 502.  
 जर पेशगी ठीका *jarpeshgi thika*, 1210.  
 जरराह *jarrah*, 384.  
 जर समन *jar saman*, 1210.  
 जरसुधा *jarsudha*, 238.  
 जराएव *jaraeb*, 1416.  
 जराह *jarah*, 384.  
 जरि *jari*, 115 (footnote), 444.  
 जरिया *jariya*, 370, 1008.  
 जरिया के ऊख *jarिया, ke ukh*, 1008.  
 जरौ *jarai*, 798, 1006.  
 जरौ खेत *jarai khet*, 798.  
 जरुआ *jarua*, 1043.  
 जरुआ तेल *jarua tel*, 1043.  
 जरुआ सोरा *jarua sora*, 370.  
 जरेन *jaren*, 1166.  
 जल *jal*, 1091, 1451  
 जलकर *jalkar*, 1232.  
 जल की *jalki*, 789.  
 जल खई *jalkhar*, 1268.  
 जलखर *jalkhar*, 1145.  
 जलखरौ *jalkhari*, 41, 650.  
 जलखावा *jalkhawa*, 1268.  
 जलघेराव *jalgheraw*, 1268.  
 जलघर *jaldhar*, 923.  
 जलघरौ *jaldhari*, 697.  
 जलपरवाह *jalparwah*, 1428.  
 जलपातर *jalpatar*, 775,  
 जलपान *jalpan*, 1268.  
 जलम हार *jalamhar*, 233.  
 जलवा *jalwa*, 130, 1384, 1385.  
 जलवा देव *jalwa deb*, 1385.  
 जलवैया *jalwaiya*, 1458.  
 जलहोर *jalthor*, 973.  
 जलाला *jalala*, 939.  
 जलालेन *jaliasen*, 1453.  
 जलिया *jaliya*, 87.  
 जलेबी *jalebi*, 585.  
 जलोत्तरग *julotsarg*, 1459.  
 जल्ला *jalla*, 647, 650, 1092, 1145.  
 जवसधा *jawsadha*, 238.  
 जवा *jawa*, 748, 765.

- जवाइन *jawāin*, 1073.  
 जवाखार *jawākhār*, 1272.  
 जवामोटा *jawā gotā*, 765.  
 ज'वाय *jañwāy*, 1274.  
 जवारा *jawāra*, 961,  
 जवारी *jawāri*, 758.  
 जवास *jawās*, 1085.  
 जसरिया *jasariya*, 965f.  
 जसेर *jaser*, 940.  
 जसोधा *jasodhā*, 238.  
 जह' *jahn*, 655.  
 जहड़ *jahar*, 938.  
 जहरबात *jaharbāt*, 1179.  
 जहरबाद *jaharbād*, 1179.  
 जहेज *jahej*, 1283.  
 जाइकौ *jāichhi*, 625.  
 जाइट *jāith*, 346.  
 जाइल *jāil*, 860, 1132.  
 जाई *jāi*, 833, 1092.  
 जाउर *jāur*, 1272.  
 जाये *jāe*, 1087, 1088.  
 जाएब *jāeb*, 1078, 1132, 1173,  
 1174, 1483.  
 जाओ *jāo*, 1087.  
 जाक *jāk*, 893.  
 जाकड़ *jākar*, 1480.  
 जाकर *jākar*, 1432.  
 जागर *jāgar*, 965b.  
 जागीर *jāgīr*, 1200, 1209b.  
 जागीरदार *jāgīrdār*, 1200.  
 जागे *jāge*, 1026.  
 जाँघा *jāngha*, 609, 1328.  
 जाँघा बैसाएब *jāngha baisāeb*, 1328.  
 जाँच *jānch*, 1485.  
 जाँचब *jānchab*, 1484.  
 जाँच मिलान *jānch milān*, 1485.  
 लाँच लेब *jānch leb*, 1485.  
 जाजिम *jājim*, 750.  
 जाट *jāt*, 917.  
 जाटि *jāti*, 917.  
 जाठ *jāth*, 256, 273, 846, 917.  
 जाठि *jāthi*, 830, 917.  
 जाड़ *jār*, 1092.  
 जाड़ा *jāra*, 1083.  
 जात *jāt*, 1089.  
 जाँत *jānt*, 443, 625, 928.  
 जाँता *jānta*, 443, 581, 619.  
 जाति *jāti*, 1217.  
 जादू *jādu*, 1453.  
 जादूगर *jādūgar*, 1453.  
 जान *jān*, 719, 790.  
 जानधि *jānathi*, 356.  
 जाना *jāna*, 915, 844.  
 जानिमाज *jānimāj*, 751.  
 जानिहार *jānihār*, 1416.  
 जाप माला *jāp mālā*, 781.  
 जाफरी *jāphri*, 770.  
 जाब *jāb*, 94.  
 जाबता *jābta*, 1474.  
 जाबता साहजोग *jābta sāh jog*, 1474.  
 जावर *jābar*, 1272.  
 जावा *jāba*, 94.  
 जाबौ *jābi*, 94.  
 जाम *jām*, 678.  
 जामा *jāma*, 732, 1371, 1379, 1381,  
 1382.  
 जामून *jāmun*, 1272.  
 जाम्हर *jāmhar*, 1075.  
 जाय *jāe*, 250, 356, 414, 572, 604,  
 1084, 1272.  
 जाय नेमाज *jāy nemāj*, 751.  
 जावर *jārab*, 1416.  
 जाल *jāl*, 616, 1094.  
 जालदार *jāldār*, 1236.  
 जाला *jāla*, 69, 224, 647, 713, 1074,  
 1145.  
 जाली *jāli*, 87, 94, 646, 650, 748.  
 जालीदार *jāliḍār*, 1236.  
 जावर *jāwar*, 1400.  
 जाँवर *jāñwar*, 1400.  
 जावा *jāwa*, 758, 987.

- जासर *jāsar*, 1037.  
 जासू *jāsu*, 1033.  
 जाह *jāh*. 790, 1142.  
 जिउतिया *jīutiya*, 1447.  
 जिकरी *jikri*, 1447.  
 जिगरी *jigri*, 1487.  
 जिगा *jigga*, 757, 768.  
 जितिया *jitiya*, 1447.  
 जिन *jin*, 1458.  
 जिनवाँ *jinwān*, 1075, 1183.  
 जिनिस *jinis*, 1470e.  
 जिनिसवार *jiniswār*, 1468a.  
 जिनोरा *jinora*, 983, 985, 987.  
 जिन्हार *jinhār*, 1075.  
 जिवदान *jibdān*, 1457.  
 जिविया *jibiya*, 275.  
 जिब्भा *jibbha*, 711.  
 जिब्भौ *jibbhi*, 1173.  
 जिभसट्टा *jibhsatta*, 1173.  
 जिभिया *jibhiya*, 275.  
 जिभेला *jibhela*, 363.  
 जिमिदार *jimidār*, 1208.  
 जिमिदारौ *jimidāri*, 1207.  
 जियता *jiyata*. 649.  
 जिया *jiya*, 1457.  
 जियादान *jiya dān*, 1457.  
 जिरतिहा *jiratiha*, 1184.  
 जिरात *jirāt*, 903, 1040, 1221.  
 जिलदगर *jildgar*, 586.  
 जिलदबन्द *jildband*, 586.  
 जिलवेया *jilwaiya*, 1458.  
 जिलवेया के कूखल *jilwaiya k  
chhūal*, 1453.  
 जिला *jila*, 539, 1040.  
 जिलादार *jilādār*, 1040.  
 जिलासान *jilā sār*. 539.  
 जिलेबिया *jilebiya*, 473.  
 जिलेबिया कुलफौ *jilebiya kulphī*, 473.  
 जिलेबी *jilebi*, 1272.  
 जिलैया *jilaiya*, 1458.  
 जिवगर *jiwgar*, 851, 922.  
 जिवगर पानी आवि गेल *jiwgar pāni  
ābi gel*, 922.  
 जिवगर होएलाधूर बै साओल *jiwgar  
hoē la dhūr baisāöl*, 851.  
 जिस्ता *jista*, 835h, 706.  
 जिहला *jihla*, 363.  
 जिहला *jihela*, 363.  
 जीए *jāē*, 1026.  
 जीगर *jigar*, 800.  
 जीता *jīta*, 645.  
 जीभा *jibha*, 275.  
 जीयत *jīyat*, 645.  
 जीयल *jīyal*, 933.  
 जीरा *jīra*, 972, 1073.  
 जीरा *jīra*, 975, 1073.  
 जुआठ *juāth*, 14, 194, 938.  
 जुग *jug*, 1023.  
 जुगड़ा *jugra*, 1183.  
 जुगनू *jngnu*, 765.  
 जुजवी *jujui*, 1208.  
 जुजवी हिस्सेदार *jujui hissedār*,  
1208.  
 जुड़गड़ो *jurguro*, 1183.  
 जुड़ेबी *jurailin*, 1310.  
 जुड़लू *jurailu*, 1310.  
 जुत्ता *jutta*, 735.  
 जुनेरौ *juneri*, 121, 122.  
 जुन्ना *junna*, 120.  
 जुआड़ *jūar*, 193, 938.  
 जुआ *jūa*. 14, 194, 443, 621, 1391.  
 जुग *jūg*, 1433.  
 जुड़ *jūr*, 1449.  
 जुड़ सीतल *jūr sital*, 1449.  
 जुड़ सितलक सिपाही *jūr sitlak  
sipāhi*. 1449.  
 जुता *jūta*, 735.  
 जुता गोर लगाइ *jūta gor lagāi*  
1336.  
 जुता चोराइ *jūtā chorai*, 1336.



- जूता *jūta*, 735.  
 जूना *jūna*, 96, 120, 122.  
 जूर *jūr*, 1183.  
 जूही *jūhi*, 585.  
 जेकरा *jekra*, 1020.  
 जेटन्स *jethans*, 1214.  
 जेठकी *jethki*, 1276.  
 जेठरी *jethri*, 1276.  
 जेठरेयत *jeth raiyat*, 1217.  
 जेठहन्स *jethhans*, 1214.  
 जेठुआ *jethua*, 379, 1021, 1228.  
 जेठौटी *jethauti*, 1214.  
 जेठौती *jethauti*, 1214.  
 जेवनार *jeonār*, 1345, 1426.  
 जेवाइन *jewāin*, 1073.  
 जेवाइन *jeñwānin*, 1402.  
 जे *je*, 967, 1025, 1085, 1087, 1091, 1092.  
 जेकर *jekar*, 1086.  
 जेठ *jeth*, 1082, 1092.  
 जेठी *jethi*, 985.  
 जेड़ *jer*, 1124.  
 जेब *jeb*, 77.  
 जेरपाइ *gerpār*, 735.  
 जेरबन्द *gerband*, 226.  
 जेस *jel*, 1124.  
 जेव *jemw*, 966.  
 जेवर *jemwar*, 115, 398, 415.  
 जेष्ठा *jeshthka*, 1082.  
 जेदादी *jaidādi*, 1224.  
 ज *jai*, 962.  
 जैती *jainti*, 961.  
 जैतुक *jaituk*, 1288.  
 जैत्री *jaintri*, 517.  
 जैवौ *jaidon*, 1087.  
 जैयद *jaiyad*, 800.  
 जैया मिरचा *jaiya mircha*, 1073.  
 जोकटी *jokti*, 1171.  
 जोगनिया *jogniyān*, 870.  
 जोगाएब *jogāeb*, 870.  
 जोड़ाएब *jorāeb*, 1404.  
 जोतिह *jotika*, 829.  
 जौंधरिया *jondhariya*, 987.  
 जौंधरी *jondhri*, 985.  
 जौन्हरी *jonhri*, 985.  
 जोन्हिया *jonhiya*, 155.  
 जोरवा *gorwa*, 378.  
 जोलहा *jolha*, 355, 256, 990.  
 जोलहिनी *jolkhini*, 356.  
 जोलाहा *jolāha*, 355, 356.  
 जोसाँदा *josānda*, 963.  
 जो *jo*, 959, 961.  
 जौ *jon*, 1084, 1087, 1090.  
 जौका *jonka*, 13, 233, 1011.  
 जौको *jonki*, 13, 1171.  
 जोखेसरा *jo khesra*, 959.  
 जोग *jog*, 1343, 1474, 1457, 1487.  
 जोग टोन *jog ton*, 1457.  
 जोग मिलव *jog milab*, 1343.  
 जोग मिलाएब *jog milāeb*, 1343.  
 जौंगा *jonga*, 967e, 970.  
 जोगी *jogi*, 782, 1092.  
 जोठ *joth*, 938.  
 जोड़ *gor*, 1331.  
 जोड़ा *jora*, 625, 735, 1096, 1381.  
 जोड़ी *jori*, 149, 451, 941, 1096.  
 जोढ़ी *jorki*, 1129.  
 जोत *jot*, 226, 825, 821, 1009.  
 जोतब *jotab*, 817, 818, 1098.  
 जोतल *jotal*, 817, 1098.  
 जोता *jota*, 18, 116, 196, 642, 818, 930.  
 जोता बावग *jota bāwag*, 818.  
 जोती *joti*, 18, 120, 145, 196, 116, 117, 398, 413, 470, 642, 642, 930.  
 जोन्ही *jonhi*, 155.  
 जोब *job*, 1183.  
 जो बुड़ा *jo butta*, 959.  
 जोर *gor* 108, 110, 115, 1088.  
 जोरन *goran*, 1162.

जोरा *jora*, 128, 1145.  
 जोरु *joru*, 1275.  
 जोरो *joro*, 110.  
 जोहा *joha*, 270.  
 जोहरी बरम *jauhri harm*, 1456.  
 जौ *jau*, 356, 444, 959, 960, 961,  
 1000, 1089, 1504.  
 जौ *jauñ*, 1084, 1087, 1088.  
 जोकराइ *jau kerai*, 959, 960, 1000,  
 1183.

जौगा *jauga* 969.  
 जौजी *jauji*, 1275.  
 जौड़ा *jaurha*, 184.  
 जौ मटरा *jau matra*, 959.  
 जौरा *jaura*, 1194, 1204.  
 जौरी *jauri*, 115, 120.  
 जौसन *jausan*, 767.  
 ज्यौ *jyon*, 568, 737.

## ॥ झ ॥

झकना *jhakna*, 84.  
 झकाएब *jhakāeb*, 876.  
 झखुरी *jhakhuri*, 815.  
 झखुली *jhakhuli*, 815.  
 झगगार *jhaggār*, 935.  
 झङ्गा *jhanga*, 896.  
 झज्झर *jhajjhar*, 713.  
 झंझरा *ghanjiara*, 307, 3196, 456,  
 685.

झंझिया *ghanjhiya*, 885.  
 झटका *jhatka*, 184, 190, 191, 205,  
 224.

झटनी *jhantni*, 887.  
 झट्टा *jhatña*, 41.  
 झटाहब *jhatāhab*, 876.  
 झटुआ *jhatua*, 894.  
 झटै *jhatai*, 55.

झटैनी *jhataini*, 57.  
 झड़ुआ *jharuā*, 53.  
 झनका *ghanak*, 1174.

झनकट *ghankat*, 1251.  
 झनकबाता *ghanakbāta*, 1174.  
 झनकवाह *ghanakwāh*, 1174.  
 झनका *ghanka*, 1174.

झनकौट *ghankaut*, 1250.

झपट *jhapat*, 655.

झपना *jhapna*, 79, 562.

झपान *ghanan*, 957.

झंपिया *jhampiya*, 45.  
 झबरा *jhabra*, 1110.  
 झबही *jhabhi*, 136, 713.  
 झबिया *jhabiya*, 767, 770.  
 झब्बा *jhabba*, 770.  
 झब्बू *jhabbu*, 100.  
 झमड़ी *jhamri*, 995.  
 झर *jhar*, 878, 980, 1075.  
 झरकण्टी *jharkanti*, 815.  
 झरका *jharaka*, 679, 1074.  
 झरखाएब *jharkkhāeb*, 876.  
 झरगा *ghanrga*, 967f.  
 झरगा *gharnga*, 878, 1075.  
 झरझराएल *jharjharāel*, 876.  
 झरना *gharna*, 57, 401, 440, 456,  
 606, 685, 711.

झरना रन्दा *gharna randa*, 401.

झरनी *gharni*, 428, 747.

झरहा *jharha*, 815.

झरी *ghari*, 1088.

झरुआ *gharuā*, 878, 1183.

झलमरदन *ghalmardan*, 965d.

झलरिया *ghalariya*, 985.

झलसी *ghalsi*, 121.

झलास *ghalās*, 121, 815, 1431.

झाँकब *ghānkaḥ*, 1405.

झाँखी *ghānkhī*, 57.

झांग *ghāng*, 896, 995.

- भौंभ *jhāunjh*, 685, 776.  
 भौंभा *jhānjha*, 1272.  
 भौंढ *jhāntab*, 887.  
 भौंटा *jhānta*, 57.  
 भौंटी *jhānti*, 815.  
 भाड़ भूड़ *jhār jhūr*, 1446.  
 भाड़नी *jhārni*, 866.  
 भाड़या *jhārua*, 53.  
 भाड़ू *jhāru*, 53, 57, 465.  
 भाँप *jhāmp*, 45, 50, 467, 554.  
 भाँपन *jhāmpan*, 554.  
 भाँपना *jhāmpna*, 554.  
 भाँपा *jhāmpa*, 45.  
 भाँपी *jhāmpi*, 45, 657.  
 भाबर *jhābar*, 1110.  
 भाभ *jhām*, 27, 602, 1264.  
 भाभा *jhāma*, 27, 591, 1264.  
 भाभो *jhāmo*, 1264.  
 भाह *jhār*, 815, 655, 995, 1075, 1183, 1250.  
 भारंग *jhārang*, 878.  
 भारङ्ग *jhārang*, 1075.  
 भारन *jhāran*, 980.  
 भारब *jhārab*, 58, 887.  
 भारा *jhāra*, 815.  
 भारि *jhāri*, 58.  
 भारि भुरि देव *jhāri jhuri deb*, 58.  
 भारी *jhāri*, 432, 688, 689, 713.  
 भारी के रन्दा *jhāri ke randa*, 402.  
 भारू *jhāru*, 56.  
 भारू *jhāru*, 439.  
 भारे *jhāre*, 655.  
 भाल *jhāl*, 776.  
 भालर *jhālar*, 590.  
 भाला *jhāla*, 1024.  
 भावन *jhāwan*, 1477.  
 भाँवाँ *jhāñwāñ*, 1264.  
 भिकटा *jhikta*, 793.  
 भिकटिया *jhiktiga*, 793.  
 भिकटो *jhikti*, 793, 794, 1262.  
 भिकटोर *jhiktaur*, 793.  
 भिकड़ा *jhikra*, 793.  
 भिकड़ी *jhikri*, 1262.  
 भिकरौर *jhikraur*, 793.  
 भिंगुनी *jhinguni*, 1069.  
 भिंगुली *jhinguli*, 1069.  
 भिङ्गा *jhinga*, 1069.  
 भिट की *jhituki*, 1262.  
 भिटो *jhitti* 99, 149, 196, 1096.  
 भिमकी *jhimki*, 742, 745.  
 भिमभिमिया *jhimjhimiya*, 764.  
 भिरवा *jhirwa*, 1075.  
 भिरवा *jhiruwa*, 1075.  
 भिरौवा *jhirawa*, 1075.  
 भिलिया *jhiliya*, 1272.  
 भिल्ली *jhilli*, 1074, 1272.  
 भौंक *jhēnk*, 622.  
 भौंका *jhēnka*, 622.  
 भौंका *jhēnka*, 622.  
 भौरौ *jhōrau*, 1075, 1183.  
 भौल *jhāl*, 790.  
 भुक्ता *jhukta*, 645.  
 भुटका *jhutka*, 1262.  
 भुटकी *jhutki*, 1262.  
 भुण्ड *jhund*, 1124.  
 भुनकी बीर *jhunki bir*, 1456.  
 भुंमक *jhunmmak*, 764.  
 भुरनी *jhurni*, 866.  
 भुरि *jhūri*, 58.  
 भुलनी *jhulni*, 763.  
 भूड़ *jhūr*, 1446.  
 भूड़ *jhūr*, 1124.  
 भूमक *jhūmak*, 764.  
 भूर *jhūr*, 815.  
 भूल *jhāl*, 133, 1431.  
 भूला *jhūla*, 744.  
 भूस *jhūs*, 799.  
 भूषी *jhūsi*, 799.  
 भौंगटा *jhengta*, 896.  
 भौंगड़ा *jhengra*, 937.  
 भौंगरा *jhengra*, 896, 995.

भोंगी *jhengi*, 973.  
 भोंकरल *jhonkral*, 1030.  
 भोंपड़ा *jhompri*, 879, 1234.  
 भोंपड़ी *jhompri*, 71, 878, 1234.  
 भोलाइल *jholail*, 1080.  
 भोंक *jhonk*, 196.  
 भोंमान *jhonjhan*, 1258.

भोर *jhor*, 789, 832, 1001, 1272.  
 भोरल *jhoral*, 876.  
 भोरा *jhora*, 41, 734, 781, 647, 832.  
 भोरी *jhori*, 507, 647.  
 भोल *jhol*, 1116.  
 भोला *jhola*, 41, 133, 134, 647, 1080.  
 भोली *jholi* 133, 134, 647.

## ॥ ट त ॥

टकना *takna*, 482.  
 टकसाल *to ksāl*, 1488.  
 टकही *takhi*, 1198, 1479.  
 टका *taka*, 1479, 1497.  
 टकुआ *takua*, 350, 499, 518.  
 टकौरी *takouri*, 462, 640.  
 टक्का *takka*, 1500.  
 टंगना *tangna*, 649.  
 टंगनी *tangni*, 3 4, 613, 649.  
 टंगबह *tangbah*, 363.  
 टंगारी *tangāri*, 86.  
 टंगारी *tangāri*, 395.  
 टंगनी *tanguni*, 988.  
 टंगौर *tangaur* 49, 895.  
 टङ्गा *tanga*, 395.  
 टटघर *tatghar*, 1234.  
 टटुआनी *tatuāni*, 1126.  
 टटौघर *tataughar*, 1235.  
 टट्टी *tatti*, 381, 585, 1051, 1250.  
 टट्टी लीलूफर *tatti lilu phar*, 585.  
 टट्टू *tattu*, 1126.  
 टंरना *tanrna*, 276.  
 टंरुआ *tanrua*, 792, 954.  
 टपका *tapka*, 1246.  
 टपका मारव *tapka mārāb*, 1246.  
 टप्पर *tappar*, 319m.  
 टरवाह *tarwāh*, 857.  
 टरमुई *tarāui*, 24.  
 टरिया *tariya*, 713, 767.

टलहा *talha*, 161.  
 टलाह *talāh*, 161.  
 टलुआ *talua*, 161.  
 टहरा *tahra*, 1125.  
 टहरी *tahri*, 136.  
 टांक *tānk*, 372.  
 टाकर *tākar*, 372.  
 टाका *tāka*, 1113.  
 टांगब *tāngab*, 624, 1422.  
 टांगह *tāngah*, 363.  
 टांगा *tānga*, 224, 395.  
 टांगी *tāngi*, 395.  
 टांगुन *tāngun*, 988.  
 टाट *tāt*, 129, 319, 1051, 1486.  
 टाटो *tāti*, 1051, 1084, 1234, 1250, 1416.  
 टांठी *tānthi*, 682.  
 टाड़ *tār*, 713, 784.  
 टांड़ *tānr*, 784, 788, 790, 857.  
 टाड़ा *tāra*, 713, 1011, 1074.  
 टांड़ा *tānra*, 1074.  
 टाड़ी *tāri*, 713.  
 टांड़ी *tānri*, 24, 328, 784, 1074.  
 टाप *tāp*, 48, 50, 646.  
 टापा *tāpa*, 48, 50.  
 टापी *tāpi* 48, 50, 646.  
 टार *tār*, 24, 767, 857.  
 टार *tānr*, 857.  
 टारब *tārāb*, 857.  
 टारी *tāri*, 857.

- टाल *tāl*, 161, 784, 853, 890, 894, 986.  
 टाली *tālī*, 1263.  
 टिकठी *tikthī*, 318, 1416.  
 टिकठी के लकड़ी *tikthī ke lakṛī*, 226.  
 टिकरी *tikrī*, 466, 1272.  
 टिकिया *tikiya*, 1272.  
 टिकुला *tikula*, 1272.  
 टिकुली *tikulī*, 447, 762.  
 टिकोड़ा *tikorha*, 1272, 1449.  
 टिकोर *tikor*, 793.  
 टिकार *tikkar*, 791, 793.  
 टिखठी *tikhthī*, 567.  
 टिपकारि *tipkāri*, 1246.  
 टिपदार *tipdār*, 1208, 1217.  
 टिपना *tipna*, 489.  
 टिपनी *tipnī*, 867.  
 टिपनी *tipunī*, 482.  
 टिब्भी *tiḅḅhī*, 1009.  
 टिभिया *tiḅhiya*, 987.  
 टिररी *tirri*, 1074.  
 टिल्हा *tilha*, 791, 793.  
 टिल्हा टाकर *tilha tākar*, 793.  
 टीक *tīk*, 69.  
 टीकब *tīkab*, 240.  
 टीका *tīka*, 1400.  
 टीड़ी *tīrī*, 1074.  
 टीनी *tīnī*, 1183.  
 टीपन *tīpan*, 1343.  
 टीपुर *tīpur*, 793.  
 टुङ्गा *tuṅga*, 713.  
 टुकरी *tukrī*, 1272.  
 टुङ्गा *tungna*, 958.  
 टुङ्गनी *tungnī*, 875.  
 टुटाह *tutāh*, 1094.  
 टुनकी *tunki*, 1074, 1177.  
 टुआ *tuān*, 713.  
 टुई *tūin*, 713.  
 टूक *tūk*, 723.  
 टूका *tūka*, 1272.  
 टूंगाब *tūngab*, 624.  
 टूट *tūt*, 922, 1094.  
 टूट गैल *tūt gail*, 1094.  
 टूटन *tūtan*, 1265.  
 टूँड़ *tūnr*, 958, 961.  
 टूँड़ा *tūnra*, 961, 958.  
 टूसल *tūsāl*, 604.  
 टेकठी *tekhthī*, 318.  
 टेकनी *teknī*, 464.  
 टेकानी *tekhānī*, 167, 169, 173, 174, 175, 176, 179, 182, 184, 189, 200, 203, 221, 222, 464.  
 टेकुआ *tekua*, 350, 499, 518, 589.  
 टेकुरी *tekuri*, 518.  
 टेकुली *tekulī*, 518.  
 टेकौरी *thekauri*, 462.  
 टेकती *tekti*, 461, 508.  
 टेकखी *tetkhi*, 226.  
 टेङ्गुआ *teṅgūa*, 243.  
 टेपटा *tepta*, 842, 1097.  
 टेपाइ *tepāi*, 319j.  
 टेरना *terna*, 243, 1252, 1256, 1257.  
 टेहरा *tehra*, 713.  
 टेहरी *tehri*, 136.  
 टेहान *tehān*, 1120.  
 टेन्ट *tent*, 726.  
 टेनी *teni*, 1011.  
 टेम्भी *tembhi*, 957.  
 टेमा *tema*, 96.  
 टेर *ter*, 1017, 1110, 1113.  
 टोकड़ा *tokra*, 44.  
 टोकड़ी *tokrī*, 44, 49, 369, 895.  
 टोकदार *tokdār*, 1040.  
 टोकना *tokna*, 669.  
 टोकनी *toknī*, 97, 261, 867.  
 टोटका *totka*, 69, 1457.  
 टोटमा *totma*, 69, 1457.  
 टोटरम *totram*, 1457.  
 टोटवाँ *totwān*, 69.

टोंटिया *tontiya*, 713.  
 टोटियारी *tontiyāri*, 1262.  
 टोडिया *toriya*, 1265.  
 टोनकट *tonkat*, 286.  
 टोनकट्टा *tonkatta*, 286, 293.  
 टोनखाद *tonkhād*, 281, 298, 1008.  
 टोनखावा *tonkhāwa*, 1008.  
 टोनिकट्टा *tonikatta*, 293.  
 टोनियाठी *toniyāthi*, 281.  
 टोनियारी *toniyāri*, 281, 298.  
 टोनियासी *toniyāsi*, 281, 298.  
 टोपना *topna*, 413.  
 टोपरा *topra*, 832, 838.  
 टोपरी *topri*, 832.  
 टोरवाह *torwāh*, 857.  
 टोइया *toiya*, 1246.  
 टोक *tek*, 1040.  
 टोकब *tokab*, 866, 867.

टोंटा *tonta*, 1010.  
 टोंटी *tonti*, 888, 1262.  
 टोह *tor* 948.  
 टोह *tonr*, 857.  
 टोहा *tora*, 768.  
 टोन *ton*, 1457.  
 टोना *tona*, 69, 933, 940, 1008, 1457.  
 टोनी *toni*, 288, 1008.  
 टोपह *topar*, 895.  
 टोपन *topan*, 413.  
 टोपी *topi*, 398, 725.  
 टोर *tor*, 9, 24, 857.  
 टोर *tonr*, 857.  
 टोर लाग़ाएब *tor lagaeb*, 857.  
 टोरा *tora*, 9.  
 टोरी *tori*, 857.  
 टोह *toha*, 1049. s.o.

## ॥ ठ th ॥

ठकर *thakar*, 106.  
 ठकरा *thakra*, 68.  
 ठकरी *thakri*, 747.  
 ठकवा *thakwa*, 464.  
 ठकहरिया *thakhariya*, 837.  
 ठकुआ *thakua*, 1272.  
 ठग *thag*, 1486.  
 ठटार *thatar*, 1250.  
 ठटारा *thatra*, 1051.  
 ठठरी *thatri*, 213, 245, 247, 318, 646.  
 ठठरी *thathri*, 1059.  
 ठठेर *thather*, 986.  
 ठठेरा *thathera*, 548, 983, 986.  
 ठठेरी *thatheri*, 548, 558.  
 ठठेरो *thathero*, 896, 983, 987.  
 ठठवाता *tharbāta*, 233.  
 ठडिया *thariya*, 473.

ठठाई *tharhāñ*, 828.  
 ठडिया *tharkiya*, 828, 1033, 1073, 1183, 233, 473.  
 ठप्पा *thappa*, 533, 569, 590.  
 ठमरा *thamra*, 1158.  
 ठरपचरा *tharpachrā*, 251.  
 ठररा *tharra*, 123, 858.  
 ठरिया *thariya*, 1033.  
 ठस *thas*, 800.  
 ठसा *thasa*, 533.  
 ठस्सा *thassa*, 533.  
 ठहर *thahar*, 1247.  
 ठहरा *thakra*, 1114.  
 ठाईठ *thāinth*, 1158.  
 ठाईठ होएब *thāinth hoeb*, 1158.  
 ठाकुर *thākur*, 383, 407, 975, 1208.  
 ठाकुर भोग *thākur bhog*, 975.  
 ठाट *thāt*, 585, 1244, 1245.

- ठाँठी *thānthi*, 682.  
 ठाढ़ *thārh*, 26.  
 ठाड़ा *thārha*, 26.  
 ठामे *thāme*, 115 (footnote).  
 ठारिक *thārik*, 834.  
 ठांव *thānw*, 747, 1247.  
 ठांस *thāns*, 534.  
 ठासा *thāsa*, 534.  
 ठिकड़ा *thikra*, 511, 793.  
 ठिकड़िया *thikariya*, 1263.  
 ठिकरा *thikra*, 563.  
 ठिकराहू *thikrahū*, 793.  
 ठिकरिया *thikariya*, 793.  
 ठिकरौ *thikri*, 1262.  
 ठिकरौल *thikraul*, 793.  
 ठिकार *thikkar*, 563.  
 ठिंगुरियाएल *thinguriyāl*, 1076.  
 ठिया *thiia*, 404, 408.  
 ठिलिया *thiliya*, 432, 713.  
 ठिहा *thiha*, 404.  
 ठीकर *thikar*, 793.  
 ठीका *thika*, 1040, 1210.  
 ठीका के खोल *thika ke lāl*, 1040.  
 ठीकेदार *thikedār*, 1210.  
 ठीकेदारौ *thikedāri*, 1210.  
 ठींचा *thiñcha*, 45.  
 ठीहा *thiha*, 404, 408.  
 ठुड़ा *thuttha*, 987.  
 ठुण्डा *thunthā*, 987.  
 ठुनका *thunka*, 385.  
 ठुररौ *thurri*, 1272.  
 ठुरियाएल *thuriyāl*, 1076.  
 ठूठा *thūtha*, 1107.  
 ठूरौ *thūri*, 1272.  
 ठेउका *theūka*, 953.  
 ठेकनी *thekni*, 464.  
 ठेकरा *thekrā*, 106, 612.  
 ठेकवा *thekwa*, 89, 464.  
 ठेकुआ *thekua*, 1272.  
 ठेकुरी *thekuri*, 1250.  
 ठेंगना *thengna*, 464.  
 ठेंगनौ *thengni*, 654.  
 ठेंगुनी *thenguni*, 654.  
 ठेंगुरौ *thengunri*, 654.  
 ठेघनौ *the ghni*, 362.  
 ठेंघनौ *thenghuni*, 654.  
 ठेंठिवाल *thenthivāl*, 319.  
 ठेंठिवाल नाद *thenthivāl nād*, 319.  
 ठेवका *thewka*, 952.  
 ठेहरौ *thehri*, 236.  
 ठहुआ *thehua*, 389.  
 ठेहुना *thehunā*, 1010.  
 ठेहुनौ *thehuni*, 654.  
 ठेहुने *thehunen*, 1159.  
 ठेक *thek*, 77, 764.  
 ठेकर *thekar*, 16.  
 ठेका *theka*, 108, 434.  
 ठेकौ *theki*, 401.  
 ठेकुर *thekur*, 106.  
 ठेंग *theng*, 654.  
 ठेंगा *thenga*, 654.  
 ठेंगौ *thengi*, 654.  
 ठेंठा *thentha*, 2, 825.  
 ठेंठा के जोत *thentha ke jot*, 825.  
 ठेंठौ *thenth*, 2, 29.  
 ठेंठौ कोदार *thenthi kodār*, 28.  
 ठपौ *thepi*, 401, 81.  
 ठेल *thel*, 236.  
 ठेहा *theha*, 91, 325, 286, 404, 408, 527, 1141.  
 ठेचा *thaicha*, 45.  
 ठेँचा *thaincha*, 45.  
 ठोकना *thokna*, 600.  
 ठोकरा *thokra*, 106, 1075.  
 ठोंठियारौ *thonthiyār*, 1074.  
 ठोपारौ *thopār*, 1015.  
 ठोकब *thokab*, 853, 1484.  
 ठोकर *thokar*, 106.  
 ठोकल *thokal*, 853.  
 ठोरौ *thori*, 1272.  
 ठोंसा *thonsa*, 534.



## ॥ ड d ॥

- डगर *dagar*, 941.  
 डगरन *dagran*, 108.  
 डगरना *dugarna*, 459.  
 डगरा *dagra*, 44, 47, 603, 714.  
 डगरिन *dagrin*, 1400.  
 डगरी *dagri*, 44.  
 डंगौनी *danguuni*, 887.  
 डगगो *daggi*, 1130.  
 डङ्गा *danga*, 996.  
 डघराएव *daghrāēb*, 1098.  
 डंटकी *dantki*, 1024.  
 डंटका *dantuka*, 596.  
 डटौका *datauka*, 654.  
 डंइवांस *danrwāns*, 375.  
 डंड़िया *danriya*, 154, 225, 247.  
 डंड़ *danier*, 833.  
 डंड़ वा *danrera*, 225.  
 डंड़ड़ी *danreri*, 919.  
 डंड़ड़ी *darenri*, 225.  
 डट्टा *darhua*, 1043.  
 डट्टा आ तेल *darhua tei*, 1043.  
 डट्टरी *dandheri*, 188.  
 डगटा *danta*, 191, 213, 223, 236, 247, 325a, 414, 431, 508, 510 654.  
 डगटौ *danti*, 60, 415, 455, 335a 888, 1024, 1315.  
 डगटौ दांवव *danti dānwab*, 888.  
 डगड कमखल *dand kumandal*, 782.  
 डगडा *danda*, 213, 223, 235, 414, 416, 611, 931, 940, 1250.  
 डगडी *dandi*, 415, 508, 598, 644.  
 डपटन *daptan*, 306, 457.  
 डपटो *dapti*, 305.  
 डफालो *daphāli*, 1456.  
 डवरी *dabri*, 713.  
 डवल *dabal*, 1000.  
 डवल केराव *dabal kerāo*, 1000.  
 डवही *dabhi*, 137.  
 डव बु *dalbu*, 319 g & l, 305, 438, 450, 458.  
 डब्बू *daḅbu*, 683, 711.  
 डभकल *dabhkal*, 1272.  
 डभका *dabhka*, 1272.  
 डभकी *dabhko*, 1066.  
 डमको *damko*, 68.  
 डमकौला *damkaula*, 68.  
 डमरडाक *damardāk*, 1456.  
 डमार *damār*, 848, 852.  
 डमारा *damāra*, 848, 852.  
 डमहीआ *damhaa*, 68.  
 डम्फ *damp*, 29.  
 डम्हरी *damharo*, 1078.  
 डर *dar*, 1075.  
 डरकस *darakas*, 376.  
 डलभकना *daljhakno*, 1381.  
 डलनी *dalni*, 641.  
 डलिया *daliya*, 44, 284, 442.  
 डहरा *duhra*, 1125.  
 डहराएव *dahrāēb*, 1098.  
 डहरी *dahri*, 1125.  
 डाइ *dāi*, 417.  
 डाइन *dāin*, 1453.  
 डाक *dāk*, 1084, 1085, 1088, 1456.  
 डाकनी *dākni*, 156.  
 डाकिनो *dakini*, 1038.  
 डांग *dāng*, 103, 654.  
 डांगर *dāngar*, 1094, 1183.  
 डांट *dānt*, 880, 896, 983, 987, 990, 1024, 1183.  
 डांटा *dānta*, 896.  
 डांटो *dānti*, 896, 983, 987, 990, 1483.  
 डाँठ *dānth*, 880, 896, 990, 995, 1024.  
 डाँड़ *dinr*, 237, 792, 833, 954, 1010.

डांर *dānrar*, 198.  
 डांरा *dānra*, 376.  
 डांरी *dānri*, 75, 60, 247, 335a.  
 डांरी *dārhi*, 1037, 1161.  
 डाबर *dābar*, 792, 832  
 डाबा *dāba*, 137, 713.  
 डाभा *dābha*, 450.  
 डाभी *dābhi*, 815, 957, 1001, 1075,  
 1183.  
 डाम *dām*, 1066.  
 डारव *dārab*, 1350.  
 डाल *dāl*, 1347.  
 डाल दौरा *dāl daura*, 1347.  
 डाला *dāla*, 44, 325, 1347.  
 डाली *dāli*, 44, 45, 1194.  
 डांस *dāns*, 415.  
 डांसन *dānsan*, 390.  
 डाही *dāhi*, 726 (footnote), 868.  
 डिठौरी *dithauri*, 1045.  
 डिड़िया *diriya*, 1073.  
 डिड़िया मिरचाइ *diriya mirchāi*,  
 1073.  
 दिंड़ोर *dinror*, 66.  
 दिंड़ो *dindi*, 994, 1001, 1004, 1017,  
 1029.  
 दिंड़ो लागल है *dindi laḡal hai*, 1001.  
 दिंफो *diphi*, 1009.  
 दिबरा *dibra*, 563.  
 दिबरी *dibri*, 713.  
 दिबिया *dibiya*, 535, 658.  
 दिब्बा *dibba*, 658.  
 दिब्भी *dibbhi*, 957, 986, 994, 1001,  
 1018.  
 दिक्ता *dilla*, 793.  
 दिक्ता *dulli*, 478.  
 दिममिल *dismil*, 1499.  
 दिहवार *dihwār*, 1203, 1434, 1438,  
 1456.  
 दिहवार पूजा *dihwār, pūja*, 1434.  
 दिहंस *dihāns*, 784, 790, 1226.

दिहो *dihī*, 1218.  
 दींड़ा *dānra*, 784a.  
 दींड़ो *dānro*, 784a.  
 दींड़ो *dinri*, 994, 1017.  
 डीव *dīb*, 547.  
 डीबा *dība*, 658.  
 डोभी *dōbhi*, 986, 994.  
 डोंरी *dōñri*, 1004.  
 डील *dīl*, 95, 790, 791, 793.  
 डीला *dīla*, 95, 788.  
 डीलो *dīlo*, 95.  
 डीह *dih*, 784, 790, 793, 796, 1234.  
 दुंड़िया *duñriya*, 1107.  
 दुप्पा *duppha*, 1272.  
 दुब्भा *dubbhā*, 677, 680.  
 दुब्भी *dubbhi*, 1018.  
 दुबा *dūba*, 1458.  
 दुबो गेले *dubo gelai*, 1477.  
 देउड़िया *deurhiya*, 1479.  
 देउछो *d. urhi*, 1254.  
 देओटा *deorha*, 1479.  
 देगची *degchi*, 448, 711.  
 देगौनी *dengouni*, 887.  
 देड़ौका *deñauka*, 1010.  
 देछपटा *derhpatta*, 730.  
 देछपटो *dherpatti*, 730.  
 देछसेरो *derhseri*, 912, 1300.  
 देछा *derkua*, 1183.  
 देछौरा जौर *derhaurā jor*, 110.  
 देयोरा *deyora*, 1075.  
 देहरी *dehri*, 77, 310, 1436.  
 देग *deg*, 711, 1491, 1492, 1495.  
 देंग *deng*, 103.  
 देंगो मकुआ *dengi machkua*, 232.  
 देह *derh*, 473, 712, 1127, 1479.  
 देह कौआ *de h kua*, 792.  
 देह खम्हा *derh khamhā*, 478.  
 देह पैसे रुपैया *derh paise rupaiya*,  
 1479.  
 देहा *derha*, 1479.

डेही *derhi*, 1475.  
 डेफ *deph*, 957.  
 डेफ निकसल *deph niksal*, 957.  
 डेफी *dephi*, 957.  
 डेव *deb*, 1101.  
 डेभन *dhebhan*, 40.  
 डेर *der*, 1110.  
 डेरा *dera*, 1236, 1237, 1254.  
 डेली *deli*, 44, 46, 319f.  
 डेवट *dewarh*, 1117.  
 डैया *daiya*, 1453.  
 डोकनी *dokni*, 717.  
 डौडहा *dondha*, 734.  
 डोभरा *dobhra*, 833.  
 डोरबन्दा *dorbandha*, 363.  
 डोहरा *do'ra*, 319h, 305.  
 डोहरी *dohri*, 462.  
 डोहला *dohla*, 319h.  
 डोआ *doa*, 450, 718.  
 डोइ *doï*, 449, 718, 138J.  
 डोएट *doët*, 231.  
 डोउआ *doûa*, 718.  
 डोकौ *doki*, 44, 661, 718.  
 डोंगा *donga*, 450.

डोंग *dongr*, 646.  
 डोंडा *donra*, 17, 734, 889.  
 डोंडौ *donri*, 646.  
 डोभव *dobhab*, 857.  
 डोभा *dobha*, 314, 857, 864.  
 डोम *dom*, 1119.  
 डोमा *doma*, 786, 996.  
 डोमा करैल *doma kurail*, 786.  
 डोर *dor*, 113 115, 117, 949.  
 डोरी *dori*, 115, 117, 145, 216, 362  
 395, 425, 470, 475, 642, 748  
 949.  
 डोरीक *dorik*, 359.  
 डोरीक सर *dorik sar*, 359.  
 डोरो *doro*, 1020.  
 डोल *dol*, 694, 695, 720, 924, 929,  
 1290.  
 डोल कट्टई *dol karhui*, 1290  
 डोली *doli*, 241, 247.  
 डोले *dole*, 1087.  
 डोहत *dohat*, 231.  
 डोहर *dohar*, 794.  
 डोहो *dorhi*, 828.  
 डोहा *dyaurha*, 1092.

## ॥ ठ dh ॥

ठक *dhak*, 1499.  
 ठककिया *dhakdhakiya*, 68.  
 ठकना *dhakna*, 84, 544, 700, 711,  
 713, 717.  
 ठकनी *dhakni*, 438, 713, 1422.  
 ठकिया *dhakiya*, 44.  
 ठचरी *dhanchri*, 585.  
 ठहा *dhattha* 332A, 896, 983, 956,  
 987, 990, 1153.  
 ठठेरा *dhathera*, 986  
 ठड्डा *dhadidha*, 1468c, 1472 ; Appen-  
 dix 14.  
 ठपना *dhapna*, 79, 700, 711.  
 ठपौना *dhapauna*, 562.

ठबठबवा *dhabdhabwa*, 68.  
 ठबरी *dhabri*, 787.  
 ठरका *dharka*, 1168, 1173.  
 ठरको *dharki*, 363.  
 ठरनिहार *dharunikār*, 943.  
 ठरनी *dharni*, 564.  
 ठरनी अकुरी *dharni akuri*, 564.  
 ठरुआ *dhanrua*, 215, 224.  
 ठरुआ *dhanrua*, 215.  
 ठरेवाला *dharewāla*, 561.  
 ठलकाँआ *dhalakaau*, 68.  
 ठहौ *dahai*, 67  
 ठाकनि *dhākani*, 713.  
 ठाकर *dhākar*, 1164.

टाका *dhāka*, 44.  
 टाकी *dhāki*, 44, 1055.  
 टाको *dhāko*, 1234.  
 टाँचा *dhāncha*, 585.  
 टाठ *dhāth*, 895, 1132, 1153, 1416.  
 टाठा *dhātha*, 96, 724, 1132.  
 टाँठा *dhānthā*, 362A.  
 टाड़ा *dhāra*, 560.  
 टाड़ा *dhārha*, 731, 1080.  
 टाड़ी *dhārhi*, 1080.  
 टाब *dhāb*, 787.  
 टाबली *dhābli*, 1000.  
 टाबा *dhāba*, 1212.  
 टाभ *dhāb*, 1004.  
 टारब *dhārab*, 1451.  
 टारा *dhāra*, 532.  
 टारुआ *dhārua*, 224.  
 टाला *dhāla*, 197, 216.  
 टालुआ *dhālūān*, 224.  
 टाँलो *dhānsi*, 1173.  
 टाह *dhāh*, 792.  
 टिवरी *dhivri*, 325, 417.  
 टिमका *dhimka*, 713.  
 टीटरी *dhīdhāri*, 1308.  
 टीबर *dhībar*, 790.  
 टुरका *dhurka*, 918.  
 टुला *dhulla*, 894.  
 टुसमार *dhusmār*, 1098.  
 टुसियाएब *dhusiyāēb*, 1098.  
 टुसियाहा *dhusiyāha*, 1098.  
 टूस *dhūs*, 1098.  
 टूस *dhūns*, 1098.  
 टूस मारब *dhūs mārāb*, 1098.  
 टूस मारब *dhūns mārāb*, 1098.  
 टूसा *dhūsa*, 1098.  
 टूसा मारब *dhūsa mārāb*, 1098.  
 टूह *dhuh*, 791, 793.  
 टूही *dhūhi*, 791, 793.  
 टूकवास *dhenkwāns*, 66.  
 टूक्या *dhenkua*, 256, 274, 726.

टूकुआस *dhekuās*, 66.  
 टूकुला *dhenkula*, 928.  
 टूकुहा *dhenkuha*, 274.  
 टूबुया *dhebuā*, 1497.  
 टेमनी *dhemani*, 1280.  
 टेरिया *dhenriya*, 1073.  
 टेरिया मिरचाइ *dheñriya mirchāi*, 1073.  
 टेलमास *dhelmās*, 66.  
 टेलवा *dhelwa*, 1456.  
 टेलवा गोसाईं *dhe'wa gosāin*, 1456.  
 टेलवास *dhelwāns*, 66.  
 टेलहा *dhelha*, 1456.  
 टेलहा पौर *dhelha pūr*, 1456.  
 टेलौरी *dhelauri*, 66.  
 टूक *dhenk*, 291.  
 टिका *dheka*, 608.  
 टूका *dhenka*, 256, 261, 274, 608, 726, 1250.  
 टूकी *dhenki*, 431, 464, 603, 928, 1250.  
 टूकुल *dhenkul*, 608, 928, 931.  
 टूट *dhenr*, 1017.  
 टूटी *dhenrhi*, 994, 996, 1001, 1044, 1029, 1017.  
 टूटी लागत है (or वा) *dhenrhi lāgal hai (or ba)*, 1001.  
 टूने *dhen*, 1158.  
 टूने के दुध *dhen ke dūdh*, 1158.  
 टूने *dhenū*, 1114.  
 टूपी *dhenpi*, 1051.  
 टूमा *dhemā*, 541.  
 टूरी *dheri*, 82, 849, 890, 892, 893.  
 टोलना *dholna*, 765.  
 टोलना चौकी *dholna chauki*, 765.  
 टोसवाह *dhosvāh*, 949.  
 टोका *dhoka*, 1125, 1265.  
 टोंगा *dhonga*, 372.  
 टोंटी *dhonrhi*, 1017.  
 टोली *dholi*, 1053, 1054, 1055.  
 टोस *dhos*, 949.

## ॥ त त ॥

त० *ta*, 356, 363, 829, 833.त<sup>०</sup> *tañ*, 1451.तकरै *takrai*, 1090.तकलो *taklo*, 741 (foot note).तकिया *takiya*, 637.तकेया *lakeya*, 637.तकर *takkar*, 1272.तखतपोष *takhatpos*, 635.तखत रवाँ *takht rawān*, 241.तखता *takhta*, 222, 414, 457, 467,  
475, 587, 832, 1214.तखती *takhti*, 222, 587.तखाना *takhuna*, 1241.तगधरी *tugdhari*, 491.तगहो *taghi*, 108.तगाड़ *tagār*, 430.तगाड़ी *tagāri*, 39, 430, 714.तगार *tāgar*, 430, 1014.तगावी *tagāwī*, 1187, 1190.तङ्ग *tang*, 226.तङ्गी *tangi*, 128 (foot note), 130.तज *taj*, 1381.तड़क *tarak*, 223, 1252, 1257.तड़तड़वाँ *taritarwān*, 241.तड़ाका *tarāka*, 585b.तँतवा *tantwa*, 355.ततुरियाएल *taturiyāēl*, 1076.तँदूर *tandūr*, 446.तन *tan*, 1375.तनाव *tanāw*, 390.तनिका *tanika*, 1056.तनूर *tanūr*, 446.तन्ना *tanni*, 642.तपनाह *tapnāh*, 800.तब *tab*, 356, 393, 1088, 1114.तबजारी *tabjāri*, 1201.तबयै *tabay*, 1084.तबल *tablak*, 1466.तबाक *tabāk*, 711, 713.तबाख *tabākh*, 711.तंबिया *tambiya*, 3191.तमघैल *tamghail*, 693.तमघैला *tamghaila*, 693.तमनी *tamni*, 865, 867.तमहा *tamha*, 689.तमहेड़ी *tamheri*, 275.तमाकुपरोश *tamākupharosh*, 464.तमाकुल *tamakul*, 1021.तमाकुलवाला *tamakulwāla*, 464.तमाकुलवाला *tamakulwāla*, 464.तमाकू *tamāku*, 1021, 126, 1452.तमान *tamān*, 727.तमासा *tamāsa*, 128, (foot note), 356.तमिया *tamiya*, 319g, 372, 670.तमियाँ *tamiyān*, 3191.तमहेड़ा *tamhera*, 556.तर *tar*, 1234.तरई *taraī*, 751.तरकड़ी *tarkatti*, 378, 713.तरकारी *tarkāri*, 1073.तरकी *tarki*, 764.तरकीका *tarkonka*, 107.तरख *tarakh*, 26.तरका *tarchha*, 50.तरकी *tarchhi*, 39, 126, 606.तरजूआ *tarjūa*, 640.तरजूई *tarjui*, 47, 462, 555, 640.तरजू *tarju*, 640.तरभार *tarjhār*, 858.तरंगार *tarangar*, 1252.तरपचरा *tarpachra*, 251.तरबूज *tarbūj*, 1064.तरबूजा *tarbūja*, 1064.तरयानो *taryāni*, 788.तररा *tarra*, 1493.तरल *taral*, 1272.

- तरला *tarla*, 474.  
 तरवार *tarwār*, 655.  
 तरसईल *tarsaīl*, 938.  
 तरसिवाइ *tarsiwāi*, 792.  
 तरसैला *tarsaila*, 14, 938.  
 तरसोआ *tarsoa*, 922.  
 तरहरा *tarakra*, 1241.  
 तरहा *tarha*, 1493.  
 तरागोतसरग *tarāgotsarg*, 1459.  
 तराजू *tarāju*, 47, 462, 555, 640.  
 तराय *tarāy*, 761.  
 तराशी *tarāshi*, 1411.  
 तरी *tari*, 788, 789, 792, 901, 914, 960.  
 तरु *taru*, 726 (foot note).  
 तरेर *tarer*, 1262.  
 तरेरा *tarera*, 225, 1246, 1262.  
 तरेनी *taraini*, 461.  
 तरेल *taraila*, 12.  
 तरेली *tarailī*, 12.  
 तरीइ *taroi*, 1069.  
 तरौटा *taraula*, 620.  
 तरौड़ी *tarauri*, 284.  
 तरौना *tarauuna*, 49, 461.  
 तरौनौ *tarauuni*, 461.  
 तलाइ *talāi*, 916.  
 तलाव *talāo*, 916.  
 तलैया *talaiya*, 916, (foot note).  
 तलाटा *talauta*, 620.  
 तवक *tawak*, 226, 765.  
 तवा *tawa*, 676.  
 तसत *tasat*, 711.  
 तसतरौ *tastari*, 678, 711, 713.  
 तसमई *tasmai*, 1272.  
 तसमा *tasma*, 226, 415, 470.  
 तसलवा *laslawā*, 664.  
 तसला *tasla*, 664, 666.  
 तसली *tasli*, 665.  
 तस्सुर *tassur*, 1490.  
 तहखाना *tahkhāna*, 1241.  
 तहखवारी *tahkhājari*, 1201.  
 तहबन्द *tahband*, 726.  
 तहबील *tahbīl*, 14636.  
 तहमद *tahmad*, 726.  
 तहसिलदार *tahsildār*, 1208.  
 तहाँ *tahān*, 655.  
 तहो *taki*, 726, 739.  
 ताइ *tāi*, 676, 713.  
 ताख *tākh*, 1263.  
 ताखा *tākhā*, 1253.  
 ताखी *tākhi*, 725.  
 तागा *tāga*, 123, 1383.  
 तांगा *tānga*, 178, 214, 224.  
 ताज *taj*, 725, 1272.  
 ताज खानी *tāj khāni*, 1272.  
 ताड़ *tār*, 379, 1092.  
 ताड़ब *tārab*, 1484.  
 ताड़ी *tārī*, 378, 379, 713.  
 ताँत *tānt*, 113, 335d.  
 ताँती *tānti*, 355.  
 ताँतो *tānto*, 355.  
 ताधी *tādhi*, 784b.  
 तान *tān*, 224, 245, 249, 322.  
 ताना *tānā*, 368.  
 तानि *tāni*, 1234.  
 तानी *tāni*, 358, 642.  
 तानी करब *tāni karab*, 358.  
 तावदान *tābdān*, 1249.  
 ताँबा *tāmba*, 668, 1451.  
 तामब *tāmab*, 865, 867.  
 तामा *tāma*, 319h, 343.  
 तामिया *tāmiya*, 319g.  
 तामौ *tāmi*, 670.  
 तामौ *tāmmi*, 372.  
 तामूँज *tārbhūj*, 1064.  
 तार *tār*, 326, 379, 1084, 1456;  
 Appendix 14.  
 तारक क्छा *tārak chhaja*, 68.  
 तारन *tāran*, 1252.  
 तारा *tāra*, 585d.  
 तारौ *tāri*, 379, 999, (foot note).

तारीखवार *tarikhwār*, 1470.  
 ताल *tāl*, 916.  
 ताला *tāla*, 1250.  
 तालुका *tāluka*, 1207, 1233.  
 तालुकादार *tālukādār*, 1207.  
 तालुकादारो *tālukādāri*, 1207.  
 ताव *tāw*, 289, 455.  
 तावा *tāwa*, 226, 676, 711, 860, 922.  
 तावा टूट गेल *tāwa tūt gel*, 922  
 तावीज *tāwij*, 754, 765.  
 तास *tās*, 1272.  
 तास खानो *tās khāni*, 1272.  
 तासन *tāsan*, 362.  
 तासन करव *tāsan karah*, 362.  
 ताहि *tāhi*, 1234.  
 तिउनी *tiuni*, 733.  
 तितलौ *titli*, 1183.  
 तितिलो *titili*, 1074, 1075.  
 तितोइ *titoi*, 1183.  
 तिनका *tinka*, 1310.  
 तिनकोनिया *tinkoniya*, 833.  
 तिनखण्डो *tinkhandi*, 768.  
 तिनक़लिया *tinckhaliya*, 769.  
 तिनजान *tinjānt*, 926.  
 तिनदरा *tindara*, 1236.  
 तिननगा *tinnaga*, 768.  
 तिनपखी *tinpakhi*, 1427.  
 तिनपखी के पिण्डा *tinpakhi ke pinda*,  
 1427.  
 तिनपतिया *tinpatiya*, 1183.  
 तिनपहल *tinpahāl*, 418.  
 तिनपौआ *tinpaua*, 1500.  
 तिनफसिला *tinphasila*, 803.  
 तिनफहला *tinphalla*, 418.  
 तिनलटो *tinlatthi*, 926.  
 तिनसेरा *tinsera*, 1500.  
 तिनसेरी *tinseri*, 1500.  
 तिपाइ *tipāi*, 633.  
 तिरतिआ *tirtiya*, 1444.  
 तिरपहल *tirpahāl*, 418.

तिरपहला *tirpahla*, 418.  
 तिरपाइ *tirpāi*, 310j.  
 तिरपाल *tirpāl*, 122.  
 तिरफाल *tirphāl*, 418.  
 तिरसूल *tirsūl*, 1112.  
 तिरांटी *tirānti*, 1039.  
 तिराती *tirati*, 1424.  
 तिरिज *tirij*, 1468a and b, 1469,  
 1470, 1472.  
 तिरिज खसरा *tirij khasra*, 1471.  
 तिरिज जिनिसवार *tirij jiniswār*,  
 1468a, 1470; Appendix, 5.  
 तिरिज तारीखवार *tirij tarik'war*,  
 1470; Appendix, 1a.  
 तिरिज पटे वारी *tirij patewāri*, 1468b,  
 1471; Appendix, 11.  
 तिरिज मोफ़रीद *tirij mophrid*, 1470,  
 1471.  
 तिरिज मोलहकौ *tirij mohski*, 1472.  
 तिरिज लगित *tirij laggit*, 1470,  
 1471; Appendix, 10a.  
 तिरिज वासिल वाको *tirij wāsil bāki*,  
 1472.  
 तिरौ *tiri*, 363.  
 तिल *til*, 1084, 1423.  
 तिलक *tilak*, 1287, 1289, 1318, 1429.  
 तिलकतरौ *tilkatari*, 1272.  
 तिलकदेउआ *tilakdeua*, 1318.  
 तिलकहख *tilkahru*, 1318.  
 तिलकुट *tilkut*, 1272.  
 तिलठो *tilthi*, 896.  
 तिलदानी *tildāni*, 734.  
 तिलरी *tilri*, 765.  
 तिलाँजुर *tilānjur*, 1423.  
 तिलाँजुर देब *tilānjur deb*, 1423.  
 तिलाठो *tilāthi*, 896.  
 तिलिकिया *tilikiya*, 1318.  
 तिलिया *tiliya*, 799.  
 तिलिया कोढ़ी *tiliya kōrhi*, 799.  
 तिलौरी *tilauri*, 1272.



तिहक *tillak*, 1318.  
 तिल्लो *tilli*, 592, 1045.  
 तिसजौरी *tisjauri*, 1272.  
 तिसरिया *tisariya*, 842.  
 तिसरी *tisri*, 842, 907.  
 तिसियाऊर *tisiyāur*, 1272.  
 तिसियौटा *tisiauta*, 768.  
 तिसौर *tisaur*, 884, 885.  
 तिहैया *tihaiya*, 907.  
 तीज *tīj*, 182, 183, 200, 1443.  
 तीतिर *tītir*, 1088.  
 तीथा *tītha*, 937, 952.  
 तीन *tīn*, 953, 1006, 1088, 1089.  
 तीन ठेडका *tīn theuka*, 953.  
 तीन पटावन तेरह कोड़न *tīn patāwan terah koran*, 1006.  
 तीनि *tīni*, 1089.  
 तीन *tīnu* 393, 1025.  
 तीनो *tīno*, 1486.  
 तीयन *tīyan*, 1073.  
 तीर *tīr*, 1456.  
 तीरथ *tīrath*, 1460.  
 तील *tīl*, 1045, 1089.  
 तीली *tīli*, 498, 502, 592.  
 तीसी *tīsi*, 356, 1045.  
 तुकमा *tukma*, 729.  
 तुम *tum*, 1087.  
 तुमड़ी *tumri*, 782.  
 तुम्बा *tumba*, 715, 782.  
 तुम्मा *tumma*, 715, 782.  
 तरपई *turpaī*, 748.  
 तरहा *turha*, 1456.  
 तुराई *turāi*, 731.  
 तरुह *turuk*, 999 (footnote).  
 तुलंगड़ा *tulangra*, 170.  
 तुलबुल्लो *tulbulli*, 996.  
 तुलसी *tulsi*, 414, 977, 1183, 1451.  
 तुलसी तांबा *tulsi tāmba*, 1451.  
 तुलसी फल *tulsi phul*, 977.

तुला *tula*, 1090.  
 तुलाई *tulāi*, 222.  
 तुलावा *tulāwa*, 167, 168, 187, 188, 204, 221, 222.  
 तू\* *tūn*, 1084.  
 तून्ब *tūnab*, 334.  
 तून्ब *tunnuab*, 334.  
 तूम्ब *tūmab*, 334.  
 तूमा *tūma*, 715, 782.  
 तूर *tūr*, 333.  
 तूरत बा *tūrat ba*, 240.  
 तूरब *tūrab*, 1024.  
 तूरल *tūral*, 240.  
 तूरै *tūre*, 1486.  
 तूल *tūl*, 640, 1470.  
 तेआह *teāh*, 1278.  
 तेकानी *tekāni*, 173.  
 तेकूना *tekuna*, 1059.  
 तेकुरा *tekura*, 907.  
 नेकुरी *tekuri*, 907.  
 तेकुली *tekuli*, 907.  
 तेखरा *tekhra*, 820.  
 तेखुरी *tekhuri*, 907.  
 तेघांव *teghānw*, 953.  
 तेघावा *teghāwa*, 953.  
 तेजत्ता *tejatta*, 926.  
 तेतरी *tetri*, 1397.  
 तेतला *tella*, 204.  
 तेतलिया *telaliya*, 204.  
 तेतार *tetār*, 1183.  
 तेतारी *tetāri*, 1183.  
 तेतुला *tentula*, 204.  
 तेधरी *tedhri*, 1037.  
 तेधुरा *tedhura*, 1097.  
 तेपई *tepaī*, 633.  
 तेपखी *tepakhi*, 996.  
 तेपहल *tepahāl*, 319j, 418.  
 तेपाई *tepaī*, 633.  
 तेपहल *tephallā*, 403.  
 तेबिदा *tebida*, 1278.

तेररा *terra*, 959.  
 तेलचट *telchat*, 1074.  
 तेलट्टी *telatthi*, 926.  
 तेलभाड़ा *telbhāra* 663.  
 तेलरी *telri*, 765, 1039.  
 तेलहण्डा *telhanda*, 663, 713.  
 तेलहन *telhan*, 1045.  
 तेलहन तीसी *telhan tīsi*, 1045.  
 तेलहण्डा *telhānri*, 713.  
 तेलाय *telāya*, 713.  
 तेलिया *teliya*, 786.  
 तेलिया केवाल *teliya kewāl*, 786.  
 तेवारे *tewāre*, 1098.  
 तेवारे जोतल *tewāre jotāl*, 1098.  
 तेसरौ *tesri*, 907.  
 तेसरो *tesro*, 1007.  
 तेहरावन *tehrāwan*, 820.  
 तेकर *tekar*, 823, 1086.  
 तेखार *tekhār*, 820.  
 तेगा *tenga*, 1294.  
 तेजी *tenji*, 1039.  
 तेतर *tetar*, 1397.  
 तेफल *tephal*, 403, 418.  
 तेरह *terah*, 1006, 1088.  
 तेल *tel*, 347, 1043, 1045, 1308.  
 1378, 1458.  
 तेल चण्डाख *tel charkhāeb*, 1378.  
 तेली *teḷi*, 255, 572.  
 तेसर *tesar*, 1007.

तेसर (or तसरो) पटावन (or पानी)  
*tesar (or tesro) patāwan (or pāni)*, 1007.  
 तेयार *taiyar*, 1118.  
 तेती *taṁti*, 757.  
 तोड़ाख *torāēb*, 888.  
 तोबड़ा *tobra*, 134, 227.  
 तोरना *torna*, 585b.  
 तोरियठ *toriyath*, 896.  
 तोरिया *toriya*, 1119.  
 तोरियाठी *toriyāthi*, 896.  
 तोरियान *toriyān*, 1119.  
 तो *to*, 1091.  
 तोगर *togar*, 569.  
 तोइन *toran*, 1042.  
 तोड़ब *torab*, 240, 981.  
 तोड़ा *tora*, 757.  
 तोर *tor*, 664 (footnote).  
 तोरी *tori*, 823, 1045.  
 तोला *tola*, 1498, 1499.  
 तोसक *tosak*, 637.  
 तौलाइ *taulāi*, 914.  
 तौ *taun*, 1087.  
 तौनी *launi*, 733.  
 तौल *taul*, 1118.  
 तौला *taula*, 69, 143, 319i, 368,  
 378, 437, 713.  
 तौली *tauli*, 665.  
 त्रितिवर *tritibar*, 1278.  
 त्यों *tyon*, 737.

॥ थ th ॥

थक *thak*, 1034.  
 थकरो *thakri*, 747.  
 थकुरई *thakuraī*, 867.  
 थका *thakka*, 531.  
 थनमार *thanmār*, 1477.  
 थनैलियाहो *thanailiyāhi*, 1395.  
 थनैली *thānaili*, 1395.  
 थपरी *thāpri*, 137, 713.

थपुआ *thapua*, 654, 1262.  
 थम *tham*, 500.  
 थमनो *thamni*, 613.  
 थमआ *thamua*, 1259.  
 थमहुआ *thamhūa*, 1259.  
 थरिया *thariya*, 680, 460.  
 थला *thalla*, 500.  
 थवाई *thawai*, 420, 1264.

थहुसल *thahusal*, 1094.  
 थाकल *thākal*, 657.  
 थान *thān*, 1455  
 थापी *thāpi*, 282, 307, 424, 431.  
 थारी *thāri*, 460, 680, 681, 682,  
 1316, 1401, 1408.  
 थारी बजारब *thāri bajāeb*, 1401.  
 थाल *thāl*, 713, 460.  
 थुकहा *thukha* 1173.  
 थुन्ही *thunhi*, 940.  
 थुम्भा *thumbha*, 363.  
 थुम्भी *thumbhi*, 363, 1259.  
 थूआ *thūa*, 1048.  
 थूनु *thūnu*, 500.  
 थून्ही *thūnhi*, 1256, 1259.  
 थूम *thūm*, 363.

थैया *thaiya*, 318.  
 थेर *thair*, 1118.  
 थैला *thai'a*, 734.  
 थैली *thaili*, 734.  
 थैलीमार *thailimār*, 1477.  
 थोड़लो *thorli*, 359.  
 री *tholri*, 359.  
 थोक *thok*, 531, 1214.  
 थोड़ी *thori*, 359.  
 थोप *thop*, 177, 189, 249.  
 थोभ *thobh*, 189, 192, 204, 221.  
 थोर *thor*, 829.  
 थौक *thauk*, 531.  
 थौना *thauna*, 500, 1247.  
 थौसल *thausal*, 1094.  
 थौसा *thaunsa*, 1094.

## ॥ द d ॥

दई *dai*, 1295.  
 दखिनाहा *dakhinba*, 1074.  
 दखिनाहा *dakhināha*, 1074, 1160.  
 दखिनाहाघ्यु *dhakhināhaghyu* 1130.  
 दगदार *dagdār*, 1076.  
 दगध करब *dagadh karab*, 1416, 1419.  
 दगनी *dagni*, 359.  
 दगरिन *dagrin*, 1400.  
 दगली *dagli*, 224.  
 दगाठ *dangāth*, 1079.  
 दगियाल *dagiyāl*, 1004.  
 दक्षिनी *dakhni*, 1057.  
 दड़िमी *darimi*, 1272.  
 दटिया *darhiya*, 346.  
 दत *dat*, 1196, 1197.  
 दंतकमरा *dant kamra*, 984.  
 दंतनर *dantnar*, 1173.  
 दतभोजनी *datbhojni*, 1197.  
 दतुअन *datuan*, 747.  
 दंतुआ *dantua*, 216.  
 दंतुला *dantula*, 73.

ददिऔरा *dadiaura*, 1299.  
 ददिहार *dadihar*, 1299.  
 ददिहार *dadhār*, 1299.  
 ददिहाल *aadihāl*, 1299.  
 दनजाउर *danjāur*, 1272.  
 दनियाली *daniyāli*, 585a.  
 दनौरी *danauri*, 1272.  
 दन्त *dant*, 568, 1113, 1173.  
 दन्त लहर *dant lahar*, 1173.  
 दफतरि *daphtari*, 586.  
 दफदरी *daphdari*, 586.  
 दक्कन *dabkan*, 81, 309, 713.  
 दबठा *dabtha*, 549.  
 दबनौ *dabni*, 398.  
 दबलिया *dabliya*, 1000.  
 दबिया *dabiya*, 439, 583, 1141.  
 दबिला *dabila*, 439.  
 दबोइ *daboi*, 1267.  
 दबौटा *dabauta*, 322, 398.  
 दम *dam*, 145.  
 दमकट्टी *damkatti*, 913.

दमका *damka*, 796.  
 दमड़ी *damri*, 1497.  
 दमदमाचा *aamdama̐cha*, 472.  
 दमहरिया *damhariya*, 44.  
 दमाव *damāo*, 913, 1471.  
 दमाव गल्ला *damāo galla*, 1471.  
 दमाही *damāhi*, 887.  
 दम्मी *dammi*, 472.  
 दर *dar*, 1220, 1179.  
 दरखोल *darkhol*, 1153.  
 दरज *daraj*, 748.  
 दरजी *darji*, 393, 748.  
 दरपतनी *darpatni*, 1211.  
 दरपन *darpan*, 383, 765.  
 दरबन्दी *darbandi*, 1220.  
 दरमाहा *darmāha*, 1185.  
 दरमी *darmi*, 965c.  
 दरयाबादी *daryābādi*, 769.  
 दररा *darra*, 1272.  
 दरवजा *darwaja*, 1254.  
 दरवज्जा *darwajja*, 1249.  
 दरवाजा *darwāja*, 562, 1249.  
 दरसनी *darsari*, 1487.  
 दरसूधा *darsūdha*, 238.  
 दरसूधा के मलिया *darsudha ke maliya*, 238.  
 दरा *dara*, 1272.  
 दराज *darāj*, 248, 401.  
 दरी *dari*, 750.  
 दरींची *darīnchi*, 1249.  
 दरुद *darūd*, 1432.  
 दरेंची *darainchi*, 1249.  
 दरोखा *darokha*, 1239.  
 दरोजा *darōja*, 1249.  
 दरोजा *darauja*, 1249, 1254.  
 दलकी *dalki*, 789.  
 दलदल *daldal*, 7-9.  
 दलपिट्टी *dalpitthi*, 1272.  
 दलपिट्टौरी *dalpithauri*, 1272.  
 दलपैता *dalpaita*, 1001.

दलसग्गा *dalsagga*, 1001, 1272.  
 दलही पूरी *dalhi pūri*, 1272.  
 दलान *dalān*, 1239, 1254, 1388.  
 दलाली *dalāli*, 1471.  
 दवड *dawar*, 921.  
 दवन *dawun*, 832, 954.  
 दवर *dawar*, 235, 941.  
 दवात *dawāt*, 713, 1034, 1442.  
 दवात पूजा *dawāt puja*, 1442.  
 दवाँही *dawānhi*, 887, 889.  
 दस *das*, 711.  
 दसकरम *daskarm*, 1425.  
 दसगर्दाँ *dasgardān*, 1476.  
 दसगातर *dasgatr*, 1425.  
 दसपना *daspana*, 711.  
 दसवाँ *daswān*, 1423, 1425.  
 दसहरा *dasahra*, 1381, 1393.  
 दसहरा के जोड़ा *dasahra ke jora*, 1281.  
 दसहरा खाना *dasahra khāna*, 1393.  
 दसाही *dasāhi*, 1425.  
 दसर *daser*, 940.  
 दसाँही *dasaurhi*, 1250.  
 दसाँही चौकट *dasaurhi chaukath*, 1250.  
 दसाँत *dasaut*, 1358.  
 दस्त *dast*, 711.  
 दस्तगर्दाँ *dastgardān*, 1476.  
 दस्तपनाह *dastpanāh*, 711.  
 दस्ता *dasta*, 335h, 706.  
 दस्ती *dasti*, 585, 720.  
 दस्ती कुप्पा *dasti kuppa*, 720.  
 दस्तूरी *dasturi*, 1474.  
 दहड़ी *dahri*, 713.  
 दहार *dahār*, 912, 1080.  
 दहार महार *dahār mahār*, 912.  
 दहि *dahi*, 1162.  
 दहिअक *dahiak*, 1198, 1203.  
 दहिअक माँगन *dahiak māngan*, 1198.  
 दहिन *dahin*, 817.

दहिण धरेआव *dahin dhareāo*, 817.  
 दहिना *dahina*, 827.  
 दहिया *dahiya*, 1074.  
 दहियाएल *dahiyāēl*, 1004.  
 दहियाही छाँड़ी (or कड़ाही) *dahiyāhi hānri* (or *karāhi*) 138.  
 दहिहक्को *dahihakki*, 1192.  
 दही *dahi*, 138, 713, 990, 1162, 1324.  
 दहेज *dahej*, 1283, 1339, 1347.  
 दहँड़ी *dahenri*, 138, 713.  
 दाउदी *dāudi*, 956.  
 दाखिला *dākhila*, 1467.  
 दांगली *dāngli*, 184.  
 दाँड़ *dānre*, 1085.  
 दाढ़ी *dārhi*, 346, 356.  
 दाँत *dānt*, 73, 401.  
 दाँत रन्दा *dānt randa*, 401.  
 दाँतुआ *dantua*, 585b.  
 दादन *dadān*, 1040.  
 दादनी *dadni*, 1028, 1040.  
 दाँदर *dandar*, 868.  
 दादा *dada*, 463.  
 दादीछाल *dadihal*, 1299.  
 दान *dan*, 1334, 1457, 1459.  
 दाना *dāna*, 856, 904, 1030, 1031, 1268, 1272, 1470.  
 दानादूनी *dāna dūni*, 1268.  
 दानाबन्दी *dānābandi*, 913, 1468a 1170.  
 दानो *dāni*, 447, 1191, 1273.  
 दानो *dano*, 1438.  
 दानो पूजा *dano puja*, 1433.  
 दाब *dab*, 168, 322, 439, 457, 583, 584.  
 दाबा *dāba*, 319l, 457, 718.  
 दाबि *dabi*, 718.  
 दाबो *dabi*, 457.  
 दाम *dam*, 1487, 1496, 1497.  
 दाँमर *danmar*, 889.  
 दाल *dal*, 1002n, 1272, 1369.

दाल घोई *dal dhoi*, 1369.  
 दाल पीठी *dāl pithi*, 1272.  
 दाल शोई *dal shoi*, 1369.  
 दाव *daw*, 86.  
 दाँवव *danwab*, 888.  
 दावल *danwal*, 1119.  
 दावा *dawa*, 1251.  
 दावागीर *dawagir*, 655.  
 दास *das*, 1456.  
 दाह *dah*, 1416.  
 दाह देव *dah deb*, 1416.  
 दिअ का *diaka*, 1074.  
 दिअ का *dianka*, 1074.  
 दिअरख *diarakh*, 1253.  
 दिअरखा *diarkha*, 1253.  
 दिअरा *diara*, 788.  
 दिउँ का *diunka*, 1074.  
 दिउरी *diuri*, 713.  
 दिउलो *diuli*, 713.  
 दिन *diu*, 965, 966, 1087, 1091, 1343.  
 दिन गुन्नी करव *din gunni karab* 1343.  
 दिनहर *dinihar*, 874.  
 दिनुक *dinuk*, 1088.  
 दिनौरा *dinaura*, 874, 914.  
 दिपदान *dipdān*, 780.  
 दिपदानी *dipdāni*, 780.  
 दिपरा *dipra*, 702.  
 दिपहरा *dipakra*, 702.  
 दिघरी *diyari*, 713.  
 दियाँडा *diyānra*, 1074.  
 दियार *diyār*, 1074.  
 दियारा *diyāra*, 788.  
 दियारी *diyāri* 713.  
 दिलहा *dilha*, 247.  
 दिवार *diwār*, 1074, 1251.  
 दिवाला *diwāla*, 1486.  
 दिवाला उखड़ि गेलैन्हि *diwāla ukhari gelainhi*, 1486.  
 दिवाला निकसब *diwāla niksab*, 1486.

दिवाला निकास *diwāla nikāsab*, 1486.  
 दिवाला सुध हो जायव *diwāla shudh ho jāēb*, 1486.  
 दिवाळिया *diwāliya*, 1486.  
 दिस *dis*, 849 (footnote).  
 दिस्ता *dista*, 335h, 706.  
 दिस्था *distha*, 335h.  
 दिहलस *dihlas*, 1116.  
 दीअति *diathi*, 702.  
 दीनी *dini*, 874.  
 दीप *dīp*, 713.  
 दीपक *dīpak*, 585f.  
 दीयट *dīyat*, 702.  
 दीयर *dīyar*, 784, 788.  
 दीया *dīya*, 713, 1316, 1423.  
 दीयां *dīyān*, 1071.  
 दीया बातो *dīya bātī*, 1423.  
 दीर *dīra*, 788.  
 दीरा *dīra*, 788.  
 दीरी *dīrī*, 713.  
 दीवट *dīwat*, 702, 711.  
 दीवाल *dīwāl*, 247, 1251.  
 दीह *dīha*, 829, 1113.  
 दुआन्नी *duanni*, 1201, 1499; Appendix, 14.  
 दुआरिया *duariya*, 1238.  
 दुआर *duār*, 454, 1238, 1247, 1249, 1254, 1319, 1335, 1352.  
 दुआर केकाइ *duār chhenkai*, 35, 1352.  
 दुआर केकाँनी *duār chheñkauni*, 1335.  
 दुआर पूजा *duār pūja*, 1319.  
 दुआर लगाइ *duār lagāi*, 1319.  
 दुआरी *duāri*, 247, 1249.  
 दुआली *duāli*, 17.  
 दुइ *duē*, 1087.  
 दुइबियाहाँ *duibiyāha*, 1278.  
 दुकानी *dukāni*, 933.

दुख *dukh*, 1085.  
 दुगोटिया *dugotiya*, 639.  
 दुगोड़ी *dugori*, 31, 549.  
 दुजन्ता *dujanta*, 926.  
 दुजात *dujāt*, 926.  
 दुतिवर *duṭibar*, 1278.  
 दुदन्त *dudant*, 1118.  
 दुदसर *dudsar*, 970.  
 दुदही कंटिया *dudhi kantiya*, 136.  
 दुडा *duddha*, 934.  
 दुधी *dudhi*, 1422.  
 दुधकटुआ *dudhkatua*, 1395.  
 दुधकाँड़र *dudhkānrar*, 973.  
 दुधगिलास *dudhgilās*, 975.  
 दुधघोटू *duḍhghōṭṭu*, 984.  
 दुधटुआ *dudhtutua*, 1395.  
 दुधपिलाइ *dūdhpilāi*, 1408.  
 दुधभोरो *dudhbhoro*, 984.  
 दुधमुँह *dudhmunh*, 1422.  
 दुधमुँही *dudhmuñhi*, 1422.  
 दुधराज *dudhrāj*, 972.  
 दुधा मकाई *dudha makāi*, 984.  
 दुधार *duḍhār*, 1117.  
 दुधारि *duḍhāri*, 1117, 1157.  
 दुधिया *dudhiya*, 956, 985, 1075, 1183.  
 दुधियाएल *dūdhīyāēl*, 957.  
 दुधले *dudhailai*, 957.  
 दुनु *dunu*, 226 (footnote).  
 दुपतियो *dupatiyo*, 1018.  
 दुपहरिया *dupahariya*, 842.  
 दुवागली *dubagli*, 111.  
 दुब्भौ *dubḥhi*, 1183.  
 दुमकाजा *dumkaja*, 226.  
 दुमची *dumchi*, 226.  
 दुमुँहाँ *dumuñhān*, 1239.  
 दुरगा *durga*, 1198.  
 दुरगा पूजाइ *durgu pūjāi*, 1198.  
 दुरागनघन *durāgnaghan*, 1292.  
 दुरागमन *durāgaman*, 1291.

डुरागौन *duragaun*, 1291.  
 डुरस *durus*, 1398.  
 डुरौंध *duraundh*, 1251, 1335.  
 डुरौंधा *duraundha*, 1251, 1335.  
 दुलहरौ *dulahri*, 974.  
 दुलहा *dulha*, 1274, 1281, 1383.  
 दुलहिन *dulhin*, 1282, 1383.  
 दुलारौ *dulāri*, 965c.  
 दुलार *du'llar*, 978.  
 दुसमन *dusman*, 655.  
 दुसेरी *duseri*, 912.  
 दुहनी *duhni*, 136.  
 दुहन्थी *duhunthi*, 414.  
 दुहाव *duhab*, 1159.  
 दुहारौ *duhāri*, 247, 248, 1238.  
 दुहाव *duhāo*, 1201.  
 दुहावे *duhāve*, 604.  
 दुहिया *duhiya*, 1205.  
 डूहु *duhu*, 849 (footnote).  
 दु *du*, 823, 904, 1113, 1116, 1118,  
 1479.  
 दूआ *dūa*, 908, 1483.  
 दूचास *du chās*, 823.  
 दूतौल *du taul*, 1118.  
 दूध *dūdh*, 990, 1030, 1157, 1158,  
 1165.  
 दूधक *dūdhak*, 1166.  
 दूधी *dūdhi*, 786, 956.  
 दूनी *dūni*, 1268.  
 दूब *dūb*, 1183.  
 दूबी *dūbi*, 1308.  
 दूभ *dūbh*, 868, 1075, 1183.  
 दूभ दाँदर *dūbh dāndar*, 868.  
 दूर *dūr*, 1087.  
 दूरा *dūra*, 1238.  
 दूहव *dūhab*, 1157.  
 देउरौ *deurhi*, 1254.  
 देवता *deota*, 1455, 1456.  
 देखरा *dekhra*, 1253.  
 देखिहर *dekhhiha*, 1091, 1113.  
 देगचौ *degchi*, 448, 711.

देवाल *dewāl*, 233.  
 देवाला *dewāla*, 1486.  
 देवाली *dewāli*, 538.  
 देसरिया *desariya*, 965f.  
 देसिला *desila*, 956, 1073.  
 देहन *dehan*, 1477.  
 देहन्द *dehand*, 1477.  
 देहरौ *dehri*, 1238.  
 देहाती *dehāti*, 1263.  
 देहुरौ *dehuri*, 1203.  
 दे *de*, 748, 1025.  
 दे के *de ke*, 69.  
 देखव *dekhav*, 1428.  
 देखर *dekhhar*, 1253.  
 देखल *dekhhal*, 1484.  
 देखह *dekhah*, 1113.  
 देखि *dekhhi*, 1070.  
 देखे *dekhe*, 128 (footnote), 1087.  
 देखे *dekhen*, 568.  
 देग *deg*, 372, 711, 713.  
 देन *den*, 1284, 1461.  
 देन मोहर *dain mohar*, 1284.  
 देना *dena*, 1151.  
 देव *deb*, 58, 585f, 867, 876, 906,  
 1087, 1090, 1116, 1385, 1416,  
 1419, 1423, 1429, 1431, 1439,  
 1452.  
 देव उठान *deb uthān*, 1087, 1439.  
 देबी *debi*, 1449, 1455, 1456.  
 देबी अस्थान *debi asthān*, 1455.  
 देबी थान *debi thān*, 1455.  
 देल *del*, 250.  
 देलन्धि *delanhi*, 1234.  
 देली *delīn*, 741.  
 देले *deleñ*, 1217.  
 देव *deo*, 585f.  
 देवठान *deothān*, 1439.  
 देवाल *dewāl*, 1251.  
 देस *des*, 1089, 1092.  
 देसौ *desi*, 328, 956, 1021, 1059.



- देही *dehi*, 973, 1207, 1215, 1218.  
 देही खरच *dehi kharch*, 1207.  
 देहाएव *daihäëb*, 1078,  
 देना *daina*, 1151.  
 दोआत *doät*, 1198.  
 दोआत पुजाइ *doät pujäü*, 1198.  
 दोआर *doär*, 1238, 1249.  
 दोआली *doäli*, 388, 398, 415.  
 दोआह *doäh*, 1278.  
 दोकड़ा *dokra*, 149, 1497.  
 दोकरा *dokra*, 1497.  
 दोकान *dokän*, 463.  
 दोकानी *dokäni*, 373, 933, 940, 1023.  
 दोखता *dokhta*, 1023.  
 दोगला *dogla*, 956,  
 दोगहा *dogaha*, 111, 889.  
 दोगाह *dogäh*, 1153, 1239.  
 दोघाँव *doghānw*, 953.  
 दोघावा *doghāwa*, 953.  
 दोचरा *dochra*, 1235, 1245.  
 दोचारा *dochāra*, 1245.  
 दोकपरा *dochhapra*, 1245.  
 दोतरा *dotra*, 798.  
 दोतरा चौमास *dotra chaumās*, 798.  
 दोतुरा *dotura*, 810, 1006, 1008.  
 दोतुरा के ऊख *dotura ke ūki*, 1008.  
 दोदन्त *dodant*, 1118.  
 दोदन्ता *dodanta*, 1118.  
 दोधरिया *dodhariya*, 857.  
 दोमवाह *domwāh*, 950.  
 दोपटा *dopta*, 730, 740.  
 दोपटा *dopatta*, 724, 730, 740.  
 दोपतिया *dopatiya*, 1018.  
 दोपत्ती *dopatti*, 1018.  
 दोपलिया *dopaliya*, 725, 1245.  
 दोपहरिया *dophariya*, 837, 842.  
 दोफसिला *dophasila*, 803, 858.  
 दोफसिली *dophasili*, 803.  
 दोबगली *dobagli*, 111.  
 दोबधिया *dobadhiya*, 639.  
 दोबरदा *dobarda*, 31, 149.  
 दोबागो *dobagi*, 111.  
 दोबारा *dobāra*, 373.  
 दोबिहा *dobihā*, 1278.  
 दोमड़ा *domra*, 881.  
 दोरसाही *dorsāhi*, 787.  
 दोरसा *dorassa*, 1023,  
 दोरसो *dorasso*, 1023.  
 दोलगो *dolgi*, 977,  
 दोलङ्गी *dolangi*, 974.  
 दोलङ्गो *dolattki*, 926.  
 दोलाइ *dolāi*, 731.  
 दोलाय *dolāy*, 876.  
 दोलाय देव *dolāy deb*, 876.  
 दोसरा माँटो के बीया *dosra mānti ke biya*, 1057.  
 दोसरो *dosro*, 1007.  
 दोसरो पटावन *desro patāwan*, 1007.  
 दोसलिया *dosaliya*, 803.  
 दोसाल *dasāl*, 803.  
 दोसती *dosāti*, 590.  
 दोहटा *dohta*, 1218.  
 दोहथा *dokhta*, 852.  
 दोहरा *dokra*, 1250.  
 दोहरावन *dohrāwan*, 819.  
 दोहान *dohān*, 1118.  
 दोहार *dohār*, 819, 357.  
 दो *do*, 817, 953.  
 दोख *dokh*, 1118.  
 दोख बैल *dokh bail*, 1118.  
 दोखाड *dokhār*, 819.  
 दोखार *dokhār*, 819, 820.  
 दोगा *doga*, 1245.  
 दोंगा *donga*, 1294.  
 दोँज *donj*, 1011.  
 दोँजी *donji*, 1011, 1024, 1039.  
 दो ठुका *do theuka*, 953.  
 दोधा *dodha*, 981.

दोना *dona*, 721, 1405.  
 दोनो *donni*, 1405.  
 दोनो भाँकव *donni jhānkab*, 1405.  
 दोनो *donon*, 1088.  
 दोवर *dobar*, 1084, 1092.  
 दो बाँह *do bānh*, 817.  
 दोमा *doma*, 1015.  
 दोरस *doras*, 468, 787.  
 दोल *dol*, 924, 929.  
 दोलब *dolab*, 876.  
 दोसर *dosar*, 393, 838, 1007.  
 दोसर आंतर धरब *dasar āntar dharab*,  
 838  
 दोसर पटावन (or पानी) *dosar patā-*  
*wan (or pāni)*, 1007.  
 दोहट *dohat*, 1218.  
 दोहद *dohad*, 1399.

दोहर *dohar*, 730.  
 दो हरा *do hara*, 81.  
 दौंगड़ी *daungri*, 184.  
 दौदिया *daudiya*, 956.  
 दौग *daug*, 832, 836, 1050.  
 दौंगर *daungar*, 836, 1050.  
 दौदी *daudi*, 956.  
 दौना *dauna*, 978.  
 दौना फूल *dauna phūl*, 978.  
 दौनो *dāuni*, 649, 887.  
 दौरड़ *daurar*, 889.  
 दौरा *daura*, 43, 44, 412, 949,  
 1347, 1550.  
 दौरा में गोर दारब *daura men gor*  
*dārab*, 1350.  
 दौरी *dauri*, 43, 44, 442, 887.  
 दौरी *dauri*, 887, 889.

## ॥ ध dh ॥

धकरद्वोह *dhakarchhoh*, 1095.  
 धकरा *dhakra*, 1183.  
 धगाएल *dhangaēl*, 1079.  
 धंगाठ *dhangath*, 1079.  
 धंगेड़ *dhanger*, 1079.  
 धङाठ *dhangāth*, 1079.  
 धचान *dhachān*, 363 (14).  
 धचाना *dhachāna*, 363 (14).  
 धंधारी *dhandhāri*, 756.  
 धन *dhan*, 1092.  
 धनकियारा *dhankiyara*, 981.  
 धनकियारी *dhankiyāri*, 812.  
 धनकुट्टी *dhankutti*, 616.  
 धनखर *dhankhar*, 812, 981.  
 धनखेत *dhankhet*, 981.  
 धनखेती *dhankheti*, 981.  
 धनपुरही *dhanpurahi*, 1114.  
 धनबट्टी *dhanbatti*, 1303, 1309, 1313.  
 धनबाल *dhanbāl*, 984.

धनहर *dhanhar*, 812, 981.  
 धनहरा *dhanakra*, 984.  
 धनहा *dhanha*, 981, 1089.  
 धनियाँ *dhaniyān*, 1073.  
 धनिष्ठा *dhanistha*, 1082.  
 धनी *dhani*, 1461.  
 धनीवा *dhaniwa*, 975.  
 धनुही *dhanuhi*, 334, 478.  
 धन्हारी *dhanhāri*, 756, 769.  
 धमाका *dhamaka*, 213, 224.  
 धमाकुल *dhamākul*, 1021.  
 धरखा *dharkha*, 1253.  
 धरङ्गा *धारङ्ग* *dharangi*, 864.  
 धरती *dharti*, 1433.  
 धरती माइ *dharti māi*, 1433.  
 धरन *dhuran*, 322, 1256.  
 धरना *dharna*, 939.  
 धरब *dharab*, 838.  
 धरम *dharm*, 1446.

- धरम नाथ *dharmnāth*, 1456.  
 धरम लग्गी *dharamaggi*, 328.  
 धरमा *dharmā*, 1446.  
 धरल *dharaḷ*, 817.  
 धरहर *dhārhar*, 1234.  
 धरिया *dhariya*, 12, 726, 857.  
 धरियाएब *dhariyāēb*, 857.  
 धरिस *dhariṣ*, 1004.  
 धरेआब *dhareāo*, 817.  
 धवर *dhawar*, 1134.  
 धसना *dhasna*, 789.  
 धाकर *dhākar*, 1095.  
 धाध *dhādh*, 1080.  
 धान *dhān*, 963, 964, 967, 1084, 1086, 1087, 1088, 1090, 1091, 1217, 1303.  
 धाप *dhāp*, 1492.  
 धामा *dhāma*, 44.  
 धार *dhār*, 25, 29, 892, 1451.  
 धार अखराएब *dhār asraēb*, 25.  
 धारनिक्क *dhārnīk*, 1461.  
 धार पजाब *dhār pajāo*, 25.  
 धार पिजावल *dhār pijāwal*, 25.  
 धार पिटावल *dhār pitāwal*, 25.  
 धार फरगावल *dhār phargāwal*, 25.  
 धार बनाएब *dhār banāēb*, 25.  
 धारा *dhāra*, 643, 975, 1484, 1600.  
 धारा करब *dhāra karab*, 1484.  
 धारी *dhāri*, 835, 857.  
 धारी लग्गाएब *dhāri lagāēb*, 857.  
 धावर *dhāwar*, 1134.  
 धिंगान *dhingān*, 1201.  
 धिमोड़ *dhimōḍ*, 1183.  
 धिया *dhīya*, 990.  
 धी *dhi*, 1295.  
 धुआ *dhua*, 67, 68.  
 धुआँकस *dhūānkas*, 302.  
 धुआँर *dhūāñr*, 1272.  
 धुंधुआ *dhundhuka*, 302.  
 धुनकी *dhunki* 334.  
 धुनहठ *dhunhath*, 334.  
 धुनिया *dhuniya*, 334, 990.  
 धुनियाँ *dhuniyān*, 476.  
 धुनेठी *dhunāthi*, 334.  
 धुनेठ *dhunāith*, 334.  
 धुपदान *dhupdān*, 779.  
 धुपदानी *dhupdāni*, 779.  
 धुपअहरा *dhupahra*, 779.  
 धुपेड़ी *dhuperi*, 779.  
 धुरई *dhurai*, 933, 940.  
 धुरकमिया *dhurkamiya*, 303.  
 धुरकिल्ली *dhurkilli*, 164, 203.  
 धुरगोलो *dhurgolo*, 1135.  
 धुरघुसा *dhurghussa*, 858.  
 धुरक्क *dhurchhak*, 1320.  
 धुरपा *dhurpa*, 1075.  
 धुरही *dhurhi*, 931, 940.  
 धुरिया *dhuriya*, 149, 858, 914, 1096.  
 धुरिया बाँवग *dhuriya bāwag*, 858.  
 धुरूप *dhurup*, 1075.  
 धुरौटी *dhurauti*, 174, 175.  
 धुसरा *dhusra*, 967g.  
 धुसरी *dhusri*, 965a.  
 धुसा *dhussa*, 737.  
 धू *dhu*, 868.  
 धूआ *dhūa*, 1317, 1320.  
 धूइ *dhūi*, 489.  
 धूँध *dhūndh*, 1080.  
 धून *dhūn*, 1080.  
 धूनब *dhūnab*, 334.  
 धूप *dhūp*, 1419.  
 धूमन *dhūman*, 347.  
 धूर *dhūr*, 833, 851, 1094, 1093, 1495.  
 धूर डाँगर *dhūr dāngar*, 1094.  
 धूरा *dhūra*, 166, 203, 221, 489.  
 धूरी *dhūri*, 149, 166, 221, 414, 1096.  
 धूस *dhūs*, 737, 785.  
 धूसी *hūs*, 785.

धूह *dhūh*, 67.  
 धूहा *dhūha*, 67.  
 धेनुआगर *dhenuāgar*, 1164.  
 धेनुन *dheñn*, 1114.  
 धेन *dhen*, 1114, 1158.  
 धेन के दूध *dhen ke dūdh*, 1158.  
 धेनु *dhenu*, 1114.  
 धै *dhai*, 1451.  
 धै आवल *dhai āwal*, 69.  
 धोआँच *dhoāñch*, 1272.  
 धोइहें *dhoihen*, 1092.  
 धोकड़ा *dhokra*, 719.  
 धोकड़ें *dhok-en*, 719.  
 धोकरी *dhokri*, 734.  
 धोवडांग *dhoḍāng*, 390.  
 धोबिनियाँ *dhobiniyān*, 740.  
 धोबिया *dhobiya*, 393.  
 धोरखा *dhorkha*, 1253.  
 धोरेआ *dhorea*, 933, 940.  
 धोअन *dhoan*, 1032.

धोअल *dhoal*, 1272.  
 धोअल दाल *dhoal dāl*, 1272.  
 धोआ *dhoa*, 542.  
 धोइ *dhoi*, 1341.  
 धोई *dhoi*, 1032, 1272, 1369.  
 धोएल *dhoēl*, 391.  
 धोए *dhoe*, 1032.  
 धोकर *dhokar*, 1458.  
 धोकर कसवा *dhokar kaswa*, 1458.  
 धोंग *dhong*, 1272.  
 धोंह *dhonchh*, 1117.  
 धोती *dhoti*, 726, 740, 1357.  
 धोधर *dhodhar*, 920c.  
 धोंधा *dhondha*, 466, 1251.  
 धोबिक *dhobik*, 393.  
 धोबी *dhobi*, 389, 393, 1092, 1204.  
 धौकनी *dhaunkni*, 510.  
 धौरहर *dhaurahar*, 1234.  
 धौना *dhauna*, 500.  
 धौर *dhaur*, 1134.

## ॥ न ॥

नन *na*, 128, 226, 394, 572, 1026,  
 1056, 1084, 1085, 1087, 1234.  
 नई *naī*, 763.  
 नकहन्दा *nakchanda*, 763.  
 नकहिकनी *nakchhikni*, 1075.  
 नकटौ *nakti*, 20.  
 नकपाँचे *nakpāñche*, 1445.  
 नकपाँचो *nakpāñcho*, 971.  
 नकरई *nakraī*, 1474.  
 नकरई सकरई *nakraī sakraī*, 1474.  
 नकसोंध *naksondh*, 1146.  
 नकादर *nakādar*, 1094.  
 नकखोल *nakhol*, 114.  
 नकैल *nakel*, 114, 1131.  
 नकैल *nakail*, 114.  
 नखत *nakhāt*, 971, 1082.  
 नंगड़ा *nangra*, 301.

नगद *nagad*, 1488.  
 नगदा *nagda*, 1488.  
 नगदा नगदो *nagda nagdi*, 1488.  
 नगदो *nagdi*, 902, 1198, 1221,  
 1225, 1488.  
 नगपाँचे *nagpanche*, 1445.  
 नगर *nagar*, 1416.  
 नगर बिसराँव *nagar bisrañw*, 1416.  
 नगर मोथा *nagar motha*, 1381.  
 नगला *nagla*, 226.  
 नंगोटा  *nangot*, 726.  
 नंगोटा *nangota*, 726.  
 नघुरो *naghuri*, 768.  
 नङ्गर  *nangar*, 1130.  
 नचनी *nachni*, 363 (13).  
 नहत्तर *nachhattr*, 967, 1082.  
 नह्नाएख *nachhunāe*, 1326.

नजर *nojar*, 69, 813.  
 नजर गुजर *najar gujar*, 69.  
 नजर गोजर *najar gojar*, 69.  
 नजर बाग *najar bāg*, 813.  
 नजराना *najrāna*, 1201.  
 नटबाज *natbāj*, 585 (f).  
 नटवा *natwa*, 353, 501, 1099.  
 बटाइ *nalāi*, 501.  
 नटुआ *natua*, 1154, 1358.  
 नटहि *natthahi*, 1084.  
 नठहर *nathakar*, 1117.  
 नत्ती *natti*, 353,  
 नथ *nath*, 763.  
 नथिया *nathiga*, 236, 763, 936.  
 नथियारी *nathiyāri*, 936,  
 नथुनी *nathuni*, 763.  
 नद्वा *nadwa*, 308.  
 नद्धा *nadha*, 365.  
 नदिया *nadiya*, 138, 139, 655, 713,  
 1088.  
 नदोइ *nadoi*, 141, 713, 719,  
 नद्दी *naddi*, 916, 954.  
 नधना *nadhna*, 276.  
 नधान *nadhān*, 116, 276.  
 ननकटनी *nankatni*, 875.  
 ननकिरवा *nankirwa*, 1099.  
 ननद *nanad*, 1402.  
 ननबाइ *nanbāi*, 445.  
 ननमुहिया *nanmuhiya*, 499.  
 ननिखौरा *nanikaura*, 1298.  
 ननिहर *nanihar*, 1298.  
 ननिहार *nanihār*, 1298.  
 ननिहाल *nanihāl*, 1298.  
 नन्हकटनी *nanhkatni*, 875.  
 नन्हिया *nanhiya*, 972, 985.  
 नन्हिया जनेरा *nanhiya janera*, 985.  
 नपही *naphi*, 378.  
 नपाली *napāli*, 1057.  
 नफर *naphar*, 844.

नफा *napha*, 1475.  
 नवग्रह *nabgrah*, 767.  
 नवात *nabāt*, 1389, 1390.  
 नवात चूनव *nabāt chūnab*, 1389,  
 1390.  
 नवेर *naber*, 419.  
 नवेरी *naberi*, 419.  
 नमेर *namer*, 419.  
 नम्हेर *namher*, 861.  
 नम्हेरी *namhero*, 861.  
 नया *naya*, 740.  
 नर *nar*, 381, 472, 978, 1026,  
 1034.  
 नरकट *narkat*, 815.  
 नरकटाइ *narkatāi*, 1400.  
 नरकटिया *narkatiya*, 985.  
 नरकान *narkān*, 815.  
 नरगोरी *nargori*, 1005.  
 नरचा *narcha*, 1034, 1183.  
 नरजा *narja*, 462.  
 नरजो क *narjonk*, 1183.  
 नरदोह *nardoh*, 270.  
 नरपुर *narpuṛ*, 1025.  
 नरम *naram*, 786.  
 नरमा *narma*, 1016.  
 नरहन्नी *narhanni*, 1030.  
 नरही *narhi*, 1257.  
 नरहू *narhu*, 996.  
 नरहो *narho*, 996.  
 नरउ *narāūn*, 510.  
 नरियर *nariyar*, 472.  
 नरियरवाला *nariyarwāla*, 471.  
 नरियरी *nariyari*, 715.  
 नरिया *nariya*, 75, 713, 1262.  
 नरियाल *nariyāl*, 472.  
 नरी *narī*, 363, 529, 567, 570.  
 नरुआ *narua*, 990, 1183.  
 नरै *narai*, 1183.  
 नरैली *naraili*, 17.  
 नरोइ *naroi*, 814.

नरौं *naroñ*, 814.  
 नरोह *naroh*, 253, 270.  
 नरोही *narohī*, 270.  
 नरौआ *naraua*, 510, 545.  
 नल *nal*, 351.  
 नल्ला *nalla*, 585.  
 नव *naw*, 814.  
 नव गच्छो *naw gachhul*, 814.  
 नवघर *nawghar*, 2, 29.  
 नवठा *nawtha*, 2, 825.  
 नवठा के जोत *nawtha ke jot*, 825.  
 नवत *nawat*, 1344.  
 नवता *nawta*, 643.  
 नव पेड़ा *naw pera*, 814.  
 नवहरा *nawahra*, 825.  
 नवाद *nawād*, 981.  
 नवाद खेत *nawād khet*, 981.  
 नविस्तखानो *nawishtaakhāni*, 1040.  
 नस *nas*, 1023.  
 नह *nah*, 153, 1349.  
 नहकटिया *nahkatiya*, 1326.  
 नह छ्काइ *nah chhachhāi*, 1349.  
 नहकुआ *nahchhūa*, 1326.  
 नहकुआ नहावन *nahchhūa nahawan*, 1326.  
 नहछ *nahchhu*, 1313, 1314, 1326.  
 नहटुङ्गी *nahitungi*, 1326, 1403, 1411.  
 नहर *nahar*, 916.  
 नहरन *nahran*, 383.  
 नहरनी *naharni*, 383, 470, 1030.  
 नहला *nahla*, 422.  
 नहवारव *nahwāev*, 1418.  
 नहस *nahas*, 1454.  
 नहाइ *nahāi*, 526.  
 नहावन *nahāwan*, 1326, 1402.  
 नहिं *nahin*, 235, 250, 363, 393, 548, 990, 1088, 1090, 1272.  
 नहिरा *nahira*, 1297.  
 नही *nahī*, 29.

नहेरि *naheri*, 383.  
 ना *na*, 856, 1020, 1090, 1234, 1451, 1477.  
 नाउ *nāu*, 383.  
 नायक *nāek*, 1456.  
 नायक साहेब *nāek sāheb*, 1456.  
 नाओ *nāo*, 1058.  
 नाक *nāk*, 346.  
 नाग *nāg*, 1445, 1456.  
 नाँगनो *nāngno*, 7.  
 नाग पञ्चमी *nāy panchmi*, 1445.  
 नागपुर *nāgpur*, 1025.  
 नागला *nāgla*, 226.  
 नागिन *nāgin*, 1456.  
 नाटा *nāta*, 149, 261, 1096, 1099.  
 नाटा बल *nāta bail* 261.  
 नाठा *nātha*, 1157.  
 नाड़ा *nāra*, 1381, 1384, 1391.  
 नाढ़ा *nārha*, 1109.  
 नाथ *nāth*, 112, 261, 1234.  
 नाद *nād*, 92, 284, 309, 365, 430, 506, 713, 924.  
 नाँद *nāñd*, 92, 314, 316, 430.  
 नादा *nāda*, 365.  
 नादी *nādi*, 304, 1173.  
 नादी कनवा *nādi kanwa*, 1173.  
 ना देहन *na dehan*, 1477.  
 ना देहन्द *na dehand*, 1477.  
 नाध *nādh*, 276.  
 नाधन *nādhan*, 258, 276.  
 नाधव *nādhab*, 817.  
 नाध बरता *nādh barta*, 276.  
 नाधा *nādha*, 17, 116, 277, 930.  
 नाधा बरता *nādha barta*, 279.  
 नानपज *nānpaj*, 445.  
 नान बाइ *nānbāi*, 445.  
 नानीहाल *nānihāl*, 1298.  
 नाप *nāp*, 1028.  
 नापा *nāpa*, 378.  
 नापी *nāpi*, 1028.

नाफा *nāpha*, 1475.  
 नाब *nāb*, 75.  
 नाबूद *nābūd*, 912, 1230.  
 नाम *nām*, 1463a, 1485.  
 नाम घेरल गैल *nām gheral' gail*, 1485.  
 नामजद *nāmjad*, 1486.  
 नामा *nāma*, 1488.  
 नार *nār*, 75, 60, 90, 894, 990,  
 1183, 1259, 1400, 1401, 1408.  
 नारकटाइ *nārkaṭaī*, 1400.  
 नारगी *nārgi*, 318.  
 नारङ्गी *nāranjī*, 1043.  
 नारन *nāran*, 17, 277.  
 नार पुरैन *nār purain*, 1401.  
 नारा *nāra*, 743, 990, 1183.  
 नारी *nāri*, 90, 315, 529, 570, 748,  
 886, 954, 1006, 1008.  
 नारी के ऊख *nāri ke ūkh*, 1008.  
 नरैनी *nāraini*, 1429.  
 नाल *nāl*, 585, 655.  
 नालकी *nāiki*, 241.  
 नालबन्द *nālband*, 387.  
 नाला *nāla*, 792.  
 नाली *nāli*, 315, 532.  
 नाव *nāw*, 229.  
 नाँव *nānw*, 1463a and b.  
 नाशता *nāshṭa*, 1268.  
 नास *nās*, 9, 1023.  
 नासपाल *nās pāl*, 585.  
 नासा *nāsa*, 9.  
 नाह *nāh*, 153.  
 नाहा *nāha*, 153.  
 नाहक *nāhak*, 356.  
 नाहूँ *nāhūñ*, 829, 964, 1084, 1091.  
 निकसब *niksab*, 1486.  
 निकसार *niksār*, 1249.  
 निकसारो *niksāri*, 1175.  
 निकाब *nikāb*, 867.  
 निकाल *nikāla*, 1085.  
 निकावन *nikāvan*, 867.

निकास *nikās*, 1249.  
 निकासब *nikāsab*, 1486.  
 निकासल *nikāsal*, 1098.  
 निकाह *nikāh*, 1273, 1279, 1382.  
 निकौरिया *nikauriya*, 1070.  
 निकौनी *nikāuni*, 865, 869.  
 निक्ती *nikti*, 644.  
 निखारल *nikhāral*, 391.  
 निखुराह *nikhurāh*, 1146.  
 निखोराह *nikhorāh*, 1146.  
 निंगछा *ningchha*, 1457.  
 निंगछा छोरी *ningchha chhori*, 1457.  
 निगरइन *nigrañ*, 954.  
 निगस्ता *nigasta*, 1258.  
 निगालो *nigāli*, 472, 1034.  
 निगिहरी *nigihri*, 768.  
 निघास *nighās*, 896, 983, 1145.  
 निघेस *nighes*, 896, 1079.  
 निघेसा *nighesa*, 983.  
 निचिन्त *nichint*, 572.  
 निचिराकी *nichirāki*, 796.  
 निछत्तर *nichhatṭr*, 1082.  
 निछरब *nichharab*, 391.  
 निछाउर *nichhāūr*, 1347.  
 निछावर *nichhāwar*, 1347, 1402.  
 निछावर करब *nichhāwar karab*, 1402.  
 नित्तो *nitti*, 644.  
 निदान *nidān*, 1085.  
 निपनियाँ *nipanigān*, 801.  
 निबड़ा *nibra*, 319i.  
 निबद्ध *nibaddar*, 1091.  
 निमक *nimak*, 1407.  
 निमक चसी *nimak chasi*, 1407.  
 निमगीरिद *nimgīrid*, 403, 418.  
 निमडडा *nimdanda*, 228.  
 निमड़ा *nimra*, 319i.  
 निमदस्ता *nimdāsta*, 706.  
 निमाड़ *nimār*, 392.  
 निमारा *nimāra*, 154.  
 निमस्तीन *nimūstīn*, 729.



नियाज *niyāj*, 1408, 1414.  
 नियाज कर *niyāj karab*, 1408.  
 नियरिया *niyariya*, 542.  
 नियार *niyār*, 542.  
 नियार घोआ *niyār dhoa*, 542.  
 नियारा *niyāra*, 543.  
 नियारिया *niyāriya*, 542.  
 निरख *nirakh*, 1488.  
 निरख नामा *nirakh nāma*, 1488.  
 निरच्छन *nirachchhan*, 1322.  
 निरच्छन *nirchhan*, 1322.  
 निरबीज *nirbij*, 859.  
 निरमल *nirmal*, 1091.  
 निरारी *nirāri*, 989.  
 निरिच्छन *nirichchhan*, 1322.  
 निरेखब *nirekhāb*, 1322.  
 निरोह *niroh*, 251, 253, 270.  
 निर्विज्ज *nirbijj*, 1078.  
 निर्वीज *nirbij*, 1078.  
 निष्करदा *nishkarda*, 587.  
 निषवत *nisbat*, 1285, 1364.  
 निषुआ *nisua*, 286.  
 निषुहा *nisuha*, 91, 286.  
 निस्तर *nistar*, 427.  
 निहाइ *nikāi*, 408, 526, 539, 549.  
 नीच *nīch*, 1217.  
 नीपे *nīpe*, 1267.  
 नीम *nīm*, 1402.  
 नीम धुरी *nīm dhūri*, 154.  
 नीमन *nīman*, 741.  
 नीमा *nīma*, 729, 1074.  
 नील *nīl*, 1038.  
 नुङ्गा *nūnga*, 723.  
 नुखा *nunda*, 710.  
 नूगा *nūga*, 723, 740.  
 नूंगा *nūnga*, 723.  
 नूडा *nūna*, 121, 710.  
 नूरो *nūro*, 710.  
 न चरघरुआ *neardharua*, 1292.

नेआरा *neāra*, 513.  
 नेंगड़ा *nengra*, 302.  
 नेटवा *netwa*, 501.  
 नेटुआ *netua*, 652, 1154.  
 नेनुआँ *nenuān*, 1069.  
 नेवान *neban*, 877.  
 नेवारा *nehāra*, 154.  
 नेमान *nemān*, 1090, 1438.  
 नेरुआ *nerua*, 990.  
 नेवछावर *newochhāwar*, 1347.  
 नेवनहर *newtahar*, 1292.  
 नेवता *newta*, 145, 645, 1426, 1344.  
 नेवता *newta*, 1344.  
 नेवनठ *newnath*, 389.  
 नेवान *newān*, 877, 1438.  
 नेवानी *newāni*, 1438.  
 नेवार *newār*, 1073.  
 नेवारी *newāri*, 894, 1183.  
 नेवाला *newāla*, 1271.  
 नेहनो *nehni*, 470, 512, 555.  
 नेहरा *nehra*, 1297.  
 नेहाइ *nehāi*, 408.  
 नेहाइक *nehāik*, 408.  
 नेहाइ *nehāi*, 526, 549.  
 नेहाय *nehay*, 560.  
 नेहाली *nehāli*, 731.  
 नेउन *neun*, 1160, 1166.  
 नेकी बीबी *neki bibi*, 1458.  
 नेग *neg*, 912, 1198, 1400.  
 नेठो *nettho*, 652.  
 नेठा *nerha*, 984.  
 नेठा *nenrha*, 1074.  
 नेत *net*, 145.  
 नेतो *neto*, 145.  
 नेन *nen*, 1166.  
 नेनू *nenu*, 1160, 1166.  
 नेफा *nepha*, 743.  
 नेव *neo*, 1251.  
 नेवत *newat*, 145, 645.

नैचा *naicha*, 473.  
 नैचावन *nachāvan*, 474.  
 नैचाबन्ड *naichaband*, 474.  
 नैजा *naija*, 1376.  
 नैनू *nainu*, 1160.  
 नैया *naiya*, 229.  
 नैहर *naihar*, 1297.  
 नोक्ता *nokta*, 97.  
 नोचिया *nochiya*, 1198.  
 नोन कुराह *nonchharah*, 816.  
 नोनिया *noniya*, 713.  
 नोनियाँ *noniyān*, 365, 1431.  
 नोनियारी *noniyāri*, 816.  
 नोनियाह *noniyāh*, 816.  
 नोह *noh*, 1349.  
 नोह छिन्दा *noh chhildāi*, 1349.  
 नोहटुगाइ *nohtungāi*, 1403.  
 नोहटुङ्गी *nohtungi*, 1403.  
 नोकर *nokar*, 740, 844, 1184.  
 नोँचा *noncha*, 1198, 1200.  
 नोचे *noche*, 356.

नोनो *noni*, 816, 1003.  
 नोनो हारी *nonihāri*, 44.  
 नोकेड़ा बगैचा *nonkera bagaicha*, 814.  
 नौखोल *naukhōl*, 981.  
 नौगाछी *naugāchhi*, 814.  
 नौराही *naurāhi*, 814.  
 नौसत्ता *naustta*, 905, 906.  
 नौह छिल्ली *nauh chhilli*, 1349.  
 नौ *nau*, 363, 741, 975, 1070, 1127.  
 नौआ *naua*, 383, 1204, 1286.  
 नौआ ब्राह्मन *naua brāhman*, 1286.  
 नौठ *nauthat*, 1246.  
 नौठ करव *nauthat karav*, 1246.  
 नौठा *nautha*, 2.  
 नौ घारा *nau dhāra*, 975.  
 नौनगा *naunaga*, 767.  
 नौपंचम *naupancham*, 1236.  
 नौरतन *nauratan*, 1236.  
 नौशे *naushe*, 1281.  
 नौसत *nausat*, 905, 906.

## ॥ प ॥

पइला *paīla*, 24.  
 पई *pai*, 1017.  
 पएना *paēna*, 98.  
 पएला *paēla*, 24.  
 पकठाइल *pakthāil*, 934.  
 पकड़ता *pakarta*,  
 पकड़ि *pakari*, 568.  
 पकमान *pakmān*, 1272.  
 पकवान *pakwān*, 1272.  
 पकवाह *pakwāh*, 293.  
 पकसी *paksi*, 375.  
 पकहा *pankha*, 789.  
 पकुआ *pakua*, 1023.  
 पकुसी *pakusi*, 375.  
 पक्का *pakka*, 920, 1235, 1263, 1495.  
 पक्का बिगहा *pakka, bigha*, 1495.  
 पक्कन *pakkan*, 1074.

पख *pakh*, 1081, 1088.  
 पंखड़ो *pankhri*, 414.  
 पखनरौ *pakhnari*, 363.  
 पखनी *pakhni*, 898.  
 पखबीर *pakhbīr*, 363.  
 पखरुआ *pakharua*, 1341.  
 पखारी *pakhāri*, 1341.  
 पखिया *pakhiya*, 1074.  
 पखुरी *pakhuri*, 543.  
 पखेआर *pakheār*, 363.  
 पखेव *pakheo*, 1119.  
 पखेवा *pakhewa*, 1119.  
 पगड़ा *pagra*, 120, 533, 1010, 1012.  
 पगड़ी *pagri*, 533, 724, 912, 1426.  
 पगड़ी ठसा *pagri thasa*, 533.  
 पगड़ी बन्हाएव *pagri banhāēv*, 1426.  
 पगरवाह *pagarwāh*, 292.

पगहा *pagha*, 108, 261, 1234.  
 पगरी *pagri*, 724.  
 पगार *pagār*, 1010, 1012.  
 पगिया *pagiya*, 724.  
 पगुड़ी *paguri*, 1011.  
 पगुरी *paguri*, 1143.  
 पगुरी करव *paguri karab*, 1143.  
 पंगौरा *pangaura*, 308.  
 पघरिया *paghariya*, 73.  
 पघर्या *pagharua*, 73.  
 पघुराख *paghurāeb*, 1143.  
 पघुरी *paghuri*, 1143.  
 पघुरी करव *paghuri karab*, 1143.  
 पङ्क *pank*, 788, 789.  
 पङ्का *pankta*, 414, 529.  
 पङ्का *pankhi*, 225, 414, 529, 975, 1256.  
 पङ्गत *pangat*, 1450.  
 पङ्घत *panghat*, 1341.  
 पंचअगिन *panchagin*, 1419.  
 पंचअम्नी *panchanni*, 1479.  
 पंचआगि *panchāgi*, 1419.  
 पंचउख *panchukh*, 1437.  
 पंचकटेल *panchkatail*, 787.  
 पंचकट्टा *panchkatta*, 1074.  
 पंचकट्ठिया *panchkattiya*, 348, 1419.  
 पंचकरमा *panchkarma*, 1419.  
 पचका *pachka*, 1423.  
 पचकाठ *pachkāth*, 1419.  
 पचकाठी *pachkāthi*, 1419.  
 पचखण्डो *pachkhandi*, 768.  
 पचखा *pachkha*, 76.  
 पचखाँड *pachkhānr*, 1437.  
 पचखी *pachkhi*, 1024.  
 पचगोटिया *pachgotiya*, 984.  
 पचघन *pachghan*, 1439.  
 पचड़ी *pachri*, 11, 401.  
 पचद *pachdu*, 908.  
 पंचदू *panchdu*, 908, 909.  
 पंचनी *panchni*, 319i.

पचपातर *panchpātar*, 775.  
 पंचपिण्डा *panchpinda*, 1421.  
 पंचपिरिया *panchpiriya*, 1456.  
 पचपरिया *pachphariya*, 37.  
 पचमंगरा *pachmangra*, 1305.  
 पचरावन *pachrāwan*, 1194.  
 पचरी *pachri*, 331.  
 पचरुखी *pachrūkhi*, 956.  
 पंचरुखो *panchrūkhi*, 585.  
 पंचलकड़ा *panchlakra*, 172.  
 पंचलकड़ा *panchlakri*, 1419.  
 पचलरी *pachlari*, 765.  
 पचहथ्यो *pachhatthi*, 737.  
 पंचाइट *panchāit*, 1435.  
 पंचाइट *panchāit*, 1450.  
 पंचाइट से काठ देव *panchāit señ kāt deb*, 1452.  
 पचाँटी *pachānti*, 1435.  
 पचाड़ *pachār*, 1114.  
 पचार *pachār*, 938.  
 पचास *pachās*, 823.  
 पंचौत *panchāt*, 1450.  
 पचे *pache*, 1272.  
 पंचेता *pancheta*, 1450.  
 पंचैती *panchaiti*, 1450.  
 पचाँआँ *pachauān*, 801.  
 पंचौख *panchaukh*, 1437.  
 पंचौट *panchaut*, 831.  
 पचड़ *pachchar*, 164, 157, 401.  
 पचर *pachchar*, 157, 179.  
 पचा *pacheta*, 908.  
 पचा दूआ *pachcha dūa*, 908.  
 पचो *pachchi*, 157, 401, 485.  
 पछ *pachch*, 1081.  
 पछको *pachhki*, 1011.  
 पछनिहार *pachhnihar*, 1030.  
 पछनिहारिन *pachhniharin*, 1030.  
 पछलकड़ा *pachhlakra*, 172.  
 पछलगवा *pachhlagwa*, 1279.  
 पछवा *pachwa*, 1087, 1088.

- पक्कर *pachhakar*, 614.  
 पक्काड़ *pachhār*, 113, 614, 932.  
 पक्काड़ी *pachhāri*, 366.  
 पक्किमा *pachhima*, 1088.  
 पक्कियारी *pachhiyāri*, 1001.  
 पक्क्या *pachhua*, 181, 558, 614, 726,  
 900, 912, 914, 1483.  
 पक्कुआर *pachhuār*, 1237.  
 पक्कुआरा *pachhuāra*, 1237.  
 पक्कृत *pachhūt*, 1245.  
 पक्कृत के ठाट *pachhūt ke thāt*, 1245.  
 पक्केआ *pachhea*, 1087, 1092.  
 पक्केड़ना *pachherna*, 172.  
 पक्केलिया *pachheliya*, 768.  
 पक्केड़ *pachher*, 932.  
 पक्केला *pachhela*, 363, 558, 768.  
 पक्कोली *pachholi*, 125.  
 पक्कौटा *pachhauta*, 335e.  
 पक्कौरा *pachhaura*, 614.  
 पंजनौ *panjani*, 168, 203.  
 पजवाहा *pajwāha*, 292.  
 पजाइ *pajāi*, 1263.  
 पजावा *pajāwa*, 1264.  
 पंजियार *panjiyār*, 1454.  
 पंजौर *panjaur*, 1194.  
 पंजौरा *pajaura*, 1196.  
 पच्चक *pa chak*, 1428.  
 पच्चमौ *panchamī*, 1445.  
 पच्चा *panja*, 274.  
 पट *pat*, 843.  
 पटकन *patkan*, 477, 654.  
 पठकौ *atki*, 1004.  
 पटदेहर *patdehar*, 1251.  
 पटदेहल *patdehal*, 1251.  
 पटना *patna*, 625, 1486.  
 पटपर *patpar*, 788, 901.  
 पटपरी *patpari*, 793.  
 पटमौरी *patmauri*, 1326.  
 पटरा *patra*, 222, 414, 457, 467,  
 635.  
 पटराही *patrāhi*, 1001.  
 पटरी *patri*, 248, 587, 600, 768,  
 1262.  
 पटल *patal*, 878.  
 पटवटन *p twotan*, 233, 367.  
 पटवा *patwa*, 496, 768.  
 पटवार *patwār*, 236.  
 पटवारौ *patwārī*, 1198.  
 पटवासी *patwāsi*, 1326.  
 पटवे *patwe*, 30.  
 पटहा *patha*, 389.  
 पटहुआँ *patahuāñ*, 801, 1240.  
 पटहेरा *pathera*, 496.  
 पटहेरी *patheri*, 496.  
 पटा *pta*, 1001.  
 पटाइ *patāi*, 233.  
 पटाएव *patāēb*, 915, 1006.  
 पटाएल *patāēl*, 850, 1001.  
 पटःओल *patāōl*, 801.  
 पटाखा *patākha*, 585f.  
 पटःी *patārhi*, 1074.  
 पटान *patān*, 915.  
 पटा लागत बा *pta lāgat ba*, 1001.  
 पटाबन *patāwan*, 915, 1006, 1007.  
 पटिहार *patidār*, 1214.  
 पटौदारी *patidāri*, 1214.  
 पटिया *patiya*, 213, 248, 467, 738,  
 839, 1265.  
 पटिहर *patihar*, 915.  
 पटौल सोज *patīl soj*, 711.  
 पटुआ *patua*, 1047, 1073.  
 पटेबाज *patebāj*, 585f.  
 पटेर *pater*, 815.  
 पटेली *pateli*, 230.  
 पटेवारी *patewāri*, 1408b.  
 पटेली *pataili*, 230, 233.  
 पटोर *patoī*, 1074.  
 पटोतन *patotan*, 1262.  
 पटौआ *patāua*, 801, 1039, 1210,  
 1482.

पटौआँ *patauñāñ*, 1210.

पटौई *patauṛi*, 801.

पटौना *patauna*, 801.

पटौनी *patauni*, 915.

पटौरो *patauri*, 233.

पट्टा *patṭa*, 11, 128, 213, 317, 574, 1471.

पट्टौ *patṭi*, 213, 243, 502, 638, 748, 1214.

पट्ठा *patṭha*, 1125, 1129.

पठरा *pathra*, 1125.

पठरू *pathru*, 1122, 1123.

पठवनिया *pathwaniya*, 1295.

पठिया *pathiya*, 889, 1122.

पड़रुहि *parruhi*, 1120.

पड़रू *parru*, 1120.

पड़ाक *parāk*, 170, 172.

पड़ाका *parāka*, 585f.

पड़े *pare*, 393.

पड़िया *parhiya*, 745.

पण्डित *pandit*, 572.

पतई *patai*, 1010,

पतकट्टा *patkatta*, 1074.

पतनारी *patnāri*, 271.

पतनी *patni*, 880, 1211.

पतनौदार *patnidār*, 1211.

पतर *patr*, 1085, 1343.

पतरपारा *patarpāra*, 292.

पतरस *patras*, 1010.

पतरौ *patri*, 721, 1343, 1487.

पतरौरी *patrauri*, 721.

पतलगुआ *patlagua*, 1004.

पतलगू *patlaggu*, 1004.

पतला *patla*, 136, 858.

पतलार *patlār*, 1183.

पतलो *patlo*, 1010.

पतवार *pat ār*, 236.

पतहर *patkar*, 120, 1010.

पतहुल *pathul*, 1010.

पतहोल *pathol*, 1010.

पता *pata*, 1024.

पता तूरब *pata tūrab*, 1024.

पतारा *patāra*, 1457.

पताल *patāl*, 1101.

पताल सिङ्घो *patāl singhi*, 1101.

पताली *patāli*, 1101, 1113.

पनिया *patiya*, 1018.

पतिथारल *patiyāēl*, 1018.

पतिथार *patiyār*, 236.

पंतिथारी *panliyāri*, 814.

पतिलो *patili*, 668.

पतौ *pati*, 1274.

पतल *patāl*, 858.

पतला *patāla*, 711, 713.

पतौली *patāli*, 448, 711.

पतुकी *patuki*, 139, 713.

पतैन *patain*, 235, 1010.

पतौड़ी *patauri*, 880.

पतातन *patautan*, 1210.

पतौर *pataur*, 873, 880.

पतौरा *pataura*, 984, 1010, 1073, 1272.

पत्तन *pattan*, 880.

पत्तर *pattar*, 178, 268.

पत्तल *patṭal*, 721, 1029, 1422.

पत्ता *patṭa*, 21, 404, 721, 764, 1462.

पत्ती *patṭi*, 425.

पत्थर *patthar*, 565, 593, 1080, 1265.

पत्थल *patṭhal*, 404, 565, 1080, 1265.

पत्र *putra*, 1354.

पत्रौ *putri*, 1344, 1487.

पथरटिया *pathratiya*, 786.

पथरौ *pathri*, 565.

पथरहर *pathrehar*, 794.

पथरौटी *pathrauti*, 769, 786, 794.

पथरौर *pathraur*, 853.

पथल *pathal*, 318, 389, 404, 549, 1087.

पथाना *pa hāna*, 638.

पथार *pathār*, 832.

पथारी *pathāri*, 853, 880.  
 पथिया *pathiya*, 39, 43, 23, 288.  
 पथुआ *pathua*, 1262.  
 पथुली *pathuli*, 44.  
 पथौनी *pathauni*, 638.  
 पदुका *panduka*, 585.  
 पंदेनो *pandeni*, 551.  
 पन *pan*, 8: 4.  
 पनकाठौ *pankathi*, 551.  
 पनकौ *panki*, 854.  
 पनगाछा *pan ganda*, 1007.  
 पनगिञ्जा *pan ginja*, 1263.  
 पनचट्टौ *pancharhi*, 1287.  
 पनचाहा *panchaha*, 419.  
 पनचोरा *panchora*, 713.  
 पनछत्ती *panchhatti*, 1245.  
 पनछन्दा *panchhanda*, 915.  
 पनछन्ना *panchhanna*, 915, 945.  
 पनछाही *panchhani*, 1005.  
 पनछोर *panchhor*, 115, 116, 930.  
 पनटोही *pantohi*, 1287.  
 पनडठिया *pandathiya*, 1021.  
 पनडुबी *pandubi*, 1458.  
 पनदान *pandan*, 708.  
 पनपिचौआ *panpiana*, 884.  
 पनपियाइ *panpiyai*, 1268.  
 पनपियार *panpiyar*, 1268.  
 पनपियाव *panpiyao*, 1268.  
 पनबट्टा *panbatta*, 660, 708, 711.  
 पनबट्टी *panbatti*, 660, 1285.  
 पनभरा *panbhara*, 915.  
 पनभारा *panbhara*, 915.  
 पनमार *panmar*, 7: 9.  
 पनमारा *panmara*, 721.  
 पनमोरवाह *panmorwah*, 915.  
 पनमोरा *panmora*, 945.  
 पनवा *panwa*, 767.  
 पनवाला *panwala*, 553.  
 पनसचा *pansacha*, 923.  
 पनसारी *pansari*, 966a, 1005.  
 पनसाहा *pansaha*, 969.

पनसाही *pansahi*, 1005.  
 पनसूही *pansuhi*, 231.  
 पनसेरा *pansera*, 1:00.  
 पनसेरो *panseri*, 1500.  
 पनसेल *pansel*, 923.  
 पनहूछा *panhanda*, 419, 465.  
 पनहूही *panahi*, 735.  
 पना *pana*, 711.  
 पनार *panar*, 365.  
 पनाह *panah*, 711.  
 पनियागर *paniagar*, 1252.  
 पनियाएल *paniyael*, 915.  
 पनियोचा *paniyocha*, Appendix, 16.  
 पनियौलें *paniyaulen*, 1217.  
 पनिवाह *paniwah*, 915.  
 पनिहछा *panihanda*, 419.  
 पनिहता *panihata*, 963.  
 पनिहा *paniha*, 922.  
 पनिहारा *panihara*, 419, 915.  
 पनिहौवा *panihauwa*, 1004.  
 पनुआँ *panuan*, 1272.  
 पनौटी *panauti*, 660.  
 पनौला *panaula*, 801.  
 पन्थ *panth*, 1073.  
 पन्ना *panna*, 1462.  
 पन्निक *pannik*, 363.  
 पन्निक *pannikh*, 363.  
 पन्नी *panni*, 363, 567.  
 पपरा *papra*, 1183, 1272.  
 पपरी *papri*, 860.  
 पवन *paban*, 1437.  
 पवन परिच्छा *paban parichchha*, 1447.  
 पब्बी *pubbi*, 1193.  
 पमड़ी *pamri*, 1037.  
 पम्भो *pambhi*, 895.  
 पर *par*, 393, 1088, 1394, 1451,  
 1478 1485.  
 परकटठो *parkattho*, 91, 404, 1141.  
 परकठ *parkath*, 286, 408.  
 परकार *parkar*, 1056.

परकाल *parkāl*, 404, 419, 512,  
519.

परकिया *parakiya*, 1272.

परखण्डा *parkhanda*, 740.

परखव *parkhab*, 1484.

परखिया *parakhiya*, 1484.

परखो *parkhi*, 1484.

परगहनी *pargahni*, 532.

परंगा *panrga*, 832, 83.

परघनी *parghani*, 532.

परचूई *parchūī*, 924.

परच्छटो *parehhatti*, 1245.

परच्छत्ती *parehhatti*, 1245.

परच्छन *parehhan*, 1316.

परच्छा *parehha*, 319i, 365, 713,  
952.

परच्छावन *parehhanwan*, 1316.

परच्छौनो *parehhanuni* 1316.

परजा *parja*, 1215.

परजापत *parjāpat*, 572.

परतर *partar*, 1028.

परतहा *partaha*, 485.

परता *parta*, 453, 501, 797, 799,  
1028.

परताहर *partāhar*, 292.

परताहा *partāha*, 485.

परती *parti*, 501, 797, 799, 912,  
1147, 1229.

परथन *parthan*, 630, 1272.

परथनी *parthani*, 630.

परदा *parda*, 216, 223, 246, 467.

परधान *pardhān*, 1450.

परनिहार *parnihār* 292.

परनौहा *parnauha*, 365.

परपेठ *parpeth*, 1487.

परपेठ *parpainth*, 1487.

परवत *parbat*, 1057.

परवल *parbal*, 736.

परमल *parmal*, 1272.

परमान *parmān*, 1487.

परवर *parwar*, 1073.

परवल *parwal*, 736.

परवस्तौ *parwasti*, 1209e.

परवाह *parwāh*. 1428.

परसाद *parsād*, 975.

परसौती *parsoti*, 787.

परसौतो *parsauti*, 139, 1409, 1412.

परसौतो के कमाई *parsauti ke kamāi*,  
1412.

परहटा *parhata*, 91.

परहटा *parhattha*, 408.

परवे *parwe*, 48.

पराई *parāi*, 713.

पराएव *parāeb*, 1425.

पराँठ *parānth*, 833.

पराठा *parātha*, 1272.

परात *parāt*, 460, 681, 797.

पराँत *parānt*, 797.

पराता *parā a*, 797.

पराख *parāx*, 124, 234.

परिअठ *pariath*, 91.

परिकठ *pariksth*, 91.

परिख *parikh*, 1484.

परिच्छा *parichchha*, 1437.

परिच्छन *parichhan*, 1316.

परिच्छावन *pa ichhāwan*, 1316.

परिया *pariya* 713, 832.

परियाएव *pariyāeb*, 1113.

परियाठा *pariyātha*, 408, 404, 931.

परियानी *pariyāni*, 640.

परियेठा *pariyetha*, 286.

परिहत *parihat*, 7.

परिहय *parihath*, 7.

परिहर *parihar*, 872, 915.

परिहार *parihār*, 1456.

परोत *parāt*, 797.

परुआ *parua*, 436, 1098.

परुई *parui*, 436.

परेखिया *parekhiya*, 1484.

परेह *pareh*, 1272.



- परेखव *parekhab*, 1484.  
 परेठा *paretha*, 408.  
 परेता *pareta*, 353, 501.  
 परेह *pareh*, 1001.  
 परैठ *paraitha*, 91.  
 परोसिया *parosiya*, 1113.  
 परोधो *parodho*, 1205.  
 परोर *paror*, 1073.  
 परोरा *parora*, 1073.  
 परोल *parol*, 1073.  
 परोहन *parohan*, 393.  
 परोहित *parohit*, 1317, 1402, 1422, 1426.  
 परौंघा *paraundha*, 1205.  
 पलई *palai*, 21.  
 पलंगरी *palangri*, 636.  
 पलंगिया *palangiya*, 636.  
 पलङ्ग *palang*, 636.  
 पलङ्गा *palanga*, 832.  
 पलटा *paltā*, 846.  
 पल्टी *pulti*, 291, 846, 915, 972.  
 पलड़ा *palra*, 611.  
 पलथो *palthi*, 1429.  
 पलथो बैसब *palthi baisab*, 1492.  
 पलमरुआ *palmarua*, 1080.  
 पलरा *palra*, 641.  
 पलवल *palwal*, 1073.  
 पलवार *palwār*, 232.  
 पलहर *palhar*, 1010.  
 पलाउ *pa āūñ*, 402.  
 पलौंकी *palānki*, 1073.  
 पलान *palān*, 125, 126, 1131.  
 पलानी *palāni*, 72, 1153, 1234, 1245.  
 पलिया *paliya*, 719.  
 पलिहर *palihar*, 798, 802, 858.  
 पलेथन *palethan*, 630, 1272.  
 पल्ला *palla*, 21, 35, 416, 739, 938, 1080, 1092, 1245, 1249.  
 पल्लो *pallo*, 1310, 1331.  
 पलहारी *palhāri*, 880.  
 पवनी *pawani*, 1193.  
 पवनी पसारी *pawani pasāri*, 1193.  
 पवही *pawahi*, 114.  
 पंवारो *pamwānri*, 29.  
 पस *pas*, 1120.  
 पसंगा *pasanga*, 643.  
 पसंगी *pasangi*, 1398.  
 पसंगा *pasangha*, 643.  
 पसंगी *pasanghi*, 1398, 1400.  
 पसनी *pasni*, 61, 1400.  
 पसरा *pasra*, 646.  
 पंसरौड़ *pansrauñr*, 1252.  
 पंसहिया *pansahiya*, 1005.  
 पसही *pasahi*, 882.  
 पसार *pasār*, 363.  
 पसारी *pasāri*, 1193.  
 पसावन *pasāwan*, 1165.  
 पसावा *pasāwa*, 1015.  
 पसिन *pasin*, 978.  
 पसूल *pasūj*, 748.  
 पसेरी *paseri*, 1204, 1500.  
 पसेवा *pasewa*, 923, 1032.  
 पसोई *pasoi*, 923.  
 पसौड़ *pasaunrar*, 1252.  
 पसौता *pasauta*, 1183.  
 पह *pah*, 795, 797, 799, 818, 904.  
 पहटा *pahṭa*, 832, 846.  
 पहचाना *pahchāna*, 478.  
 पहपरती *pah parti*, 799.  
 पहरवार *paharwār*, 842.  
 पहरावा *pīhrāwa*, 723.  
 पहरुआ *paharua*, 610.  
 पहरुक *pahruk*, 1184.  
 पहटा *pahṭa*, 424, 571.  
 पहला *pahla*, 951.  
 पहला गार *pahla gār*, 952.  
 पहसुल *pahsul*, 74.  
 पहास बर *pahās bar*, 1456.  
 पहिया *pahiya*, 151, 1006.

- पहिया वाला हर *pahiya wāla har*, 1006.  
 पहिरे *pahire*, 1090.  
 पहिरोप *pahirop*, 1435.  
 पहिरोपा *pahiropa*, 1435.  
 पहिल *pahil*, 818, 1007.  
 पहिल चास *pahil chās*, 818.  
 पहिल पटावन *pahil patāwan*, 1007.  
 पहिला *pahila*, 1057, 1092.  
 पहिला मांटी क बीया *pahila mānti ke biya*, 1057.  
 पहिलोठ *pahiloṭh*, 1114.  
 पहिलोठ or पहिलौठ गाय *pahiloṭh or pahilaunth gāy*, 1114.  
 पहिलौठ *pahilaunth*, 1114.  
 पहिलौठा *pahilauntha*, 1397.  
 पही *pahi*, 797.  
 पहुंच *pahunch*, 1011, 1487.  
 पहुंच परमान *pahunch parmān*, 1487.  
 पहुंचारी *pahunchāri*, 757.  
 पहुंची *pahunchi*, 757, 768.  
 पहुंचे *pahunchē*, 1487.  
 पहुंचे दाम *pahunchē dām*, 1487.  
 पाइ *pāi*, 652, 1497, 1499.  
 पाइ करब *pāi karab*, 362.  
 पाई *pāi*, 1218.  
 पाएट *pāēt*, 915, 1093.  
 पाएट घुमाएब *pāēt ghumāēb*, 1098.  
 पाएठ *pāeth*, 846, 872.  
 पाएन *pāēn*, 553.  
 पाएर *pāēr*, 858.  
 पाक *pāk*, 289.  
 पांक *pānk*, 788, 789.  
 पाकल *pākal*, 1263.  
 पांकी *pānki*, 789, 898.  
 पाके *pāke*, 965.  
 पाख *pākh*, 1251.  
 पाखा *pākha*, 1251.  
 पाग *āg*, 724, 1272.  
 पांगल *pāngal*, 875.  
 पागुर *pāgur*, 1143.  
 पागुर करब *pāgur karab*, 1143.  
 पाँच *pānch*, 1138.  
 पाचक *pāchak*, 1272.  
 पाँच कलियान *pānch kaliyan*, 1138.  
 पाँचख *pānchakh*, 76.  
 पाचड़ *pāchar*, 11, 269.  
 पाचर *pāchar*, 251, 269, 1251.  
 पाँचा *pāncha*, 76.  
 पाँचा दूआ *pāncha dūa*, 939.  
 पाँचे *pānche*, 1445.  
 पाँचो *pāncho*, 723, 1456.  
 पाँचो टूक कपड़ा *pāncho tūk kapra*, 723.  
 पाँचो पौर *pāncho pūr*, 1456.  
 पाछब *pāchhab*, 1030.  
 पाछा *pāchha*, 1057.  
 पाछिल *pāchhil*, 1089.  
 पाछू *pāchhu*, 1234.  
 पाज *pāj*, 1143.  
 पाज करब *pāj karab*, 1143.  
 पांजा *pānja*, 882, 884, 1013, 1194, 1196.  
 पाँजी *pānji*, 1354.  
 पाँजी *pānjan*, 884.  
 पाभा *pājha*, 1153.  
 पाट *pāt*, 11, 889, 889, 940, 924, 1098.  
 पाट *pāta*, 29.  
 पाट जतब *pāt jotab*, 1098.  
 पाट लगएब *pāt lagāēb*, 1098.  
 पाटन *pātan*, 233.  
 पाटना *pātna*, 233.  
 पाटवाला *pātwāla*, 889.  
 पाटा *pāṭa*, 11, 317, 319m, 424.  
 पाटी *pāti*, 243, 248, 626, 638, 738, 813.  
 पाटो *pāto*, 11.  
 पाठ *pāth*, 429, 889.  
 पाठा *pātha*, 1122.

- पाठी *pāthi*, 1122.  
 पाड़ *pār* 1257.  
 पाँइर *pānrar*, 853.  
 पाड़ा *pāra*, 1120.  
 पाड़ी *pāri*, 1120.  
 पाढ़ *pārḥ*, 429, 588, 1050.  
 पाढ़ि *pārhi*, 745.  
 पात *pāt*, 764, 767, 868.  
 पातन *pātan*, 880.  
 पातर *pā'ar*, 858.  
 पाता *pāta*, 21, 237.  
 पांता *pānta*, 814.  
 पाती *pāti*, 655, 1090.  
 पांती *pānti*, 814, 857, 1050.  
 पाथक *pāthak*, 1339.  
 पाथब *pāthab*, 853.  
 पाथर *pāthar*, 162, 858, 1080.  
 पाथल *pāthul*, 853.  
 पाथा *pātha*, 137, 146.  
 पान *pān*, 767, 822, 1049, 1217, 1432.  
 पान चास *pān chās*, 822.  
 पानदार *pāndār*, 475.  
 पान फूल *pān phūl*, 1432.  
 पानि *pāni*, 240, 1234, 1314.  
 पानि तूलर *pāni tūral*, 240.  
 पानि तोड़ब *pāni torab*, 240.  
 पानी *pāni*, 919, 922, 1007, 1090,  
 1092, 1145, 1159, 1419.  
 पानी देब *pāni deb*, 1419.  
 पापर *pāpar*, 1272.  
 पांभौ *pāmbhi*, 838.  
 पाया *pāya*, 638, 1256.  
 पार *pār*, 1113, 1205.  
 पारखत *pārkhāt*, 777.  
 पारचा *pārcha*, 1370.  
 पारस नाथ *pāras nāth*, 1456.  
 पारब *pārab*, 865, 873.  
 पारा *pāra*, 254, 1205.  
 पारा पारी *pāra pāri*, 291.  
 पारी *pāri*, 291, 436, 832, 872.  
 पारीवाला *pariwāla*, 1184.  
 पार्वती *pārbati*, 1443.  
 पाल *pāl*, 238, 319m, 920c, 1115,  
 1194, 1196, 1204.  
 पाल पसरौ *pāl paseri*, 1204.  
 पाल *pāla*, 14.  
 पालकौ *pālki*, 241, 1073.  
 पालक *pālak*, 1073, 1209e, 1394.  
 पाल खाख *pāl khāḥḥ*, 1115.  
 पालट *pālat*, 830.  
 पाला *pāla*, 1080, 1249.  
 पालो *pālo*, 14, 194, 938, 1303, 1331.  
 पालो मोटहा *pālo mothā*, 938.  
 पाव *pāw*, 1500.  
 पाँव *pāñw*, 771, 1341.  
 पाँवजेव *pāñwejeb*, 771.  
 पावट *pāwat*, 771, 899.  
 पावना *pāwana*, 1488.  
 पाँव पखारौ *pāñw pak'ārī*, 1341.  
 पाँव सङ्कर *pāñw sankar*, 771.  
 पावा *pāwa*, 638, 1054, 1500.  
 पावे *pāwe*, 1088, 1486.  
 पास *pās*, 29, 1050.  
 पासघ *pāsangh*, 643, 1484.  
 पाँसघ देखल *pāsangh dekhāl*, 1484.  
 पासङ्ग *pāsang*, 60.  
 पासा *pāsa*, 29, 866.  
 पासौ *pāsi*, 74, 115, 374, 638.  
 पासो *pāso*, 29.  
 पाही *pāhi*, 198, 1215, 1218.  
 पाही कास्त *pāhi kāsṭ*, 1218.  
 पाहुर *pāhur*, 1125.  
 पाहे *pāhe*, 1050.  
 पिअरा *piara*, 1136.  
 पिअरौ *piari*, 1327, 1348.  
 पिउनी *piuni*, 337.  
 पिकदान *pikdān*, 707, 711.  
 पिकदानी *pikdāni*, 707.  
 पिक्कड़ा *pichhkara*, 172.  
 पिक्कलड़ा *pichhhlakra*, 172.

पिक्काड़ी *pichkhāri*, 113.  
 पिक्क्या *pichhua*, 224, 726, 1483.  
 पिक्क्यानी *pichhuāni*, 1237.  
 पिक्क्यार *pichhuār*, 1237.  
 पिक्क्यारा *pichhuāra*, 1237.  
 पिक्कूत्ती *pichhutti*, 1237.  
 पिक्कूत *pichhūt*, 1237.  
 पिक्कौरा *pichkhaura*, 740, 741.  
 पिजवा *pijwa*, 1264.  
 पिजावल *pijāwal*, 25.  
 पिजावा *pijāwa*, 1264.  
 पिटना *pitna*, 480.  
 पिटनी *pitni*, 887.  
 पिटावल *pitāwal*, 25.  
 पिटोइ *pitoi*, 1074.  
 पिटौआ *pitaua*, 372, 713.  
 पिटौर *pitaur*, 103.  
 पिठ्ठा *pittha*, 1272.  
 पिठ्ठी *pitthi*, 1272.  
 पिठार *pithār*, 1203, 1272, 1439.  
 पिठिया *pitthiya*, 126.  
 पिंड़र *pinrar*, 575.  
 पिंड़ई *pirhāi*, 341.  
 पिंड़सरि *pinrhsari*, 337.  
 पिठिया *pirhiya*, 176, 179, 182,  
 200, 332, 457, 467, 487, 587,  
 623, 634.  
 पिंड़रौ *pinrhuri*, 575.  
 पिठौर *pirhaur*, 575.  
 पिण्ड *pind*, 919.  
 पिण्डा *pinda*, 466, 1243, 1425,  
 1426, 1427.  
 पिण्डा पराएव *pinda parāēv*, 1425.  
 पिण्डी *pindi*, 775.  
 पितरसेली *pitarseli*, 1073.  
 पिनिक *pinik*, 1035.  
 पिनौरी *pinauri*, 575.  
 पिन्ना *pinna*, 1031.  
 पिपरा *pipra*, 1075, 1185.

पिपा *piya*, 1087.  
 पिपाज *piyāj*, 1073.  
 पिपादा *piyāda*, 871.  
 पिपाला *piyāla*, 465, 711, 713.  
 पिपालौ *piyāli*, 711.  
 पिरकी *pirki*, 1179.  
 पिरगदान *piragdān*, 707.  
 पिरगिठौ *pirgithi*, 527.  
 पिरही *pirhi*, 487.  
 पिरिकदान *pirikdān*, 707.  
 पिरित *pirit*, 914, 971, 1203.  
 पिलखा *pilanda*, 466.  
 पिलही *pilhi*, 1171.  
 पिलुआ *pilua*, 1074.  
 पिल्लू *pillu*, 1074.  
 पिसना *pisna*, 625.  
 पिसवन *piswan*, 625.  
 पिसाइ *pisāi*, 625.  
 पिसान *pisān*, 625, 1085, 1272.  
 पिहकर *pihkar*, 705.  
 पिहिका *pihika*, 1074.  
 पी *pī*, 1274.  
 पीअनी *pīani*, 1023.  
 पीअर *pīar*, 1136.  
 पीए *pīe*, 1026.  
 पीच *pīch*, 1272.  
 पीचर *pīchar*, 965g.  
 पीटन *pītan*, 575.  
 पीटव *pītab*, 391, 887.  
 पीठा *pītha*, 1272, 1378.  
 पीठी *pīthi*, 1272.  
 पीँड़ *pīnr*, 575, 268, 917, 953.  
 पीँड़ा *pīnra*, 1251.  
 पीँड़ौ *pīnri*, 775.  
 पीठा *pīha*, 332, 457, 467, 623,  
 634.  
 पीठि *pīhi*, 634.  
 पीठौ *pīhi*, 623, 634.

पीना *pīna*, 263, 1031.  
 पीना खल्ली *pīna khalli*, 263.  
 पीनी *pīni*, 337, 1023.  
 पीवे *pībe*, 1166.  
 पीयर *piyar*, 1003, 1264.  
 पीया *pīya*, 1274.  
 पीर *pīr*, 337, 1376, 1456.  
 पीर का नैजा *pīr ka naija*, 1376.  
 पीरिच *pīrich*, 325.  
 पीरिस *pīris*, 325,  
 पीरी *pīri*, 1098, 1348.  
 पीरी में जोतब *pīri meñ jotab*, 1098.  
 पीरो *pīro*, 1074.  
 पीला *pīla*, 1264.  
 पुअरसी *puarsi*, 898.  
 पुअरा *puara*, 894.  
 पुआड़ी *puāri*, 1009.  
 पुआर *puār*, 894.  
 पुआरी *puāri*, 1009.  
 पुआरी के जोत *puāri ke jot*, 1009.  
 पुइस *puis*, 817, 827.  
 पुइस धरब *puis dharab*, 817.  
 पुख *pukh*, 1082, 1086.  
 पुच्छ *puchch*, 726.  
 पुच्छी *puchchhi*, 1285, 1343.  
 पुछ्छा *puchhra*, 614.  
 पुछ्छारी *puchhāri*, 1428.  
 पुछ्छारो *puchhāro*, 1428.  
 पुछ्छिया *puchhiya*, 614.  
 पुछ्छेट *puchhet*, 335c.  
 पुछ्छेटा *puchheta*, 335c.  
 पुछ्छौटा *puchhauta*, 335c.  
 पुजमाल *pujmāl*, 388.  
 पुजाइ *pujāi*, 1198.  
 पुंजौर *punjaur*, 890.  
 पुंजी *punjī*, 1485.  
 पुटी *putti*, 142.  
 पुतर *putr*, 1394.  
 पुतरा *putra*, 257.  
 पुतला *putla*, 67.

पुतली *putli*, 740.  
 पुता *puta*, 990.  
 पुतिया *putiya*, 1248.  
 पुत्ता *putta*, 1248.  
 पुत्तो *putti*, 344, 957, 990, 1248.  
 पुदेना *pudena*, 1073.  
 पुनरबस *punarbas*, 967, 1082, 1086.  
 पुनहर *punhar*, 547.  
 पुनु *punu*, 719, 741 (footnote), 1272.  
 पुपरा *pupra*, 1075, 1183.  
 पुर्जा *purja*, 1464, 1480.  
 पुर्जी *purji*, 1464.  
 पुर्नवो *purnwo*, 1183.  
 पुर्बा *purba*, 1082.  
 पुर्बा खाट *purba khārkh*, 1082.  
 पुर्बा फगुनी *purba phaguni*, 1082.  
 पुर्बट *purwat*, 895.  
 पुर्वा *purwa*, 1087, 1088.  
 पुर्वे *purwe*, 819.  
 पुर्वैया *purwaiya*, 1087, 1088.  
 पुर्दिया *puratiya*, 1114, 1117.  
 पुरिया *puria*, 1480.  
 पुरुख *purukh*, 1274.  
 पुरुखक *purukhak*, 604.  
 पुरेसी *puresi*, 898.  
 पुरेन *purain*, 1401.  
 पुरोहित *purohit*, 1347.  
 पुरौता *poraunta*, 1201.  
 पुहा *pulla*, 894.  
 पुल्ली *putli*, 585, 929.  
 पुशटेल *pushtail*, 335c.  
 पुशतङ्ग *pushtang*, 226,  
 पुसटे *pustai*, 1119.  
 पुसतङ्ग *pustang*, 226.  
 पुस्ती *pusti*, 1248.  
 पू *pū*, 1272.  
 पूआ *pūa*, 172.  
 पूज *pūnj*, 890.  
 पूजा *pūja*, 1319, 1420, 1434, 1438,  
 1442.

- पूंजी *pūnji*, 1485.  
 पूंजी पट्टा *pūnji patta*, 226.  
 पूत *pūt*, 1043.  
 पूतक *pūtāk*. 781.  
 पूता *pūta*, 1248.  
 पूती *pūti*, 314.  
 पूर *pūr*, 1088, 1118, 1201.  
 पुरन *pūran*, 1347.  
 पूरब *pūrab*, 1082.  
 पूरब भद्रपद *pūrab bhadrpad*, 1082.  
 पूरा *pūra*, 136, 1118, 1381, 1384.  
 पूरि *pūri*, 1002n.  
 पूरिस *pūris*, 923, 1493.  
 पूरी *pūri*, 884, 1204, 1272, 1405.  
 पूला *pūla*, 882, 894.  
 पूस *pūs*, 1082, 1092.  
 पआला *peāla*, 713.  
 पेकचा *pekcha*, 1061.  
 पेकची *pekchi*, 1061.  
 पेगनी *pengni*, 168, 203.  
 पेचकस *pechkas*, 325, 417.  
 पेचदार *pechdār*, 473.  
 पेचवान *pechwān*, 473, 475.  
 पेटचलौ *petchali*, 1171.  
 पेटपचरा *petpachra*, 251.  
 पेटपोङ्खा *petponchkua*, 1397.  
 पेटार *petārha*, 585, 657.  
 पेटारो *petārhi*, 657, 963, 1074.  
 पटार *petār*, 125, 657.  
 पटारहो *petārhi*, 1074.  
 पेटारा *petāra*, 585c, 637.  
 पेटारी *petāri*, 45, 657, 887, 963.  
 पेटाही *petahi*, 963.  
 पटौक *petauk*, 1171.  
 पेड़नी *penrni*, 63, 306.  
 पेटावन *petawan*, 1439.  
 पेनेनी *peneni*. 551.  
 पन्हाएल *penhael*, 1164.  
 पेपची *pepchi*, 1061.  
 पेरमार *permār*, 858.  
 पेरवा *perwa*, 48.  
 पेवनी *pewni*, 337.  
 पेशगी *peshgi*, 1210.  
 पेहना *pehna*, 79.  
 पहान *pehān*, 79, 81.  
 पेहानी *pehāni*, 45.  
 पेच *pench*, 325, 473, 726.  
 पेचक *pechak*, 498.  
 पेट *pet*, 251, 1465.  
 पेटफुल्ली *petphulli*, 1176.  
 पेटा *peta*, 1465.  
 पेटावाला *petāwāla*, 1219.  
 पेटो *peti*, 261, 279.  
 पेटे *pete*, 1043.  
 पेट *peth*, 1487.  
 पेटा *petha*, 1272.  
 पेटो *pethi*, 872.  
 पेदब *perab*, 264.  
 पेड़ा *pera*, 814, 1272.  
 पेद *pend*, 80.  
 पेदा *penda*, 80.  
 पेदो *pendi*, 80.  
 पेदो *pendo*, 80.  
 पेना *pena*, 98.  
 पेनी *peni*, 80.  
 पेरब *perab*, 264.  
 पेलन *pelan*, 486.  
 पेवन *pewan*, 738.  
 पेवन्द *pewand*, 738.  
 पैकरा *painkra*, 114.  
 पेजनी *painjni*, 771.  
 पेजनी *painjani*, 168, 169, 170, 203.  
 पैठानी *paithāni*, 1043.  
 पैताना *paitāna*, 638.  
 पैसारी *paisāri*, 1350.  
 पैहटा *paihta*, 424.  
 पैकड़ *painkar*, 193.  
 पैकर *paikar*, 105, 114, 198, 1180.

- पैकल *paikal*, 195.  
 पंच *painch*, 846, 1 76.  
 पंचा *paincha*, 1476.  
 पंचेदार *painchedār*, 727.  
 पैजामा *paijāma*, 727, 746.  
 पैता *paita*, 424.  
 पथ *painth*, 1487.  
 पथी *painthi*, 915.  
 पैर *pairh*, 105.  
 पैरा *pairhā*, 105.  
 पैत्रिक *paitrik*, 1299.  
 पैदा *paida*, 1028.  
 पेन *pain*, 836, 916, 954, 1489.  
 पेना *paina*, 23, 98.  
 पेनि *paini*, 836, 916, 954.  
 पैया *paiya*, 967, 1074, 1076, 1086, 1088.  
 पर *pair*, 891, 892, 959, 1341.  
 पैर पखरुआ *pair pakharua*, 1341.  
 पैर पखारी *pair pakhāri*, 1341.  
 पैरा *paira*, 858, 959, 1096.  
 पैरी *pairi*, 771.  
 पैला *paila*, 24, 343, 398, 714, 914.  
 पैस *pais*, 817, 827.  
 पैस धरब *pais dharab*, 817.  
 पैसा *paisa*, 1500.  
 पैसे *paise*, 1479.  
 पैसे रुपैया *paise rupaiya*, 1479.  
 पैहार *pushār*, 1218.  
 पोआर *poār*, 884, 963, 1183.  
 पोआरौ *poāri*, 1074.  
 पोखता *pokhta*, 1235.  
 पोखरा *pokhra*, 916, 1379.  
 पोखरा खोदब *pokhra khodab*, 1379.  
 पोचारा *pochāra*, 1267.  
 पोचारा वाला *pochāra wala*, 1267.  
 पोचनी *pochni*, 1030.  
 पोछवाला *ponchhwāla*, 1109.  
 पोछिया *ponchhiya*, 224.  
 पोथानी *pothāni*, 638.  
 पोदोना *podāna*, 1073.  
 पोदेना *podena*, 1073.  
 पोरनोवो *pornowo*, 1011.  
 पोरसा *porsa*, 923.  
 पोराना *porāna*, 1010.  
 पोरैया *poraiya*, 1114.  
 पोल्या *pulya*, 853.  
 पोसता *posta*, 263, 1028.  
 पोसपालक *pospālak*, 1394.  
 पोसेपुत *posput*, 1394.  
 पोसवालक *posbālak*, 1394.  
 पोसबेटा *posbeta*, 1394.  
 पोसिया *posiya*, 1394.  
 पोसिया खेब *posiya leb*, 1394.  
 पोस्ता *posta*, 1183.  
 पोंछड़ा *ponhra*, 1008.  
 पोआ *poa*, 1024.  
 पोइ *poi*, 1009, 1010, 1017.  
 पोकब *pokab*, 1171.  
 पोखर *pokhar*, 916.  
 पोखरी *pokhari*, 916 (footnote).  
 पोंगी *pongi*, 472.  
 पोचो *pocho*, 984.  
 पोछब *pochhab*, 1030.  
 पोंछी *ponchhi*, 614.  
 पोट *pot*, 1073.  
 पोटी *poti*, 1073.  
 पोड़ा *pora*, 1398.  
 पोंड़ा *ponra*, 1005.  
 पोड़ा *porha*, 1006.  
 पोंड़ा *ponrha*, 1005.  
 पोत *pot*, 526, 1220.  
 पोता *pota*, 1220.  
 पोतेदार *potedār*, 1215.  
 पोर *por*, 769, 1010, 1012.  
 पोर छोरना *por chharna*, 1010.  
 पारा *pora*, 894, 1183.  
 पोला *pola*, 353.  
 पोली *poli*, 353.



पोख *pos*, 1235.  
 पोखत *posat*, 1028.  
 पोखड़ी *paudandi*, 213.  
 पौताना *pautāna*, 638.  
 पौतिया *pautiya*, 45.  
 पौथाना *pauthāna*, 638.  
 पौनल्ली *paunalli*, 372.  
 पौनिया *pauniya* 456, 686, 1193.  
 पौआ *paua*, 244, 248, 638, 1054,  
 1500.  
 पौंही *paunchhi*, 1074.  
 पौटी *pauli*, 954.  
 पौठ *pauth*, 954.  
 पौठा *pautha*, 934, 939, 950.  
 पौड़ा *paura*, 1247.  
 पौड़ा *paunra*, 308.  
 पौंरी *puunri*, 646, 1005.  
 पौंठा *paurha*, 309.  
 पौंठो *paunrhi*, 309.

पौता *pauta*, 656.  
 पौतान *pautān*, 363.  
 पौती *pauti*, 45, 656.  
 पौंती *paunti*, 656.  
 पौंदर *paudar*, 280, 614, 941.  
 पौंदर के मांथ *paudar ke mānth*, 941.  
 पौघा *paudha*, 949.  
 पौना *pauna*, 319, 307, 456, 738,  
 686.  
 पौनार *paunār*, 365.  
 पौनी *pauni*, 1193.  
 पौर *paur*, 280, 436, 888, 891,  
 959.  
 पौरी *pauri*, 262, 280, 436, 891,  
 1009.  
 पौसार *pousār*, 363 (12).  
 पौंसार *paunsār*, 363 (12),  
 पौह *pauh*, 797.  
 पौत *prāt*, 1209a.

## ॥ फ ph ॥

फओरा *phaora*, 21.  
 फकाह *phakāh*, 858.  
 फकिराना *phakirāna*, 1203.  
 फकीर *phakīr*, 669, 1203, 1234.  
 फगुआही *phaguāhi*, 1198.  
 फगुनी *phaguni*, 1039, 1082.  
 फटकन *phitkun*, 1246, 1262.  
 फटका *phatka*, 477.  
 फटकी *phatki*, 477, 828.  
 फट्टा *phattha*, 1074, 1105.  
 फटा *phattha*, 654, 1074.  
 फटी *phatthi*, 492, 654.  
 फठाह *phathāh*, 1105.  
 फठी *phathi*, 224.  
 फड़ *phar*, 178, 204, 214.  
 फड़का *pharka*, 185.  
 फड़कौ *pharki*, 1416.  
 फड़ही *pharhi*, 63.

फण्डा *phanda*, 726.  
 फतह *phatah*, 473.  
 फतह पेंच *phatah pench*, 473.  
 फतिङ्गी *phatingi*, 1074.  
 फतील खोच *phatīl soj*, 711.  
 फतेहा *phateha*, 463.  
 फंदनी *phandni*, 115.  
 फंदिया *phandiya*, 375, 828.  
 फनकौ *phanki*, 376, 115.  
 फनगी *phangi*, 1074.  
 फनिगा *phaniga*, 1074.  
 फन्नी *phanni*, 376.  
 फर *phar*, 178, 179, 184, 204, 585,  
 1024, 1058.  
 फरकभाड़ा *pharakhāra*, 1105.  
 फरकतियावन *pharkatiyāwan*, 1198.  
 फरका *pharka*, 646, 1183, 1245.  
 फरकाना *pharkāna*, 1198.

- फरकिल्ली *pharkilli*, 164.  
 फरकौ *pharki*, 29.  
 फारखत्तो *pharkhatti*, 1485.  
 फारगावल *phārgāwal*, 25.  
 फारद *pharad*, 502.  
 फरनी *pharni*, 818.  
 फरमा *pharma*, 321, 326, 424, 484.  
 फरमाइस *pharmais*, 1201.  
 फरलौ *pharli*, 1116.  
 फरस *pharas*, 750.  
 फरसा *pharsa*, 27, 319k.  
 फरसी *pharsi*, 473.  
 फरहा *pharha*, 335b.  
 फरही *pharhi*, 469, 1272.  
 फरा *phara*, 1272.  
 फराठा *pharātha*, 1272.  
 फराठी *pharāthi*, 654.  
 फरिकाना *pharikana*, 1198.  
 फरिङ्गा *pharinga*, 1074.  
 फरिया *phariya*, 37, 740.  
 फरी *phari*, 29, 179.  
 फरुहा *pharuha*, 27, 63, 319.  
 फरुही *pharui*, 63, 303, 319, 1272.  
 फरेहा *phareha*, 335b.  
 फरो *pharo*, 29.  
 फरौटा *pharauta*, 335b.  
 फल *phal*, 29, 1474.  
 फलकर *phal'kur*, 1232.  
 फलतार *phaltār*, 379.  
 फलदान *phaldān*, 1287.  
 फलसा *phalsa*, 401.  
 फलिया *phaliya*, 740.  
 फलगुनी *phalguni*, 1039.  
 फल्ली *phalli*, 401, 415.  
 फंसरगाली *phansargāli*, 115.  
 फसिलना *phvsilāna*, 1200.  
 फहुरा *phakura*, 27, 319k, 369.  
 फहुरी *phakuri*, 63, 303, 321.  
 फहोड़ा *phakora*, 27.  
 फाँक *phānk*, 1014.  
 फाँकौ *phānki*, 1139.  
 फागुन *phāgun*, 1039, 1082, 1083, 1084, 1092.  
 फाजिल *phājil*, 1186, 1463b.  
 फाट *phāt*, 1070, 1214.  
 फाटक *phātak*, 1249.  
 फाटौ *phāti*, 1074.  
 फाँड़ *phānr*, 726.  
 फाड़न *phāran*, 1161.  
 फाँड़ा *phānra*, 726, 1074.  
 फाँड़ी *phānri*, 919, 1074.  
 फाँद *phānd*, 382.  
 फाँदा *phānda*, 382, 648.  
 फान *phān*, 646.  
 फानी *phāni*, 646, 828.  
 फाँफर *phānphar*, 858.  
 फार *phār*, 10.  
 फार करा लाएव *phār karā lāēv*, 25.  
 फारखत्ती *phārkhatti*, 1485.  
 फारन *phāran*, 818.  
 फारसी *phārsi*, 585f.  
 फारसी गोला *phārsi gola*, 585f.  
 फारा *phāra*, 10.  
 फारी *phāri*, 29, 1139.  
 फालसाही *phālsāhi*, 1013.  
 फाला *phāla*, 10.  
 फा'गुन *phālgun*, 1039.  
 फाव *phāo*, 900, 1483.  
 फाँस *phāns*, 115.  
 फाँस *phānsa*, 18.  
 फिक *phik*, 99.  
 फिटकिरी *phitkiri*, 425.  
 फिरकी *phirki*, 350, 425, 590, 753.  
 फिरन्ता *phiranta*, 1474.  
 फिरिस्त *phirist*, 1483.  
 फींचव *phīnchav*, 391.  
 फुकाठी *phukāthi*, 529, 570.

फुच्ची *phuchchi*, 432, 715.  
 फुटना *phutna*, 1011.  
 फुटपूरी *phutpūri*, 1272.  
 फुटहरा *phutakra*, 1272.  
 फुटहा *phutha*, 433, 1272.  
 फुटिया *phutiya*, 1183.  
 फुटेहरौ *phutehri*, 1272.  
 फुदना *phudna*, 99.  
 फुंदना *phundaa*, 100.  
 फुदेना *phudena*, 1073.  
 फुनगी *phungi*, 1008.  
 फुना *phunna*, 100.  
 फुफुति *phuphuti*, 741.  
 फुफुनी *phuphuni*, 741.  
 फुफुन्दौ *phuphundi*, 741.  
 फुलको *phulko*, 987.  
 फुलकोबी *phulkobi*, 1073.  
 फुलगरना *phulgarna*, 507.  
 फुलतार *phultār*, 379.  
 फुलदो *phuldo*, 379.  
 फुलडाली *phuldāli*, 45.  
 फुलपता *phulpata*, 1028.  
 फुलपत्ती *phulpatti*, 1029.  
 फुलबघा *phulbagha*, 1176.  
 फुलबात *phulbāt*, 1176.  
 फुलभङ्गा *phulbhanga*, 1074.  
 फुलवारी *phulwari*, 813.  
 फुलहर *phulhar*, 1076.  
 फुलायब *phulāyb*, 1018.  
 फुलिया *phuliya*, 213.  
 फुलुकी *phuluki*, 44.  
 फुलेना *phulena*, 1183.  
 फुलौरी *phulauri*, 1272.  
 फुल्ली *phulli*, 1178.  
 फुंक *phūnk*, 414.  
 फुंकी *phūki*, 1166.  
 फूंट *phūnt*, 1065, 1066.  
 फूटब *phūtib*, 1018.  
 फूटे *phutai*, 1090.  
 फूरी *phūri*, 713.

फूल *phūl*, 590, 666, 688, 975, 977,  
 978, 1018, 1029, 1043, 1434.  
 फूल डाक *phūl dāk*, 1456.  
 फूले *phūle*, 1091.  
 फूस *phūs*, 1235.  
 फूस के घर *phūs ke ghar*, 1235.  
 फूहा *phūha*, 1042.  
 फेकल कैक *phenkalkaik*, 1004.  
 फेकाइ *phenkāi*, 1401.  
 फेकैल *phenkail*, 646.  
 फेटकिना *phetkina*, 425.  
 फेटवाल *phetwāl*, 1016, 1019.  
 फेटाइन *phetāin*, 1118.  
 फेनहाएल *phenhāēl*, 1164.  
 फेनुसा *phenusa*, 1164.  
 फेफना *phephna*, 1183.  
 फेफरियाह *phephriyah*, 1098.  
 फेरबैक *pherbāik*, 1156.  
 फेरवार *pherwār*, 1097.  
 फेरहा *pherha*, 942, 1156.  
 फेरुआ *pherua*, 140, 756, 769.  
 फेरौंटी *pheraunti*, 1246.  
 फेका *pheka*, 646.  
 फेता *pheta*, 259.  
 फेंटा *phenta*, 259, 271, 724.  
 फेंती *phenti*, 848.  
 फेनी *pheni*, 975, 1272.  
 फेनुस *phenus*, 1164.  
 फेफरि *phephri*, 841.  
 फेर *pher*, 1087.  
 फेरब *pherab*, 1246.  
 फेरल *pheral*, 1267.  
 फेरा *phera*, 831, 889.  
 फेरा फारी *phera phāri*, 291.  
 फेड़ *phair*, 178.  
 फोकना *phokna*, 1272.  
 फोकाडी *phokāthi*, 567.  
 फोता *phota*, 1018.  
 फोड़ो *phori*, 748.  
 फोफी *phonphi*, 567, 585.

फोर *phor*, 801.  
फाड़ी *phauri*, 1499.  
फोरन *phoran*, 1272.

फोरल *phoral*, 1018.  
फौज *phauj*, 1127.  
फौरा *phaura*, 27.

॥ ब ६ ॥

बह *bac*, 363.  
बकनल *baknal*, 528, 545.  
बकनार *baknūr*, 528, 545.  
बकम *bakam*, 1043.  
बकरकसाब *bakarkasāb*, 1141.  
बकरा *bakra*, 1121.  
बकरी *bakri*, 1121.  
बकरू *bakru*, 1122, 1123.  
बकला *bakla*, 1073.  
बकवा *bakwa*, 1263.  
बंकवा *bankwa*, 1263.  
बकसा *baksa*, 372.  
बकसिस *baksis*, 1194.  
बंकुआ *bankua*, 61.  
बकुचा *bakucha*, 390.  
बकुला *bakula*, 1031, 1074.  
बकुली *bakuli*, 1073, 1074.  
बकेन *baken*, 1114, 1158.  
बकेन के दूध *baken ke dūdh*, 1158.  
बकेना *bakena*, 1114.  
बकेया *bakeya*, 1074.  
बकोइया *bakoīya*, 975.  
बकौ *bakau*, 1263.  
बंकौ *bankau*, 1263.  
बक्कर *bakkar*, 1121.  
बक्की *bakki*, 1074.  
बखतौर *bakhtaur*, 1456.  
बखरदार *bakhardār*, 1214.  
बखरा *bakhra*, 125, 1214.  
बखरी *bakhri*, 1234.  
बखार *bakhār*, 77.  
बखारी *bakhāri*, 77, 79.  
बखिया *bakhiya*, 748.  
बखीर *bakhīr*, 1272.  
बखेआ *bakhea*, 748.

बखोर *bakhor*, 1125.  
बगछला *bagchhalla*, 1128.  
बंगती *bungthi*, 1017.  
बगदोर *bagdor*, 113.  
बंगड़ा *bangra*, 232.  
बगमुही *bagmuhīn*, 516.  
बंगरा *bangra*, 1049.  
बंगराह *bangrāh*, 799.  
बगल *bagal*, 233, 637, 1263.  
बगलभरआ *bagalbharua*, 549.  
बंगला *langla*, 1049, 1073, 1254.  
बगली तकिया *bagli takiya*, 637.  
बगलौती *baglanti*, 547.  
बगसंडसी *bagsanrsi*, 516.  
बगहा *bagha*, 116, 930.  
बगिया *agiya*, 813, 1272.  
बंगुरी *banguri*, 411, 768.  
बगुली *baguli*, 704, 784.  
बगया *bageya*, 1272.  
बगेचा *bagecha*, 813, 814.  
बंगौरिया *bangauriya*, 1080.  
बंगौर *bangaur*, 329, 1017.  
बंगौरा *bangaura*, 1017.  
बंगौरौ *bangauri*, 1080.  
बघार *baghār*, 1272.  
बंधेला *bunghela*, 363.  
बघेली *bagheli*, 469.  
बङ्गा *banga*, 833, 1016.  
बचका *bachka*, 1272.  
बचवा *bachwa*, 767.  
बचावे *bachāwe*, 655.  
बचित *bachit*, 1475.  
बचा *bachcha*, 1116, 1123, 1128.  
बकरू *bachhru*, 1118.

बह्वा *bachhwa*, 1118.  
 बह्मिया *bachhiya*, 1118.  
 बह्मड़ा *bachhera*, 1126.  
 बह्मड़ी *bachheri*, 1126.  
 बजका *bajka*, 1272.  
 बजड़ा *bajra*, 985, 987.  
 बजर *bajar*, 959.  
 बजर बोंग *bajar bong*, 654.  
 बजरी *bajri*, 1000.  
 बजा *baja*, 959.  
 बजाएब *bajäeb*, 1401, 1484.  
 बजुल्ला *bajulla*, 767.  
 बंभौरा *banjhaura*, 1078.  
 बंभौरी *banjhauri*, 1078.  
 बन्कड़ *banjhar*, 987.  
 बंभा *banjha*, 1398.  
 बटकर *batkar*, 1001.  
 बटखरा *batkhara*, 343.  
 बटनाइ *batnāi*, 594.  
 बटनी *batni*, 498.  
 बंटनु *bāntnu*, 902.  
 बटरी *batrī*, 44, 442.  
 बटलोही *batlohi*, 667.  
 बटवन *batwan*, 646.  
 बटसारी *batsāri*, 1339.  
 बटाइ *batāi*, 913, 902, 903, 914,  
 1221, 1468a, 1470.  
 बटाइ खरिहानी *batāi kharihāni*, 914.  
 बटाम *batām*, 404, 426.  
 बटारी *batāri*, 399.  
 बटाली *batāli*, 399.  
 बटियारी *batiyāri*, 382, 646.  
 बटिवन *bativan*, 646.  
 बटवा *batua*, 666, 734.  
 बटुई *batui*, 734.  
 बटुरी *baturi*, 772, 1000, 1003.  
 बटुला *batuli*, 667, 704.  
 बटैया *bataiya*, 902.  
 बटोरन *batoran*, 899.

बट्टा *batṭa*, 43, 44 288, 627, 692  
 1202, 1474, 1480; Appendix, 14.  
 बट्टा कम्पनी *batṭa kampani*, 1203;  
 Appendix, 14.  
 बट्टा माल *batṭa māl*, 1202; Appen-  
 dix, 14.  
 बट्टू *batṭu*, 666, 734.  
 बड़ *bar*, 741, 1056, 1217.  
 बड़ अदमौ *bar admi*, 1217.  
 बड़का *barka*, 126., 1491.  
 बड़का गज *barka gai*, 1491.  
 बड़की *barki*, 1021, 1276.  
 बड़गहुमा *bargakuma*, 956,  
 बड़गोहुमा *bargokuma*, 1075  
 बड़ घोघट *bar ghoghat*, 741.  
 बंड़का *banrchka*, 808, 1016.  
 बड़द *barad*, 1096  
 बड़हड़ा *barhara*, 768.  
 बड़हर *barhar*, 768.  
 बड़हरा *barhara*, 280, 891.  
 बड़हावन *bārḥāwan*, 893.  
 बड़ही *barhi*, 894, 1074, 1194, 1204.  
 बड़ही खाना *barhi khāna*, 394.  
 बड़होड़ा *barhora*, 891.  
 बड़ार *barār*, 788.  
 बड़ि *bari*, 1087.  
 बड़ी *bari*, 503.  
 बड़ी सूई *bari sūi*, 503.  
 बंड़ूका *bañrūchka*, 1016.  
 बड़ *bare*, 478.  
 बड़ड़ा *b-reñra*, 414.  
 बड़ड़ी *areñri*, 414.  
 बड़र *birenr*, 1257.  
 बंड़ुरा *banrera*, 940.  
 बड़ुरी *bareñri*, 1257.  
 बड़सा *baraisa*, 1016.  
 बड़ती *barhti*, 1474.  
 बड़नी *barkni*, 45, 54, 56, 439, 465.  
 बड़ब *barhab*, 1173.

- बर्हान *barhānw*, 893.  
 बर्ही *barhi*, Appendix, 2a.  
 बर्होत्री *barhotri*, 1475.  
 बण्टा *banta*, 1109.  
 बण्डा *banda*, 1109.  
 बतव *batāwa*, 1026.  
 बतस *batās*, 975, 1272.  
 बतस फेनी *batās pheni*, 975, 1272.  
 बतसा *batasa*, 585, 975, 1272.  
 बतसी *batāsi*, 399.  
 बतिसी *batisi*, 558.  
 बत्ता *batta*, 224, 179, 1249, 158.  
 बत्ती *batti*, 51, 179, 654, 1258, 1423.  
 बथनियाल *bathniyāl*, 1153.  
 बथान *bathān*, 1132, 1147, 1153.  
 बथानी *bathāni*, 1147.  
 बथुआ *bathua*, 1075.  
 बद् *bad*, 1125.  
 बद् कौम *bad kaum*, 1125.  
 बद् खोम *bad khom*, 1125.  
 बद् मोहरी *bad mohri*, 1125.  
 बदरी *badri*, 1088.  
 बदलई *badlāi*, 1461.  
 बदला *badla*, 548.  
 बदली *ladli*, 846.  
 बदलाया *badlāiya*, 846.  
 बदवान *badwān*, 711.  
 बदवांसी *badwānsi*, 808.  
 बद्शगुन *badshagun*, 1454.  
 बद्हा *badha*, 735.  
 बद्हार *badhār*, 828.  
 बदामी *badāmi*, 769, 1043.  
 बदारी *badāri*, 77.  
 बंदिया *bandiya*, 1098.  
 बंदीया *bandīya*, 417.  
 बंदौतनी *bandautni*, 1456.  
 बंदौत *bandaut*, 1456.  
 बंदौर *bandaur*, 1017.  
 बद्धी *baddhi*, 765.  
 बधन *badhan*, 432.  
 बधना *badhna*, 432, 711, 713.  
 बधनौ *badhni*, 711.  
 बधरना *badharna*, 566.  
 बधरा *badhra*, 73.  
 बधरिया *badhariya*, 73.  
 बधरी *badhri*, 73.  
 बधवार *badhwār*, 870.  
 बधवारी *badhwari*, 566.  
 बधवाहा *badhwāha*, 870.  
 बधार *badhār*, 832.  
 बधारू *badhārū*, 73.  
 बधिया *badhiya*, 417, 1008, 1112.  
 बंधिह *bandhika*, 829.  
 बंधेरी *bandheri*, 121.  
 बन *ban*, 158, 178, 268, 478, 558  
 813, 815, 842, 844, 852, 869,  
 874, 1091, 1183, 1185, 1205,  
 1232, 1254, 4108.  
 बन उखाव *ban ukhāo*, 1436.  
 बन उसरा *ban usra*, 1436.  
 बनकर *bankar*, 1232.  
 बद्गोइठा *bangoiṭha*, 852.  
 बन घरा *ban ghara*, 1254.  
 बन छिओली *ban chhioli*, 1232.  
 बन छिहुली *ban chhihuli*, 815.  
 बनजेवाइन *banjewaīn*, 1073.  
 बनतुलसी *bantulsi*, 1183.  
 बननी *banni*, 762.  
 बनपियजुआ *banpiyajua*, 1075.  
 बनपियाज *banpiyāj*, 1075.  
 बन पोस्ता *ban posta*, 1183.  
 बनब *banab*, 1313.  
 बनभुटका *banbhutka*, 1073.  
 बनरसना *banrasna*, 1075.  
 बनरा *banra*, 236.  
 बनल *banal*, 1086.  
 बनवार *banwār*, 1310.  
 बन सलवात *ban salwāt*, 1408.  
 बनसारी *barsāri*, 1075,  
 बनहाइ *banhāi*, 1480.

- बनाएब *banāēb*, 25.  
 बनि *bani*, 1185.  
 बनिज *banij*, 1461.  
 बनिया *baniya*, 1461.  
 बनियौ *baniyān*, 914.  
 बनियौटा *baniyāuta*, 1188, 1461.  
 बनिहार *banihār*, 874, 1184.  
 बनिहारा *banihāra*, 842,  
 बनिहारी *banihāri*, 869.  
 बनी *bani*, 844, 861, 874.  
 बनुसार *banusār*, 864, 1436.  
 बनौर *banaur*, 1017.  
 बनौरी *banauri*, 1080.  
 बन्द *bund*, 158, 167, 178, 571, 743,  
 1452.  
 बन्द करब *band karab*, 1452.  
 बन्दन *bandan*, 1324, 1325.  
 बन्दनवार *bandanwār*, 1310.  
 बन्दनवार *bandnewār*, 1310.  
 बन्दोबस्त *bandobast*, 903, 1221.  
 बन्दन *bandhan*, 1331.  
 बन्धा *bandha*, 1073.  
 बन्धा कौबी *bandha kōbi*, 1073.  
 बन्धिक *bandhik*, 1480, 1481.  
 बन्नी *banni*, 1456.  
 बन्सा *bansa*, 24.  
 बन्हका *banhka*, 362.  
 बन्हखरचा *banhkharcha*, 1207.  
 बन्हना *banhna*, 119.  
 बन्हवेया *banhwaya*, 1201.  
 बन्हाएब *banhāēb*, 1426.  
 बपन्स *bapans*, 1214.  
 बपहर *baphar*, 1209.  
 बपहन्म *baphans*, 1214.  
 बपौटी *bapanti*, 1214.  
 बपौरी *baphauri*, 1272.  
 बबरची *babarchi*, 1248.  
 बबरची खाना *babarchi khāna*,  
 1248.  
 बबुई *babui*, 1295,  
 बबुटोला *babutola*, 1217.  
 बभन *babhan*, 1285, 1343.  
 बभन पुच्छी *babhan puchchhi*, 1285,  
 1343.  
 बभनी *bhabhni*, 787, 1074.  
 बभनौ *babhnanu*, 725.  
 बभुटा *babhunta*, 767.  
 बम *bam*, 922.  
 बमगोला *bamgola*, 585.  
 बमैला *bamaila*, 363.  
 बम्बू *bambu*, 1034.  
 बया *baya*, 914.  
 बयाइ *bayāē*, 1201.  
 बयाना *bayāna*, 1483.  
 बर *bar*, 1005, 1274, 1281, 1287.  
 बरई *baraī*, 45, 1049.  
 बर ऊख *bur ūkh*, 1005.  
 बरक *harak*, 1333.  
 बरकत *barakat*, 1483.  
 बरक बैसाएब उठाएब *barak baisāēb*  
*uthāēb*, 1333.  
 बरकस *barkas*, 243.  
 बरका *barka*, 1175.  
 बरकाबर *barkābar*, 727.  
 बरका बेमारी *barka bemāri*, 1175.  
 बरकी *barki*, 740.  
 बरखा *barkha*, 965, 1083, 1087,  
 1088, 1091.  
 बरखी *barkhi*, 1185, 1427.  
 बरखू *barkhu*, 1117.  
 बरग *barag*, 1343.  
 बरगा *barga*, 1258.  
 बरगुना *barguna*, 672.  
 बरघरा *barghara*, 1153.  
 बरच्छा *barachchha*, 1287.  
 बरछा *barchhā*, 102,  
 बरछौ *barchhi*, 102.  
 बर छेंका *bar chhenka*, 1287.  
 बरजौर *barjaur*, 1272.  
 बरत *bart*, 1442.



बरत *barat*, 491.  
 बरता *barta*, 121, 276.  
 बरती *barti*, 121.  
 बरतुहार *bartuhār*, 1286.  
 बरतुहारी *bartuhāri*, 1286.  
 बरतूइ *bartūi*, 1285.  
 बरतूही *bartūhi*, 1286.  
 बरतूही के भात *bartūhi ke bhāt*, 1286.  
 बरद *barad*, 657, 841, 1087, 1096.  
 बरदरी *bardari*, 248, 1236.  
 बरदबनिया *baradwaniya*, 1456.  
 बरदवान *baradwān*, 702.  
 बरदा *barda*, 1118.  
 बरदाएब *bardāēb*, 1115.  
 बरदाएल *bardāēl*, 1116.  
 बरदाना *bardāna*, 1151, 1201.  
 बरदिया *baridiya*, 1151.  
 बरदेखी *bardekhi*, 1285.  
 बरध *baradh*, 1096, 1097.  
 बरधा *bardha*, 1088, 1094.  
 बरधियाएब *bardhiyaēb*, 1115.  
 बरन *baran*, 12, 784.  
 बरनी *barni*, 489.  
 बरफी *barphi*, 1272.  
 बरम पिचास *barṃ pichās*, 1458.  
 बरमा *barma*, 398, 415, 470, 471, 540, 583.  
 बरमां *barmān*, 398.  
 बरमोतर *barmotar*, 1209a.  
 बररिया *barriya*, 378.  
 बररी *barri*, 1043.  
 बररे *barre*, 1043.  
 बरस *baral*, 123.  
 बरस रस्सी *baral rassi*, 123.  
 बरवाह *barwāh*, 915, 945.  
 बरवे *barwe*, 1050.  
 बरसाइन *barsāin*, 1114, 1398.  
 बरसे *barse*, 966, 1034, 1085, 1087, 1090, 1092.  
 बरसे *barsai*, 1088.

बरसेनो *barsaino*, 1398.  
 बरह *borah*, 116, 276, 930.  
 बरहत्या *barhattha*, 751.  
 बरहत्यो *barhatthi*, 740.  
 बरहदरी *barahdari*, 248, 1236.  
 बरहन *barhan*, 12.  
 बरहम *barham*, 1455, 1456.  
 बरहम अस्थान *barham asthān*, 1455.  
 बरहम देव *barham deo*, 1456.  
 बरहमन *barahman*, 1217.  
 बरहा *barha*, 33, 115, 116, 121, 930.  
 बरही *barhi*, 33, 118, 121, 1406.  
 बरहै *barhai*, 1090.  
 बरहौघर *barhaughar*, 1234.  
 बरा *bara*, 1272, 1491.  
 बराइन *barāin*, 12.  
 बराएब *barāēb*, 949.  
 बरा गज *bara gaj*, 1491.  
 बरांटी *brānti*, 975.  
 बराठी *barāthi*, 1250.  
 बरात *barāt*, 1290.  
 बरार *barār*, 788.  
 बराहिल *barāhil*, 871.  
 बरियात *bariyāt*, 1043, 1290, 1330, 1379.  
 बरियार *bariyār*, 800, 808, 922.  
 बरियार पानौ *bariyār pāni*, 922.  
 बरिसे *barise*, 1089.  
 बरी *bari*, 904, 1272, 1369, 1381.  
 बरुआ *barua*, 239, 639, 859.  
 बरुका *baruka*, 713.  
 बरेन *baren*, 12.  
 बरेखो *barekhi*, 767, 1285.  
 बरठा *baretha*, 414.  
 बरेव *bareo*, 1050.  
 बरेठा *baraittha*, 1050.  
 बरैन *barain*, 12.  
 बरैनी *baraini*, 12.  
 बरौणो *ba aunghi*, 1005.

बरौंही *baraunchhi*, 536.  
 बलकट *balkat*, 875, 1198, 1223.  
 बलकसौ *balkasi*, 785.  
 बलको *balko*, 984.  
 बलखा *balkhā*, 888.  
 बलखोइया *balkhoiya*, 984.  
 बलतार *baltār*, 379.  
 बलथर *balthar*, 785.  
 बलधूस *baldhus*, 785.  
 बलमटार *balamtār*, 767.  
 बलरक्खा *bal rakkhā*, 870, 871.  
 बलरखी *balrakhi*, 870.  
 बलरी *balri*, 984.  
 बलवा *balwa*, 785.  
 बलवाह *balwāh*, 785.  
 बलमार *balsār*, 1008.  
 बलसुंदरी *balsundari*, 785.  
 बलसुन *bal'sun*, 785.  
 बलसुन्दर *balsundar*, 785, 787.  
 बलसुम *balsum*, 785.  
 बलसुमही *balsumhi*, 785.  
 बलाइ *balāi*, 1165.  
 बलान *balān*, 788.  
 बलिदान *balidan*, 1457.  
 बलिस्ता *balista*, 637.  
 बलिहा *balika*, 379.  
 बलुअट *baluath*, 877, 785.  
 बलुआ *balua*, 785, 812, 1074.  
 बलुआ बांगर *balua bangar*, 802.  
 बलुआ भौठ *balua bhith*, 802.  
 बलुई *balui*, 1074.  
 बलुखा *balukha*, 1004.  
 बलुरी *baluri*, 984.  
 बलुसाही *balusahi*, 1272.  
 बलेआ *balea* 757.  
 बलेठा *baletha*, 377.  
 बल्लम *ballam*, 102.  
 बल्ला *balla*, 183, 185, 200, 322,  
 440, 1258.  
 बल्ली *balli*, 217, 1258.

बंवरिया *banwariya*, 363.  
 बंवारी *banwari*, 363.  
 बस *bas*, 1025.  
 बसगौस *basgāt*, 796.  
 बंसजोती *bansjoti*, 33.  
 बंसजोर *bansjor*, 931.  
 बसतो *basti*, 784.  
 बसदौरी *basdauri*, 1407.  
 बसनी *basni*, 693, 713.  
 बंसफेंटा *bansphenta*, 654.  
 बसन्ती *basanti*, 379.  
 बंसफट्टा *bansphuttha*, 654.  
 बंसबल्ली *bansballi*, 183.  
 बसमतिआ *basmatiya*, 976, 979.  
 बसवगटा *baswanta*, 1183.  
 बंसवार *banswar*, 814.  
 बंसवारी *banswari*, 814.  
 बसहा *basaha*, 1111.  
 बसाड़ *basar*, 814.  
 बसाँछो *basanrhi*, 1075.  
 बसावन कुंअर *basawan kunar*, 1456.  
 बसिया *basiya*, 1272.  
 बसिला *basila*, 395.  
 बसुछो *basurhi*, 1201.  
 बसुला *basula*, 394, 395, 470.  
 बसुली *basuli*, 421.  
 बसूला *basūla*, 395.  
 बसे *base*, 393.  
 बसेड़ *baser*, 814.  
 बसाँता *basanta*, 1075, 1183.  
 बंसौरा *bansaura*, 183.  
 बस्त *bust*, 1218.  
 बस्तार *bastar*, 723, 965.  
 बह *bah*, 954, 1275.  
 बहकल *bahkal*, 1132.  
 बहका *bahka*, 533.  
 बहखा *bahkha*, 32.  
 बहंगो *bahangi*, 651, 657.  
 बहगुना *bahguna*, 674.  
 बहट *bahat*, 1132.

बहत जाएव *bahat jaeb*, 1132.  
 बहना *bahna*, 713, 954.  
 बहव *bahab*, 817.  
 बहर *bahar*, 1254.  
 बहरघरा *baharghara*, 1153, 1254.  
 बहरनी *baharni*, 972.  
 बहरभूम *baharbhūm*, 784b, 790.  
 बहरसी *baharsi*, 784b, 1147.  
 बहरिया *bahariya*, 1203, 1458.  
 बहरैया *bahraiya*, 1203.  
 बहरो *bahro*, 1162.  
 बहल *bahal*, 148, 207.  
 बहली *bahli*, 148, 207.  
 बहलोली *bahloli*, 769.  
 बहसलि *bahsali*, 356.  
 बहारन *baharan*, 848.  
 बहारल *baharal*, 58.  
 बहावे *bahawe*, 1088.  
 बहींगा *bahinga*, 651, 657.  
 बहिया *bahiya*, 1184.  
 बहियार *bahiyar*, 3, 784, 832, 1147.  
 बहिरा *bahera*, 379.  
 बहिला *bahila*, 1114, 1398.  
 बही *bahi*, 280, 911, 1462, 1163b,  
     *and c*, 1485.  
 बही खाता *bahi khata*, 1462.  
 बही पर से नाम उतर गेल *bahi par se  
     nam utar gel*, 1485.  
 बहुआसीन *bahuasin*, 1293.  
 बहुटा *bahutta*, 767.  
 बहुण्टा *bahunta*, 767.  
 बहुत *bahut*, 240, 655, 829, 841, 1002.  
 बहुरा *bahura*, 1294, 1443.  
 बहुरी *bahuri*, 1272.  
 बहू *bahu*, 1275.  
 बहेलिया *baheliya*, 381.  
 बहे *bake*, 1087, 1088.  
 बहेली *baheli*, 148, 207.  
 बहै *bahai*, 1087, 1088.  
 बहोरनी *bahorni*, 972.

बहोड़ *bahor* 1456.  
 बहोर *bahor*, 1294.  
 बा *ba*, 741, 957, 987, 1001, 1089.  
 बाउग *baug*, 855.  
 बाओग *baog*, 855, 964.  
 बाँक *bank*, 233, 325, 416, 583, 754,  
     767, 977.  
 बाँकटा *bankta*, 1077.  
 बाँक रुखानौ *bank rukhani*, 400.  
 बाकल *bakal*, 283.  
 बाकस *vakas*, 656.  
 बाँका *banka*, 1074.  
 बाकी *baki*, 1463b, 1468a, 1472.  
 बाँकी *banki*, 583, 1074.  
 बाकी तहवील *baki tahvil*, 1463b.  
 बाग *bag*, 813, 978, 1124.  
 बाँग *bāng*, 1019, 1020.  
 बाग डोर *bag dor*, 113.  
 बाग नर *bagnar*, 978.  
 बाग सलवात *bag salwāt*, 1408.  
 बाँगर *bangar*, 204, 786, 802.  
 बाँगर करेल *bangar karail*, 786.  
 बाँगा *bonga*, 329, 1016, 1017, 1018.  
     1019.  
 बाँगा फूटब *bangā phutub*, 1018.  
 बाँगो *bāngo*, 1016, 1017, 1018, 1019.  
 बाँगो फूटब *bangō phutub*, 1018.  
 बाङ्हा *bachhā*, 1118.  
 बाङ्ही *bachhi*, 1118.  
 बाज *baḷ*, 585.  
 बाजन *hajan*, 1026.  
 बाजू *baju*, 767.  
 बाँझ *banjh*, 1398.  
 बाझ बहिला *banjh bahila*, 1398.  
 बाँझन *banjhn*, 1398.  
 बाँझी *banjhi*, 1078.  
 बाट *bat*, 643.  
 बाँट *bant*, 902, 1214.  
 बाँटल *bantal*, 123.  
 बाँटल रस्सी *bantal rassi*, 123.

बाटी *bāti*, 677, 692, 1084.  
 बाँटी *bānti*, 902.  
 बटोतसरग *bātotsarg*, 1459.  
 बाँड़ *bānr*, 789, 987, 1109.  
 बाड़ा *bāra*, 1272.  
 बांड़ा *banra*, 1109.  
 बाँड़ी *bari*, 784, 1040.  
 बाड़ी *bārin*, 1275.  
 बाढ़ *bārḥ*, 584, 1080.  
 बाढ़न *bārhan*, 54.  
 बाढ़नि *bārhani*, 54.  
 बाढ़ब *bārḥob*, 58.  
 बाढ़ि *bārhi*, 1080.  
 बात *bāt*, 478, 655, 1088, 1181.  
 बाता *bāta*, 233, 1174, 1249, 1258.  
 बाती *bāti*, 51, 1258, 1423.  
 बादर *bādar*, 1038.  
 बादिया *bādīya*, 417.  
 बाध *bādh*, 639, 784, 1147.  
 बाँध *bāndh*, 77, 833, 919, 953.  
 बाँधब *bāndhab*, 1378.  
 बाँधो *bāndho*, 655.  
 बाधा *bādha*, 642, 755.  
 बाँधी *bāndhi*, 184.  
 बान *bān*, 167, 478, 585, 639, 854, 982, 1113.  
 बानर *bānar*, 834.  
 बाना *bāna*, 1042, 1195.  
 बानी *bāni*, 849, 1195.  
 बान्ह *bānh*, 741, 919, 953.  
 बान्हल *bānhāl*, 444.  
 बाप *bāp*, 393, 1043.  
 बापक *bāpak*, 356, 781.  
 बाँवू *bāmbū*, 1034.  
 बाभन *bābhan*, 964, 1451.  
 बामन *bāman*, 999 (note).  
 बाया *bāya*, 914.  
 बारता *bārta*, 375.  
 बारह *bārḥ*, 1020.  
 बारहो *bārḥo*, 1086.  
 बारा *bāra*, 562, 1205, 1272.

बारो *bāri*, 753, 807, 832, 1016, 1148, 1218.  
 बारो बस्त *bāri bust*, 1218.  
 बाल *bāl*, 758, 958, 984, 986, 990, 1189, 1411.  
 बाल छड़ *bāl chhar*, 1381.  
 बाल तराशी *bāl tarashi*, 1411.  
 बालम *bālam*, 1070.  
 बालम खौरा *bālam khira*, 1070.  
 बाला *bāla*, 757, 768, 785, 936, 1074, 1218.  
 बालिस *bālis*, 1266.  
 बालो *bālī*, 753, 764, 958.  
 बालीस *bālis*, 637.  
 बालू *bālu*, 324, 1074.  
 बालूचर *bāluchar*, 1037.  
 बालू मेज *bālu mej*, 324.  
 बालू साही *bālu sahi*, 1272.  
 बालै *bālai*, 1376.  
 बालै मीयाँ *bālai miyan*, 1376.  
 बावग *bāwag*, 818, 855, 857, 863, 964, 1008, 1039.  
 बावग काब *bāwag karab*, 855.  
 बावली *bāwli*, 215, 224, 764, 920.  
 बास *bās*, 356.  
 बाँस *bāns*, 183, 242, 249, 814, 231, 978, 1491.  
 बाँसक *bānsak*, 814.  
 बाँसक बौट *bānsak biṭh*, 814.  
 बाँस के कोठी *bāns ke kothi*, 814.  
 बासघर *bāsgḥar*, 1320.  
 बाँस फूल *bāns phul*, 978.  
 बासमती *bāsmati*, 973, 975, 977, 978, 979.  
 बासा *bāsa*, 978, 1236.  
 बाँसा *bānsa*, 24.  
 बासा पसिन *bāsa pasin*, 978.  
 बासी *bāsi*, 1272.  
 बाँसी *bānsi*, 1075.  
 बासी कसी *bāsi kosi*, 1272.

- बांछ *bānh*, 533, 568, 817.  
 बाहव *bāhab*, 1115.  
 बाहा *bāha*, 954.  
 बांही *binhi*, 558.  
 बाँहु *bānhu*, 768.  
 बिअहन *biahan*, 1121, 1181.  
 बिकरो *bikri*, 1346, 1468a, 1470, 1472, 1479; Appendix, 14.  
 बिकरौ आम *bikri ām*, Appendix, 14.  
 बिकरौ के भाव *bikri ke bhāo*, 1479.  
 बिकौआ *bikāua*, 1346.  
 बिखिया *bikhiya*, 1281.  
 बिखेया *bikheya*, 1281.  
 बिगरल *bigral*, 1077.  
 बिगरल हासिल *bigral hāsīl*, 1077.  
 बिगहती *bighati*, 1194.  
 बिगहा *bigha*, 1020, 1495, 1496.  
 बिचरा *bichra*, 862.  
 बिचार *bichar*, 1088.  
 बिचा *bicha*, 856, 878.  
 बिच्ची *bichechi*, 533, 1014.  
 बिछरनौ *bichharni*, 392.  
 बिछरव, *bichharab*, 391.  
 बिछवतिया *bichhwatiya*, 1075.  
 बिछाओन *bichhaon*, 637.  
 बिछिया *bichhiya*, 772.  
 बिछुआ *bichhua*, 196.  
 बिछुटी *bichhuti*, 726.  
 बिछौतिया *bichhautiya*, 1075.  
 बिछौना *bichhauna*, 637.  
 बिजघण्ट *bijghant*, 776.  
 बिजमार *bijmar*, 859, 1078.  
 बिजुली *bijuli*, 764.  
 बिजाएठ *bijaeth*, 767.  
 बिजावठ *bijawath*, 754, 767.  
 बिजुली *bijuli*, 767.  
 बिजौठा *bijautha*, 754, 767.  
 बिटन *bitan*, 233.  
 बिठठा *bittha*, 652.  
 बिठई *bithai*, 209.  
 बिड़ा *binra*, 894.  
 बिड़ड़ो *birnri*, 652.  
 बिड़ार *bitar*, 793, 818, 862, 982.  
 बिड़िया *binriya*, 149, 196, 652, 1096.  
 बिड़ुआ *binrua*, 652.  
 बिण्डा *binda*, 937.  
 बिण्डी *bindi*, 924.  
 बिण्ठा *bitta*, 1489, 1490.  
 बिथार *bithar*, 713.  
 बिदहनौ *bidahni*, 824, 826.  
 बिदागरी *bidagri*, 1294.  
 बिदागी *bidāgi*, 1291, 1294.  
 बिदाह *bidāh*, 824, 826.  
 बिदित *bidit*, 1090.  
 बिदेसी बरम *bidesi barm*, 1456.  
 बिधकरी *bidhkari*, 1355.  
 बिधवा *bidhwa*, 1088, 1279.  
 बिन *bin*, 1025, 1085, 1088.  
 बिननिहार *binnihar*, 878.  
 बिनहाइ *binhai*, 854.  
 बिनहामो *binhamo*, 1095.  
 बिना *binā*, 1090.  
 बिनाइ *binai*, 639.  
 बिनाव *binaw*, 639.  
 बिनावठ *binawat*, 248, 639.  
 बिनियां *binian*, 877.  
 बिनुआ *binua*, 852.  
 बिनुआ गोइठा *binua goitha*, 852.  
 बिनौठ *binaut*, 639.  
 बिन्दी *bindi*, 747.  
 बिन्धा *bindha*, 1176.  
 बिबाह *bibah*, 1273.  
 बियहुनौ *biyahuti*, 241.  
 बियहुतौ पालकी *biyahuti pa'ki*, 241.  
 बियाज *biyaj*, 1475.  
 बियाजू *biyaju*, 1485.  
 बियान *biyan*, 1116.  
 बियाना *biyana*, 1116.  
 बियामार *biyamar*, 59.  
 बियार *biyar*, 862, 982.

बियाह *biyāh*, 1194, 1273.  
 बियाह दानो *biyāh dani*, 1194, 1201, 1273.  
 बियाहो *biyahi*, 1276, 1338.  
 बियाहो भात *biyahi bnat*, 1338.  
 बियौआ *biyaua*, 1196.  
 बिरखी *birkhi*, 767.  
 बिरखोतसरग *birkhotsarg*, 1459.  
 बिरनियाएल *birniyāel*, 1076.  
 बिश्वा *birwa*, 1056.  
 बिरवाइ *birwai*, 1073.  
 बिरहरा *birahra*, 1055.  
 बिरहा *birha*, 1154.  
 बिराह *birah*, 826.  
 बिरित *birut*, 1194, 1209, 1209a.  
 बिरितदार *birittar*, 1209.  
 बिरितिहा *biritika*, 1209.  
 बिरिया *biriya*, 196, 335<sup>r</sup>, 1055.  
 बिरे'टो *b renti*, 767.  
 बिलस्त *bilast*, 1489.  
 बिलस्ता *bilasta*, 637, 1489.  
 बिलहस्त *bilhast*, 1489.  
 बिलाएत्तो *bilaeti*, 328, 1061, 1059, 1073.  
 निलाएत्तो पटुआ *bilaeti patua*, 1073.  
 बिलाएत्तो बैंगन *bilaeti baingan*, 1073.  
 बलैया *belaiya*, 175, 183, 1250.  
 बिल्लो *billi*, 1250.  
 बिशुन *bishun*, 1209a.  
 बिशुन अरपन *bishun arpan*, 1209a.  
 बिशुन प्रीत *bishun prit*, 1209a.  
 बिसखाव *biskhab*, 1158.  
 बिसटो *bisti*, 726.  
 बिस्मादी *bismadi*, 867.  
 बिसमिल *bismil*, 1499.  
 बिसरांव *bisranw*, 1416.  
 बिसरी *bisri*, 646.  
 बिसवा *bisra*, 1496.  
 बिसहरा *bisakra*, 1456.  
 बिसाखा *bisākha*, 1082.  
 88 R. & J.

बिसाटो *bisarhi*, 1183.  
 बिसार *bisar*, 646.  
 बिसारी *bisari*, 616.  
 बिसुखव *bisukhab*, 1158.  
 बिसुन *bisun*, 914, 971, 1203.  
 बिसुन अन्स *bisun ans*, 1203.  
 बिसुनटिया *bisuntiya*, 971.  
 बिसुन पिरित *bisun pirit*, 914, 971, 1202.  
 बिस्वकर्मा *biswakarma*, 299.  
 बिहड़ *bihar*, 791.  
 बिहानटोआ *bihandhoa*, 864.  
 बिहनाइ *bihnai*, 856, 859, 862, 982.  
 बिहन्तर *bihantar*, 862.  
 बिह'सि *bihansi*, 1088.  
 बिहा *biha*, 1273.  
 बिहान *bihan*, 362.  
 बिही *bihi*, 1276.  
 बिहौतो *bihauti*, 1322.  
 बीच *bāch*, 833, 1451.  
 बीजक *bijak*, 1483.  
 बीभल *bijhal*, 1004.  
 बीट *bit*, 233.  
 बीटो *bita*, 814.  
 बीठ *bāh*, 814.  
 बीठा *bātha*, 652.  
 बीठो *bātho*, 652.  
 बीड़ *bīr*, 764.  
 बीड़ *bīnr*, 149, 924, 1096.  
 बीड़ा *bīra*, 1055.  
 बीड़ो *bīnro*, 652.  
 बीन *bīn*, 585, 1073.  
 बीनन *bīnan*, 639.  
 बीबी *bībi*, 1377.  
 बीबी के सहनक *bībi ke sahnat*, 1377.  
 बीम *bīm*, 322.  
 बीमा *bēma*, 1483.  
 बीयड़ *bīyar*, 1121.  
 बीया *bīya*, 856, 862, 982, 1057, 1070, 1078, 1189.

बीया के आलु *bīya ke ālu*, 1057.  
 बीया बाल *bīya bal*, 1189.  
 बीया बेंगा *bīya bengā*, 1189.  
 बीया मार *bīya mar*, 1078.  
 बीर *bīr*, 409, 965a, 1456.  
 बीरी *bīri*, 335f, 409, 1272.  
 बीवा *bīwa*, 1483.  
 बीहड़ *bīhanr*, 791.  
 बीहन *bīhan*, 856, 862, 982, 1008,  
 1189.  
 बुइयाम *buiyam*, 372.  
 बुकुआ *bukua*, 1320.  
 बुकुआ उड़ा *bukua urāi*, 1320.  
 बुक्की *bukki*, 737.  
 बुभारथ *bujharath*, 1485.  
 बुभौता *bujhanta*, 1485.  
 बुट्टा *butta*, 959.  
 बुडवक *burbak*, 741.  
 बुढ़वा *burhwa*, 969.  
 बुढ़िया *burhiya*, 1074.  
 बुदबुदाय *budbuday*, 1084.  
 बुनियॉ *buniyān*, 1272.  
 बुरजी *burji*, 585.  
 बुरिवक *buribak*, 394.  
 बुरुज *buruj*, 399, 402.  
 बुरुज खाप *buruj khap*, 402.  
 बुरुज खाव *buruj khab*, 402,  
 बुलाक *bulak*, 763.  
 बूई *būi*, 1458.  
 बूम्ब *būmb*, 1484.  
 बूँट *būnt*, 994, 1002.  
 बूँटी *būti*, 475.  
 बूँटा *būnti*, 1003.  
 बूँल *būral*, 1477.  
 बूँल भेलै *būral bhelai*, 1477,  
 बूड़ा *būra*, 1458.  
 बूँत *būt*, 724.  
 बूँत के पगड़ी *būt ke pagri*, 724.  
 बूँनब *būnab*, 855.  
 बूँल *būnal*, 855.

बेआज *beāj*, 1475.  
 बेआच् *beāju*, 1485.  
 बेआना *beāna*, 1483.  
 बेआल *beālu*, 1470.  
 बेऊंगा *beunga*, 486.  
 बेओपार *beopār*, 1461.  
 बेओंगा *beon. a*, 486.  
 बेओंगी *beongi*, 486.  
 बेओतव *beotab*, 1071.  
 बेकत *bekat*, 1275.  
 बेगवा *bengwa*, 785.  
 बेगार *begār*, 844, 1184.  
 बेगारी *begāri*, 1184.  
 बेभरा *bejhra*, 959.  
 बेटवा *betwa*, 1281.  
 बेटिया *betiya*, 1282.  
 बेड़ाठी *benrathi*, 1250.  
 बेड़िया *benriya*, 414.  
 बेड़ियाँ *berhiyan*, 1183.  
 बेतड़ी *bentri*, 121.  
 बेदौमी *bedāmi*, 1043.  
 बेधवार *bedhwār*, 566.  
 बेनाठी *benāthi*, 1250.  
 बेनिया *beniya*, 747, 1272.  
 बेनियॉ *beniyan*, 529, 1249.  
 बेबाक *bebāk*, 1485.  
 बेबाक भेल *bebāk bhail*, 1485.  
 बेमारी *bemāri*, 1176.  
 बेयाइ *begāi*, 914.  
 बेयापार *beyāpar*, 1461.  
 बेरई *berai*, 959.  
 बेररा *berra*, 959.  
 बेरहटिया *berhatiya*, 1270.  
 बेरहिन *berhin*, 1272.  
 बेरहौ *berhi*, 1272.  
 बेरहीया *berhiya*, 1272.  
 बेराठी *berathi*, 1250.  
 बेरुआ *berua*, 96, 239.  
 बेलना *belna*, 346, 457, 628.  
 बेलनी *belni*, 611.



बेलवन *belwan*, 1183.  
 बेलहरा *belakra*, 660, 768, 1055.  
 बेलहरी *belahri*, 660, 1049.  
 बेलहरी साँची *belahri sānchi*, 1049.  
 बेलोन्हा *belonha* 1183.  
 बेलौधन *belaundhan*, 1183.  
 बेलौधा *belaundha*, 1183,  
 बेलौर *belaur*, 965h.  
 बेवरा *benwra*, 1250.  
 बेवहरगत *bewhargat*, 1461.  
 बेवहरिया *beohariya*, 1481.  
 बेवहार *bewhar*, 1461.  
 बेसना *besna*, 78.  
 बेसहिह *besahiha*, 1113.  
 बेहरा पाँचे *behra pānche*, 1445.  
 बेसाखी *besakhi*, 654.  
 बेसाहै *besahai*, 1113.  
 बेहरा पाँचे *behra panche*, 1445.  
 बेहरी *behri*, 1303.  
 बेहवरिया *behwariya*, 1461.  
 बेहवाल *behwal*, 1094.  
 बे *be*, 796.  
 बे *ben*, 490.  
 बेगा *benga*, 486, 785, 862, 982,  
 1173, 1189.  
 बेच *bencha*, 1088.  
 बेचो *bencho*, 1087.  
 बे छप्पर *be chhappar*, 796.  
 बेत *bent*, 29, 60, 75, 87, 88.  
 बेटा *beta*, 1451.  
 बेटा का सिर पर द्वाय घै काँ *beta ka  
sir par hanth dhai kan*, 1451.  
 बेठन *bethan*, 339.  
 बे'ड़ *benr*, 1250.  
 बेड़ा *benra*, 1250.  
 बेड़ी *beri*, 1130.  
 बेट *berh*, 1148.  
 बेटी *berhi*, 77.  
 बेती *benti*, 121.  
 बेद *bed*, 1090.

बेदाम *bedam*, 1002.  
 बेदि *bedi*, 1332.  
 बेदि घुमाएब *bedi ghumaeb*, 1332.  
 बेना *bena*, 1249.  
 बनी *beni*, 747, 1249,  
 बेर *ber*, 1234.  
 बेरा *bera*, 757, 768, 1234.  
 बेरी *beri*, 1183.  
 बेरो *bero*, 814.  
 बेल *bel*, 198, 749, 1052.  
 बेलन *belan*, 498, 525, 628.  
 बलि *beli*, 154.  
 बेली *beli*, 154.  
 बे'व *benw*, 490.  
 बेवा *bewa*, 1279.  
 बेसन *besan*, 1272.  
 बेसर *besar*, 763.  
 बैंगनी *baingni*, 1043.  
 बैठका *baithka*, 1239.  
 बैठकी *baithki*, 442, 1320.  
 बैठनी *baithni*, 623.  
 बैठाओल *baithaol*, 795.  
 बैठार *baithar*, 1153.  
 बैतरनी *baitarni*, 973.  
 बैरिया *bairiya*, 1113, 1135.  
 बैरिया गोल *bairiya gol*, 1113, 1135.  
 बैसका *baiska*, 623.  
 बैसकी *baisko*, 623.  
 बैसक्खा *baisakha*, 1084.  
 बैसनी *baisni*, 623.  
 बैसाएब *baisaeb*, 1328, 1333, 1429.  
 बैसाख *baisakh*, 1039, 1082.  
 बैसाओल *baisaol*, 851.  
 बै *bai*, 363.  
 बैंगन *baingan*, 1073.  
 बैठ *barth*, 1113.  
 बैठल *baithal*, 1076.  
 बैठल हासिल *baithal hasil*, 1076.  
 बैठे *baitha*, 568.  
 बैदार *baidar*, 1214.

बैदिक *baidik*, 1459.  
 बैधव *baidhab*, 1279.  
 बैना *baina*, 1113.  
 बै विल वफा *bai bil wapha*, 1482.  
 बैर *bair*, 1430.  
 बैरागी *bairagi*, 733.  
 बैरी *bairi*, 1073.  
 बैलट *bailat*, 491.  
 बैलठ *barlath*, 491.  
 बैल *bail*, 128, 261, 572, 841, 889,  
 99<sup>n</sup>, 1096, 1097, 1113, 1118.  
 बैस *bais*, 41<sup>e</sup>, 1343.  
 बैसक *baisak*, 78.  
 बैसन *baisan*, 623.  
 बैसब *baisab*, 1429.  
 बैसे *baise*, 1089.  
 बैहार *baihar*, 784.  
 बोकड़ा *bokra*, 963, 1121.  
 बोकला *bokla*, 984, 1031, 1078.  
 बोकला बिन *b kla bin*, 1073.  
 बोगदा *bogda*, 1441.  
 बोगहा *bogha*, 863, 964, 968.  
 बोगिया *bogiya*, 49.  
 बोगड़ा *bogera*, 964.  
 बोभनिया *bojhaniya*, 321.  
 बोभनिया चौद *bojhaniya huud*, 321.  
 बोभबताइ *bojhbatai*, 913.  
 बोभ्ताइ *bojhai*, 321, 372.  
 बोभ्ताइ के चौद *bojhai ke haud*, 321.  
 बोढ़नी *borkni*, 53, 439.  
 बोन *bon*, 844.  
 बोंनि *boni*, 1185.  
 बोरसी *borsi*, 1247, 529.  
 बोहनी *bohni*, 1480.  
 बोहनी बट्टा *bohni batta*, 1480.  
 बोहारब *buharab*, 58.  
 बोषनी *boani*, 855, 863.

बोअल *boal*, 855.  
 बोआइ *boai*, 855.  
 बोइन *boin*, 1017.  
 बोइह *boiha*, 1084.  
 बोए *boe*, 967, 1085, 1086.  
 बोका *boka*, 1121.  
 बोंग *bong*, 654.  
 बोभा *bojha*, 882, 884, 885, 886,  
 913, 1013, 1145, 1194, 1196.  
 बोढन *borhan*, 53.  
 बोता *bota*, 472, 1131.  
 बोतू *botu*, 1121.  
 बोतो *boto*, 1121.  
 बोदर *bodar*, 951.  
 बोनी *boni*, 855.  
 बार *b-r*, 1272.  
 बोर बोर *bor bor*, 1272.  
 बोरस *boras*, 1247.  
 बोरा *bora*, 130, 982.  
 बोरो *boro*, 980.  
 बोली *boli*, 1091.  
 बोले *bole*, 1088.  
 बोहा *boka*, 1080.  
 बोडखी *baudandi*, 213.  
 बोआ *baui*, 1088.  
 बोआ *baunkha*, 32, 768.  
 बोड़ो *bauri*, 1499.  
 बोघा *baugha*, 858.  
 बोफेर *baupher*, 1452.  
 बोरा *baura*, 1294.  
 बोली *bauli*, 224.  
 बोंह *buh*, 1275.  
 ब्रमभोज *brambhoj*, 1426.  
 ब्रह्मन *brahman*, 1286, 1426.  
 ब्रह्मन के गोड़ कुं *brāhman, ke gor  
 chhu kun* 1451.  
 ब्रह्मन जवनार *brāhman, jeonar*, 1426.

॥ भ bh ॥

भइयारा *bhaiara*, 1345.  
 भइयारी *bhaiāri*, 1345.

भइयारे *bhaiāre*, 1345.  
 भइचारो *bhaichāro*, 1345.

भई *bhai*, 1120.  
 भए *bhae*, 1026, 1085.  
 भख चटुआ *bhakh chatua*, 1076.  
 भखड़ *bhakhhar*, 1078.  
 भखड़ जाएब *bhakhhar jāeb*, 1078.  
 भखियाएल *bhakhhiyāel*, 1076.  
 भगई *bhagai*, 726.  
 भगत *bhayat*, 1453.  
 भगताइ *bhagtai*, 1453.  
 भगतिया *bhagatiya*, 1453.  
 भगरा *bhangra*, 1075.  
 भंगरिया *bhangariya*, 1075.  
 भंगरेया *bhangraiya*, 1075.  
 भगवा *bhagwa*, 726.  
 भगाड़ *bhgār*, 920c.  
 भगेलिया *bhageliya*, 1486.  
 भङ्ग *bhankh*, 1074.  
 भङ्ग *bhang*, 1036.  
 भंजनौ *bhanjni*, 363.  
 भंजहरिया *bhanjhariya*, 291, 846.  
 भंजहा *bhajha*, 1172.  
 भंजावाला *bharja wāla*, 846.  
 भंजैठ *bhanjeth*, 846.  
 भंजैत *bhanjart*, 846.  
 भंजौती *bhanjuuti*, 846.  
 भञ्जा *bhanja*, 846.  
 भटकुआँ *bhatkuān*, 1073.  
 भटकोआ *bhatkoñā*, 1073.  
 भटरङ्ग *bhatrang*, 1264.  
 भटौ *bhatti*, 529.  
 भट्ठा *bhattha*, 312, 920c, 1264.  
 भट्ठी *bhatthi*, 71, 454, 562.  
 भट्ठोदार *bhatthidar*, 371.  
 भठाएब *bhathāeb*, 857.  
 भठौनो *bhathawni*, 1006.  
 भंढारी *bhandari*, 197.  
 भडर *bhaddar*, 1087.  
 भडरि *bhaddari*, 1087, 1088.  
 भड़कह *bharkachh*, 726.  
 भड़काह *bharkachh*, 726.

भड़कुई *bharkui*, 920b.  
 भड़भं जा *bharbhunja*, 433.  
 भंड़की *bhanrnki*, 920b.  
 भण्टा *bhanta*, 1073.  
 भण्डार *bhandar*, 1433.  
 भतवान *bhatwan*, 1341.  
 भतवानौ *bhatwani*, 1341.  
 भतार *bhatār*, 1088, 1274, 1279.  
 भतुआ *bhatua*, 1071.  
 भत्ता *bhatta*, 252.  
 भथखे *bhatkhkhar*, 1286.  
 भथकुआँ *bhatkhkūān*, 920c.  
 भदर *bhadr*, 1418.  
 भदर काराएब *bhadr karāeb*, 1418.  
 भदवौ *bhadwi*, 996.  
 भदेया *bhadaiya*, 965, 1016.  
 भद्रपद *bhadrapad*, 1082.  
 भनसा *bhansa*, 1248.  
 भनसा घर *bhansa ghar*, 1248.  
 भनसार *bhansār*, 435.  
 भनसारी *bhansāri*, 434.  
 भभका *bhabhka*, 713.  
 भभरा *bhabhra*, 994.  
 भंभरा *bhambhra*, 1249.  
 भभरौ *bhabhri*, 1272.  
 भमरा *bhamra*, 1249.  
 भये *bhaye*, 1991.  
 भर *bhar*, 262, 867, 1010, 1092, 1174.  
 भरकह *bharkachh*, 726.  
 भरका *bharka*, 1074.  
 भरकाहा *bharkaha*, 1098.  
 भरकौ *bharki*, 1074.  
 भर खुरपी सोहब *bhar khurpi sohāb*, 867.  
 भर जाएब *bharjāeb*, 1174.  
 भर ठेहुना *bhar thehuna*, 1010.  
 भरता *bharta*, 1272.  
 भरतौ *bharti*, 872.  
 भरदौना *bhardina*, 842.

- भरन *bharan*, 92Cc.  
 भरनठ *bharnath*, 1251.  
 भरना *bharna*, 731, 1251, 1477,  
 1482.  
 भरनौ *bharni*, 1082,  
 भरन्त *bharant*, 1091.  
 भरब *bharab*, 1388, 1390.  
 भरभाड़ *bharbhañr*, 1075,  
 भरल *bharal*, 850, 915.  
 भरबन *bharban*, 833.  
 भरसलिया *bharsūliya*, 842.  
 भरसाँय *bharsāin*, 434, 435.  
 भरँट *bharānth*, 1251.  
 भराना *bharana*, 731.  
 भरानौ *bharāni*, 179.  
 भराव *bharāw*, 731.  
 भरावट *bharawat*, 475.  
 भरिथ *bharith*, 666.  
 भरुका *bharuka*, 713.  
 भरुकी *bharuki* 713.  
 भरे *bhare*, 1087.  
 भरेठ *bhareth*, 1251.  
 भरेठ *bharath*, 1251.  
 भरेया *bharaiya*, 801.  
 भंवरौ *bhanwara*, 1074.  
 भंवरौ *bhanwri*, 1332.  
 भवानौ *bhawāni*, 1456.  
 भवाँरी *bhawānri*, 1249.  
 भसनी *bhasni*, 831.  
 भसम *bhasam*, 414.  
 भसल *bhasal*, 920c.  
 भसुराही *bhasurahi*, 786.  
 भौ *bhān*, 1085.  
 भाइ *bhāi*, 108९.  
 भाकुर *bhākur*, 1458.  
 भाँख *bhānkḥ*, 1074.  
 भाँखौ *bhānkḥi*, 1074.  
 भाँग *bhāng*, 1036.  
 भागर *bhāgar*, 788.  
 भागलपूर *bhāgalpur*, 1486.  
 भाँज *bhānj*, 291, 363, 846, 872, 1205.  
 भाँजा *bhānja*, 872.  
 भाँजा सिरै *bhānja sire*, 291.  
 भाँजी *bhānji*, 1001.  
 भाँजो *bhānjv*, 846.  
 भाँटा *bhānta*, 1073.  
 भाँटिन *bhāntin*, 965i.  
 भाठ *bhāth*, 802, 901.  
 भाठी *bhāthi*, 1264.  
 भाँड़ *bhānr*, 713.  
 भाँड़न *bhānra*, 138.  
 भाँड़ा *bhānrz*, 136, 138, 140, 467,  
 713.  
 भाँड़ौ *bhānri*, 495.  
 भात *bhāt*, 963, 990, 1084, 10९7,  
 1272, 1286, 1338.  
 भादब *bhādab*, 1087.  
 भादौ *bhādon*, 1082, 1087, 1088,  
 1092.  
 भाँथी *bhānthi*, 414.  
 भाथी *bhāthi*, 414, 510, 554, 560,  
 545.  
 भाग *bhān*, 1087.  
 भागस *bhānas*, 1248, 1268.  
 भागस घर *bhānas ghar*, 1248.  
 भार *bhār*, 435, 444.  
 भारा *bhāra*, 1483.  
 भारी *bhāri* 657, 737.  
 भारो *bhāro*, 444.  
 भाल *bhāl*, 972.  
 भाल सरौ *bhāl sari*, 972.  
 भाला *bhāla*, 102.  
 भाव *bhāo*, 1479.  
 भावकौ भाव *bhāo ke bhao*, 1479.  
 भाँवर *bhānwar*, 912, 1194, 1196,  
 1332.  
 भावली *bhāoli*, 902, 1198, 1221, 1225.  
 भाँवौ डेरा *bhānwāñ dera*, 1110.  
 भास *bhās*, 789, 923.  
 भासे *bhāse*, 834.

भिन्हा *bhichhka*, 1203.  
 भिठगरा *bhitghra*, 1000.  
 भितारा *bhitāra*, 811.  
 भिन्हा *bhinda*, 917, 1050.  
 भिन्ही *bhindi*, 1073.  
 भितभेड़ा *bhitbhera*, 1256.  
 भितभेरा *bhitbhera*, 363.  
 भिरंगी *bhirngi*, 999.  
 भिरुखी *bhirukhi*, 1173.  
 भिलोर *bhilor*, 1183.  
 भिल्लरि *bhillari*, 1084, 1085.

भौख *bhūkh*, 1203.  
 भौजे *bhūje*, 737.  
 भौंजे *bhūngai*, 1057.  
 भौठ *bhūth*, 784, 802, 811, 1050.  
 भौठा *bhūtha*, 784, 793, 811.  
 भौठो *bhūtho*, 784.  
 भौड़ *bhūnr*, 917.  
 भौत *bhūt*, 1235, 1251.  
 भौत घर *bhūt ghar*, 1235.  
 भौता *bhūta*, 836, 1251.  
 भौस *bhūs*, 785.  
 भुआपाग *bhuāpāg*, 1272.  
 भुइओखरी *bhuinokhri*, 612.  
 भुइ चम्पा *bhun champa*, 585b.  
 भुइला *bhula*, 1074.  
 भुइली *bhuli*, 1074.  
 भुइलोट *bhulot*, 1263.  
 भुइंसीकर *bhuinsikar*, 966b.  
 भुगतान *bhugtān*, 1487.  
 भुचप्पा *bhuchappa*, 585b.  
 भुचम्पा *bhuchampā*, 585b.  
 भुजना *bhujna*, 1272.  
 भुजना *bhunja*, 433.  
 भुजनाठी *bhunjinathi*, 56, 439.  
 भुजबरा *bhunjabra*, 1241.  
 भुतका *bhutka*, 1073.  
 भुटा *bhutta*, 984.  
 भुड़की *bhurki*, 1253.  
 भुड़की *bhunrki*, 612.

भुड़वा *bhunrwa*, 1107.  
 भुड़िया *bhuriya*, 612.  
 भुड़िया *bhunriya*, 956.  
 भुइला *bhunla*, 1107.  
 भुइली *bhundi*, 729, 1173.  
 भुइलो *bhundo*, 729.  
 भुतिरेलाह *bhutiarlah*, 356.  
 भुन्दो *bhundo*, 612.  
 भुमतान *bhubhtan*, 1185, 1487.  
 भुमतान हो गल *bhubhtan ho gail*, 1485.

भुरका *bhurka*, 713.  
 भुरकी *bhurki*, 713.  
 भुरफुत *bhurphut*, 922.  
 भुररी *bhurri*, 1074.  
 भुरली *bhurli*, 1005, 1074.  
 भुरहा *bhurha*, 922.  
 भुरिया *bhuriyan*, 431.  
 भुरिला *bhurila*, 1074.  
 भुरिली *bhurili*, 1074.  
 भुरा *bhurra*, 1014.  
 भुसकार *bhushkār*, 895.  
 भुसकारी *bhushkāri*, 895.  
 भुसखार *bhushkhār*, 895.  
 भुसघर *bhushghar*, 895.  
 भुसना *bhusna*, 1023.  
 भुसनी *bhusni*, 785.  
 भुसरङ्गा *bhusranga*, 1264.  
 भुसहुल *bhunsahul*, 895.  
 भुसुरिया *bhusuriya*, 1264.  
 भुसुरी *bhusuri*, 786.  
 भुसौर *bhunsaur*, 895.  
 भुसौल *bhusaul*, 895.  
 भुसौल घर *bhusaul ghar*, 895.  
 भुससभुलवा *bhusbhubla*, 895.  
 भुससा *bhusa*, 894, 990, 1004, 1145.  
 भूआ *bhūa*, 284, 1071, 1074.  
 भूजा *bhūja*, 1272.  
 भूजा *bhūnja*, 433, 1272.  
 भूड़ *bhūnr*, 922.

भूँडा *bhūnra*, 1107.  
 भूँड़ी *bhūnri*, 729.  
 भूत *bhūt*, 1457, 1458.  
 भूनाल *bhūnal*, 963, 1272.  
 भूनाल खिचड़ी *bhūnal khichri*, 963, 1272.  
 भूप *bhūp*, 1073.  
 भूप सेम *bhūp sem*, 1073.  
 भूमि *bhūmi*, 1203.  
 भूमि गनेस *bhūmi ganes*, 1203.  
 भूर *bhūr*, 156, 922.  
 भूरा *bhūra*, 1014, 1052, 1071.  
 भूला *bhūla*, 1132.  
 भूला जाइल *bhūla jail*, 1132.  
 भूस *bhūs*, 994, 995, 997, 1092.  
 भूसा *bhūsa*, 894, 895, 990, 994, 995, 10045, 1145.  
 भूसा *bhūnea*, 894, 1004, 1145.  
 भूसा घर *bhūsa ghar*, 895.  
 भूसी *bhūsi*, 990, 1183.  
 भूसी *bhūnsi*, 894.  
 भेखरी *bhekhri*, 1183.  
 भेंगरिया *bhengariya*, 1075.  
 भेंटवास *bhentwāns*, 999, 1076.  
 भेंडकावर *bhenrkibar*, 973.  
 भेंडधुरै *bhenrdhurai*, 1150.  
 भेंडवा *bhenrwa*, 1074, 1104.  
 भेंडाड़ी *bhenrari*, 848.  
 भेंडिहर *bhenrihar*, 488, 1150.  
 भेंडिहार *bhenrihār*, 1150.  
 भेंडिहारा *bhenrihāra*, 1150.  
 भेनाड़ी *bhenāri*, 848.  
 भेमरा *bhemra*, 1074.  
 भेलहु *bheluhun*, 604.  
 भेल *bhelai*, 1477.  
 भेंट *bhent* 999.  
 भेंड *bhenr*, 1104, 1123.  
 भेंडा *bhenra*, 1074, 1123.  
 भेंडिक *bhenrik*, 1123.  
 भेंडिक बच्चा *bhenrik bachcha*, 1123.

भेंड़ी *bhenri*, 851, 1123.  
 भेंड़ा बैसाओल *bhenri baisāol*, 851.  
 भेंड़ी हिराओल *bhenri hirāol*, 851.  
 भेंड़ी *bhenro*, 1123.  
 भेर *bher*, 832, 1214.  
 भेल *bhel*, 864, 957, 987, 990.  
 भेली *bheli*, 1014.  
 भैवाँट *bhaibant*, 1214.  
 भैसलेट *bhaislet*, 965j.  
 भैसाएव *bhainsaeb*, 1115.  
 भैसौटा *bhainsautā*, 1139.  
 भैसौठा *bhainsontha*, 1139.  
 भैसौधा *bhainsondha*, 1151.  
 भैयक *bhaiyak*, 1446.  
 भैया *bhaiya*, 1088, 1214.  
 भैया बाँट *bhaiya bānt*, 1214.  
 भैरव *bhairab*, 1456.  
 भैरो *bhairo*, 1456.  
 भैल *bhail*, 957, 1485.  
 भैबध *bhaiwadh*, 1214.  
 भैस *bhains*, 1120.  
 भैसा *bhainsa*, 1120.  
 भैसी *bhainsi*, 1120.  
 भोकसबा *bhokaswa*, 1458.  
 भोकिला *bhokila*, 954.  
 भोकौआ *bhokaua*, 818.  
 भोगिला *bhogila*, 1016, 1019.  
 भोचरी *bhochri*, 1016, 1019.  
 भोजनौ *bh.jni*, 117, 1201, 1435.  
 भोजड़ी *bhojahri*, 713.  
 भोंटिया *bhontiya*, 646.  
 भोथरा *bhothra*, 637.  
 भोरहा *bhorha*, 984.  
 भोराह *bhorah*, 984.  
 भौरियाएल *bhonriyael*, 1132.  
 भोंसोला *bhonsaula*, 895.  
 भोग *bhog*, 972, 975.  
 भोज *bhoj*, 1341, 1345, 1426, 1435.  
 भोड़ *bhor*, 1217.  
 भोर *bhor*, 1026, 1076.

भौरा *bhonra*, 1249.  
 भोसा *bhosa*, 1183.  
 भौकत्ता *bhaukattu*, 913  
 भौरकली *bhaunrkali*, 595.  
 भौरिया *bhaunriya*, 828.  
 भौन्यां *bhaunān*, 1110, 1113.  
 भौन्यां टेर *bhaunān ter*, 111, 1113.  
 भौन्यां डेर *bhaunān der*, 1110.

भौकी *bhaunki*, 49, 442.  
 भौंटा *bhaunta*, 898.  
 भौंठो *bhauntho*, 252  
 भौंता *bhaunta*, 252.  
 भौंती *bhaunti*, 346.  
 भौर कली *bhaunr kali*, 261.  
 भौरौ *bhaunri*, 1194, 1332.

## ॥ म m ॥

मं *man*, 1234.  
 मएदा *maeda*, 1272.  
 मकई *makoi*, 983, 984, 1183.  
 मकई के डांट *makai ke dānt*, 1183.  
 मकड़ा *makra*, 1175.  
 मकना *makna*, 1382.  
 मकफल *makphul*, 1481.  
 मकरा *makra*, 993, 1183.  
 मकरी *makri*, 7, 331, 346, 375, 585,  
 587, 933, 940, 1250.  
 मकान *makān*, 1234.  
 मकारबीर *makarbir*, 299, 1456.  
 मकुना *makuna*, 1129.  
 मकुनी *makuni*, 1272.  
 मकुन्दी *makundi*, 1272.  
 मकुन्दी दाना *makundi dāna*, 1272.  
 मकैया *makaiya*, 983.  
 मकोय *makoe*, 1073.  
 मक्खन *makkhān*, 1163.  
 मखदुमाना *makhdūmana*, 1441.  
 मखदूम शाह *makhdūm shah*, 1441.  
 मखाना *makhana*, 1419.  
 मगजी *magji*, 748.  
 मंगटौका *mangtika*, 762.  
 मंगनी *mangni*, 912, 1196, 1266,  
 1453.  
 मंगनी चंगनी *mangni chungni*, 1483.  
 मंगरा *mangra*, 161, 713, 1074,  
 1262.

मंगरी *mangri*, 1257.  
 मगवासी *magwasi*, 335c.  
 मगही *maghi*, 1049.  
 मग्घा *maggha*, 1082, 1084,  
 मघड़ा *maghra*, 805, 818.  
 मघड़ा चास *maghra chas*, 818.  
 मघवट *maghwat* 818.  
 मघा *magha*, 1086.  
 मघाड़ *maghar*, 805, 818.  
 मघाड़ जोतव *maghār jotab*, 818.  
 मघात *maghāt*, 805.  
 मघार *maghār*, 798, 805.  
 मघुया *maghua*, 805.  
 मङ्गर *mangar*, 152, 161.  
 मचान *machan*, 70, 232, 327, 429  
 890.  
 मचिया *machiya*, 632.  
 मचोला *machola*, 632.  
 मच्छर *machchhar*, 1183.  
 मच्छक *machhkhachh*, 1419.  
 मच्छक ला *machhkhachh la*, 1419.  
 मच्छरिया *machhariya*, 764.  
 मच्छलिया *machhaliya*, 764.  
 मच्छली *machhli*, Appendix, 14.  
 मच्छा *machhua*, 232.  
 मच्छी *machhaiti*, 1075.  
 मजना *majna*, 362.  
 मजनौ *majni*, 575.  
 मजरी *majri*, 1074.



- मजिल *majil*, 1416.  
मजिल ले जानिहार *majil le janihār*, 1416.  
मजिलिहा *majiliha*, 1416, 1417.  
मजुसी *majusi*, 322.  
मजूर *majūr*, 420, 1184.  
मजूरा *majūra*, 293, 842.  
मजुरी *majūri*, 1185.  
मज्जनौ *majhni*, 1341.  
मज्जवा *majhwa*, 332.  
मंभवार० *manjhvāra*, 19.  
मभोतर *majhotar*, 33.  
मंभोला *manjholi*, 422.  
मंभोलो *manjholi*, 148, 482.  
मंभोटा *manjhauta*, 252.  
मभौतर *majhautar*, 33.  
मज्जी *manji*, 507.  
मज्जा *manjha*, 179, 889.  
मज्जार *manjhar*, 1098.  
मटका *matka*, 713, 1173, 1458.  
मटकी *matki*, 83.  
मटकुरी *matkuri*, 139, 465.  
मटकूही *matkuhi*, 139.  
मटकोड़वा *matkorwa*, 1306, 1311.  
मटकोइ *matkoi*, 578.  
मटखना *matkhana*, 578.  
मटखभा *matkhabha*, 578.  
मटखम *matkham*, 578.  
मटपर *matpar*, 1247.  
मटमहनी *matmahni*, 143.  
मटर *matar*, 1000.  
मटरा *matra*, 959.  
मटरी *matri*, 1272.  
मटरो *matro*, 1001.  
मटरो साग *matro sag*, 1001.  
मटहा *matha*, 792.  
मटिखान *matikhan*, 129, 578.  
मटिगर *matigar*, 786.  
मटिया *matiya*, 572.  
मटियार *matiyar*, 578, 1786, 802.  
मटियार बांगर *matiyār bāngar*, 802.  
मटियार भौठ *matiyār bhūth*, 802.  
मटिहम *matiham*, 414.  
मटुका *matuka*, 83, 372, 696, 713.  
मटुकी *matuki*, 308.  
मटोर *mator*, 45, 1052.  
मठा *mattha*, 1166.  
मठ *math*, 1234.  
मठगर *mathgar*, 1161.  
मठजाउर *mathjaur*, 1272.  
मठना *mathna*, 552.  
मठरना *matharna*, 499.  
मठरनी *matharni*, 523.  
मठार *mathār*, 499.  
मठाहा *mathākā*, 1161.  
मठाही *mathāhi*, 1161.  
मटिया *mathiya*, 757, 763, 1234.  
मटियार *mathiyar*, 1161.  
मट्ठा *mattha*, 1272.  
मड़ई *marai*, 72, 407, 879.  
मंड़ई *manrai*, 1234.  
मड़ड़ *marar*, 483.  
मंड़ड़ *manrar*, 1450, 1452.  
मड़र *marar*, 1075.  
मंड़र *manrar*, 1217.  
मड़रा *marra*, 603.  
मड़री *marri*, 585a.  
मड़रो *marro*, 268.  
मंड़वच्च *manrwach*, 1201.  
मड़वा *marwa*, 1051.  
मंड़वा *manrwa*, 1307, 1355.  
मड़सटका *marساتكا*, 1272.  
मड़ही *marki*, 1307.  
मड़िया *mariya*, 523.  
मड़ुआ *marua*, 362, 877, 990, 1257.  
मड़ुआ *manrwa*, 990, 1257.  
मड़ुआती *maruati*, 1183.  
मड़ुका *maruka*, 1234.  
मड़रे *manrer*, 1075.  
मड़ैया *maraiya*, 394.

मरुवा *marhwa*, 1307, 1308, 1309,  
 1310, 1311, 1322, 1326, 1327,  
 1328, 1332.  
 मरुही *marhi*, 1234.  
 मरुप *marup*, 1307.  
 मरुतर *marutar*, 1000.  
 मरुठा *martha*, 1272.  
 मरुडा *maruda*, 823, 955.  
 मरुडो जीत *marudo jot*, 828.  
 मरुडू *marudu*, 1183.  
 मरुडू के नारा *marudu ke nara*, 1183.  
 मरुति *maruti*, 1113.  
 मरुथई *maruthai*, 142.  
 मरुथनी *maruthni*, 144, 541, 895, 1251.  
 मरुथोभा *maruthojha*, 886.  
 मरुथाई *maruthai*, 142.  
 मरुथानी *maruthani*, 769.  
 मरुथार *maruthar*, 941.  
 मरुदक *marudak*, 1033.  
 मरुदत *marudat*, 1201.  
 मरुदरा *marudra*, 203, 204.  
 मरुदाइन *marudain*, 1451.  
 मरुदियान *marudiyan*, 1126.  
 मरुदनरी *marudhnari*, 372.  
 मन *man* 790, 1263, 1883, 1498.  
 मनकाँटा *mankañta*, 640.  
 मनकोट्टी *mankorhi*, 1098.  
 मनकाँनी *mankauni*, 1045.  
 मनखप *mankhap*, 903, 1221.  
 मनखम *mankham*, 275.  
 मनगो *manngo*, 1005.  
 मनभाई *manjhai*, 341.  
 मनचलब *manchalab*, 1399.  
 मनठीका *manthika*, 903, 1221.  
 मनपई *manpai*, 914.  
 मनपाँआ *manpaua*, 914.  
 मनवाँ *manwan*, 808, 1016.  
 मनसरा *mansara*, 978.  
 मनसरी *mansri*, 972.  
 मनसा राम *mansa ram*, 1456.

मनहर *manhar*, 1140.  
 मनहूडा *manhunda*, 903, 1221.  
 मनानी दानो *manano dano*, 1456.  
 मनिकथम *maniktham*, 275.  
 मनिकथमह *manikthamh*, 1256.  
 मनिहार *manihar*, 561.  
 मनी *mani*, 903, 1185, 1221.  
 मनी बन्दोवस्त *mani bandobast*, 903,  
 1221.  
 मनुस *manus*, 1026.  
 मनुसदेवा *manusdeba*, 1458.  
 मनुस देव *manus deo*, 1456.  
 मनोरी *manori*, 766.  
 मन्तर *mantr*, 1457.  
 मन्त्री पूजा *mantri puja*, 1308.  
 मम्हर *mamhar*, 1298, 1300.  
 ममुहर *mamuhar*, 1300.  
 ममोरनी *mamorni*, 325.  
 मरई *marai*, 1234.  
 मरकन *markan*, 1262.  
 मरकहा *markaha*, 1098.  
 मरकी *marki*, 912.  
 मरकौ गरकौ *marki garki*, 912.  
 मरखडा *markhanda*, 1098.  
 मरखन *markhan*, 1098.  
 मरखनो *markhanno*, 1098.  
 मरखाह *markhah*, 1098.  
 मरघट *marghat*, 1418.  
 मरघट्टी *marghatti*, 1418.  
 मरचिड़िया *marchiriya*, 1458.  
 मरकुवा *marakhwa*, 1397, 1400.  
 मरजाह *marjad*, 1290, 1339.  
 मरजाह राखब *marjad rakhab*, 1339.  
 मरतबान *martaban*, 713.  
 मरतवान *martawān*, 713.  
 मरथमह *marthamh*, 258, 275.  
 मरद *marad*, 1274.  
 मरदाना *mardāna*, 1254.  
 मरदानो *mardāni*, 726, 1254.  
 मरदावा *mardāwa*, 1274.

मरन *maran*, 789.  
 मरवट *marvat*, 1209c.  
 मरहिन्ना *marhinna*, 1074, 1077.  
 मरहेना *marhena*, 1077.  
 मरा *mara*, 1076, 1077.  
 मराइल *marail*, 1004.  
 मराएल *marael*, 1076.  
 मराह *marāh*, 1397, 1400.  
 मरिखर *marikhar*, 33.  
 मरिचा *maricha*, 1073.  
 मरिया *mariga*, 233, 397, 410, 523, 541, 552.  
 मरी *mari*, 1074, 1094.  
 मर्या *marua*, 1252, 1257.  
 मरुका *maruka*, 71, 879.  
 मरेया *mareya*, 233, 523.  
 मरेन *men*, 1075.  
 मरे *marai*, 1234.  
 मरोह *marochha*, 1397.  
 मरौअती *marauti*, 1217.  
 भरौटी *marauti*, 1209c.  
 मर्रा *marra*, 72.  
 मलकंगनी *malakangi*, 1045.  
 मलकाठी *malakāthi*, 347, 348, 351.  
 मलकौनी *malakauni*, 1045.  
 मलंगिया *malangiya*, 680.  
 मलंगिया थारी *malangiya thari* 680.  
 मलगुजारी *malgujari*, 1207, 1220.  
 मलङ्ग *malang*, 235.  
 मलदहिया *maldahiya*, 1057.  
 मलदहिया कनकपुरिया *maldahiya kanakpuriya*, 1057.  
 मलदानी *maldani*, 1456.  
 मलमार *malmar*, 1477.  
 मलमास *malmas*, 1081.  
 मलवा *malwa*, 24, 238, 663, 713, 719, 1257.  
 मलसी *malasi*, 663.  
 मलाइ *malai*, 1165.  
 मलाह *malah*, 1456.  
 मलिकथम *maliktham*, 258.  
 मलिकथम्भ *malikthambh*, 1256.

मलिकाइ *malikai*, 1201.  
 मलिकाइ चुटकी *malikai chutki*, 1201.  
 मलिया *maliga*, 663, 701, 713.  
 मलौदा *malida* 1384.  
 मलुआ *malua*, 1023.  
 मलौ *malau*, 110.  
 मल्लिया *malliya*, 701.  
 मर्वेशी *marveshi*, 1094.  
 मसक *masak*, 720.  
 मसकली *maskuli*, 602.  
 मस्तक *mastak*, 655.  
 मस्तूल *mastul*, 238.  
 मसनद *masnad*, 637.  
 मसर *masar*, 959.  
 मसाह *masarhu*, 742.  
 मसात *masant*, 1499.  
 मसान *masan*, 1456.  
 मसात्ती *masatli*, 720.  
 मसालदार *masaldar*, 1023.  
 मसाला *masala*, 423, 1119, 1267.  
 मसाह *masah*, 824, 981.  
 मसाह करब *masah karab*, 981.  
 मसियार *masiyar*, 1087.  
 मसी *masi*, 1133.  
 मसुरिया *masuriya*, 985.  
 मसुरिया जनेर *masuriga jener*, 985, 987.  
 मसुरी *masuri*, 998.  
 मसूर *masur*, 998.  
 मसूल *masul*, 1488.  
 महकार *mahkar*, 299.  
 महकार बीर *mahkar bir*, 299.  
 महकावा *mahkava*, 1023.  
 महताब *mahtab*, 585.  
 महताबी *mahtabi*, 585.  
 महतोआड़ा *mahtoara*, 1217.  
 महतो *mahton*, 1217, 1218, 1150, 1452.  
 महथिन दाइ *mahthin dai*, 1456.  
 महदेवा *mahdeva*, 19, 938.  
 महन *mahan*, 142, 251, 256, 273.

महन भोग *mahan bhog*, 1272.  
 महनिया *mahaniya*, 321.  
 महनिया हौद *mahaniya haud*, 321.  
 महनी *mahni*, 144.  
 महप्फा *mahappha*, 247.  
 महब *mahab*, 142.  
 महमाया *mahmaya*, 1175, 1456.  
 महार *mahar*, 1349, 1362, 1268.  
 महारदार *mahardar*, 373.  
 महारन *mahran*, 1161.  
 महारम *mahram*, 744.  
 महाराइ *mahrai*, 1154.  
 महरू *mahru*, 1063.  
 महल *mahal*, 142.  
 महसूल *mahsul*, 1488.  
 मंहा *manha*, 995.  
 महाइ *mahāi*, 142, 321.  
 महाइ के हौज *mahāi ke hauj*, 321.  
 महाजन *mahājan*, 1456, 1461, 1481.  
 महाजनी *mahajni*, 1461.  
 महाजाल *mahājāl*, 646.  
 महाड़ा *mahāra*, 138.  
 मंहाड़ा *manhāra*, 143.  
 महादे *muhāde*, 893.  
 महादेओ *mahādeo*, 19.  
 महादेव *mahādeb*, 893, 1456.  
 महादेवा *mahādewa*, 19, 938.  
 महान *mahān*, 144, 1450.  
 महाबाहन *mahābāhan*, 1425.  
 महावीर *mahābir*, 1456.  
 मंहा मूंग *manhā mung*, 995.  
 महार *mahār*, 912.  
 महाल *mahāl*, 1499.  
 महि *mahi*, 1087.  
 महिनवारौ *mahinwāri*, 1185.  
 महिना *mahina*, 1081.  
 महिना *mahinna*, 1, 81, 1185.  
 महिया *mahiya*, 1015, 1161.  
 महियाउर *mahiyāur*, 1272.  
 महिस *mahis*, 1120.

महिसा *mahisa*, 1120.  
 महिसौ *mahisi*, 1120.  
 महौ *mahi*, 142, 1272.  
 महौना *mahina*, 1081.  
 महुयक *mahuak*, 1338.  
 महुयर *mahuar*, 1135, 1272.  
 महुआ *mahua*, 372, 1045.  
 महुगोल *mahugol*, 1135.  
 महुलखा *mahulakha*, 1135.  
 महू *mahu*, 1045.  
 महैर *māher*, 1372.  
 महैला *mahē'a*, 1119.  
 महौनी *mahonni*, 144.  
 माइ *māi*, 1483, 1456.  
 माइं *māin*, 639.  
 माइन *māin*, 639.  
 माउग *māug*, 1275.  
 माँओ *mānon*, 1458.  
 माख *mākḥ*, 1084.  
 मांग *māng*, 235.  
 मांगन *māngan*, 912, 1198.  
 मांगनी *māngni*, 1201.  
 मांगी *māngi*, 235, 335c.  
 मांगे *mānge*, 1025.  
 माघ *māgh*, 1082, 1092.  
 माघी *māghi*, 813.  
 भाघी चास *māghi chās*, 818.  
 मांच *mānch*, 70, 423.  
 मांची *mānchi*, 182.  
 मांजन *mānjan*, 362.  
 भांजी *mānji*, 507.  
 माजूम *mājūm*, 1036.  
 माछौ *māchhi*, 990.  
 मांछौ *mānchhi*, 1074.  
 मांझ *mānjh*, 1248.  
 मांझर *mānjghar*, 1248.  
 मांझा *mānjha*, 179, 214, 224, 195,  
 219, 362, 431, 611, 933, 1363,  
 1379.  
 मांझी *mānji*, 236, 507.

माट *māt*, 77, 83, 310, 372, 505.  
 मांट *mānt*, 505, 713.  
 माटी *māti*, 1089, 1306.  
 माठ *māth*, 505, 1161.  
 माठा *mātha*, 1161, 1166, 1272.  
 माड़ *mār*, 991.  
 मांड़ *mānr*, 362, 1272.  
 माड़व *mārab*, 1051.  
 माड़ा *māra*, 630, 1178.  
 माड़ा फुल्ली *mārā phulli*, 1178.  
 माड़ी *māro*, 1051.  
 मांड़ी *mānro*, 1051, 1234, 1307.  
 माटा *mārha*, 991.  
 मांटा *mānrha*, 921.  
 माता *māta*, 1440, 1456.  
 माता दाइ *mātā dāi*, 1456.  
 मात्रिक *mātrik*, 1298.  
 मांथ *mānth* 9, 941, 1251.  
 माथा *mātha*, 335c.  
 मांथा *mānthā*, 9, 408.  
 मांदर *māndar*, 259, 271.  
 माधव *mādhav*, 688.  
 माधव सिङ्घी *mādhav singhi*, 688.  
 माधवा *mādhwa*, 975.  
 मान *mān*, 849.  
 मानजन *mānjan*, 1450, 1452.  
 मानिकथम *mānikkham*, 275.  
 मनिखम *mānikham*, 275.  
 माफ *māph*, 1217, 1230.  
 माफी *māphi*, 912, 1209b, 1217.  
 मामस *māmas*, 788.  
 मायू *māyū*, 1368.  
 मार *mār*, 1078, 1085, 1120.  
 मारतौल *mārtaul*, 388, 357, 519.  
 मारब *mārab*, 1098, 1246.  
 मारल *māral*, 859, 1004, 1011.  
 मारल गेल *māral gel*, 1004.  
 मारसा *mārāsa*, 1074.  
 मारा *māra*, 1072.  
 मारि *māri*, 1272.

मारी *māri*, 726 (note).  
 मारे *māre*, 655, 1089.  
 माल *māl*, 324, 347, 972, 973,  
 1028, 1029, 1094, 1202, 1221,  
 1272, 1456, 1488.  
 मालगुजारी *mālgujāri*, 1207, 1214.  
 मालजादी *mālajādi*, 1183.  
 माल जाल *māl jāl*, 1094.  
 माल भाड़ी *māl jhari*, 323.  
 माल देही *māl dehi*, 973.  
 माल पुआ *māl pua*, 1272.  
 माल भोग *māl bhog*, 972.  
 माल मेज *māl mej*, 324.  
 मालवा *mālwa*, 1087.  
 माला *māla*, 24, 566, 663, 755.  
 165, 781, 1257, 1354.  
 मालिक *mālik*, 1208.  
 माली *mālī*, 24.  
 मालह *mālkh*, 347.  
 मास *mās*, 1081, 1086, 1087, 1089.  
 मांस *māns*, 1081, 1085.  
 मास कलाइ *mās kalāi*, 996.  
 मासा *māsā*, 1498, 1499.  
 मासी *māsi*, 1043.  
 मांह *mānh*, 1248.  
 मांह घर *mānh ghar*, 1248.  
 माही *māhi*, 1232.  
 मांही *māhi*, 659.  
 मिंजनौ *minjñi*, 887.  
 मिभर *wijhra*, 1019.  
 मिटिया *mitiya*, 713.  
 मिट्टी *mitti*, 786, 1429, 1431.  
 मिट्टि देव *mitti dēv*, 1429, 1431.  
 मिठाई *mithāi*, 1014, 1440.  
 मिठर *nithur*, 1168.  
 मिट्टी *mitti*, 1457.  
 मिनहै *minahai*, 1209b.  
 मिसियाई *mimiyai*, 145, 1458.  
 मिसियाई के तेल *mimiyai ke tel*, 1045,  
 1458.

मियादो *miyādi*, 1437.  
 मिर्गिडाह *mirgidāh*, 1082.  
 मिरगसेरा *mirgsira*, 1082, 1084.  
 मिरगो *mirgi*, 1177.  
 मिरचा *mircha*, 1073.  
 मिरचाइ *mirchāi*, 1073.  
 मिरजई *mirjai*, 728, 1272.  
 मिरजापुरो *mirjapuri*, 680.  
 मिरतवान *mirtawān*, 713.  
 मिरला *mirla*, 407.  
 मिरसिकार *mirsikār*, 381.  
 मिराइब *mirāib*, 1332.  
 मिरिच *mirich*, 1073.  
 मिलकियत *milkiyat*, 1207.  
 मिलनो *milni*, 1339.  
 मिलब *milab*, 1343.  
 मिला *mila*, 1485.  
 मिलाएब *milāeb*, 1343.  
 मिलान *milān*, 1485.  
 मिलाप *milāp*, 1159.  
 मिला खेब *milā leb*, 1485.  
 मिलावा *milāwa*, 1339.  
 मिलिट *milīt*, 282.  
 मिलौना *milāuna*, 575.  
 मिसतिरो *mistiri*, 389.  
 मिसरी *misri*, 1014.  
 मिसिरी *misiri*, 1002.  
 मिसिरी कन *misiri kan*, 1062.  
 मिस्तर *mistar*, 427.  
 मिस्तिरो *mistiri*, 420.  
 मिसी *missi*, 1384, 1483.  
 मिहतर *mih̄tar*, 1197.  
 मीठर *mitha*, 372, 1365.  
 मीठा चाडर *mitha chāur*, 1365.  
 मीठी *mithi*, 1272, 1377.  
 मीठी कंदरो *mithi kanduri*, 1377.  
 मीठी पूरो *mithi puri*, 1272, 1377.  
 मीड़ा *mira*, 894.  
 मौन *min*, 990.  
 मीयां *miyān*, 1376.

मीर फजुला *mir phajula*, 1456.  
 मौल *mīl*, 1492.  
 मौलन *mīlan*, 1339.  
 मीहान *mīhān*, 889.  
 मीहो *mīnhon*, 889.  
 मुअल *mual*, 1057.  
 मुअला *muala*, 414.  
 मुआर *muār*, 1074, 1077.  
 मुइल *muil*, 1118.  
 मुक्का *mukka*, 1249, 1253.  
 मुखसुध *mukhsudh*, 1046.  
 मुखसुधि *mukhsudhi*, 1056.  
 मुखसुधो *mukhsudhi*, 1056.  
 मुगदर *mugdar*, 102.  
 मुंगरा *mungra*, 106, 431, 457, 390,  
 1262.  
 मुंगरी *munqri*, 87, 106, 424, 555,  
 390, 781.  
 मुंगवा *munqwa*, 755.  
 मुङ्ग *mung*, 994, 995.  
 मुङ्गर *mungar*, 886n.  
 मुङ्गा *munga*, 1073.  
 मुजवानी *mujwani*, 815.  
 मुजवान *munjwan*, 815.  
 मुजेरा *mujera*, 1461, 1477, 1481.  
 मुटमुर *mutmur*, 1183.  
 मुटुनौ *mutuni*, 973.  
 मुट्टा *muttha*, 882, 1489.  
 मुट्टौ *mutthi*, 337.  
 मुठरा *muthra*, 225, 1106.  
 मुठरिया *mutthariya*, 1106.  
 मुठरी *mutthri*, 1272.  
 मुठवारा *muthwāra*, 335g.  
 मुठाल *mutthāl*, 1136.  
 मुठिया *mutthiya*, 7, 89, 1106.  
 मुठैल *mutthail*, 1106.  
 मुडकटवा *murkatwa*, 1435.  
 मुडला *murla*, 956, 1107.  
 मुडलौ *murli*, 956.  
 मुडवार *murwār*, 269.

मुड़वारी *murwāri*, 256, 269.  
 मुड़िया *muriya*, 414, 987.  
 मुड़िया *munriya*, 956.  
 मुड़ियारी *muriyāri*, 1011.  
 मुड़ियारी मारल *muriyāri mārāl*, 1011.  
 मुड़िलवा *munrūwa*, 956.  
 मुड़ड़ा *munrera*, 1107.  
 मुड़र *murer*, 939.  
 मुड़रा *munrera*, 939.  
 मुड़रौ *mureri*, 939.  
 मुण्डा *munda*, 725, 1107.  
 मुण्ठा *muntha*, 749.  
 मुदती *mudati*, 1487.  
 मुद्री *mundri*, 60, 756, 769.  
 मुदेखौनी *mudekhauni*, 1347.  
 मुदेखी *mudekhi*, 1347.  
 मुद्धी *muddhi*, 115.  
 मुनगा *munga*, 1073, 1183.  
 मुनघी *mundhi*, 115.  
 मुनमन *munmun*, 1183.  
 मुनहर *munhar*, 77.  
 मुन्दन *mundan*, 84, 554.  
 मुन्दा *munda*, 860.  
 मुन्धी *mundhi*, 767.  
 मुरई *murai*, 1073.  
 मुरका *murka*, 1074, 1183.  
 मुरघटिया *murghatiya*, 1418.  
 मुरघटौ *murghatti*, 1418.  
 मुरतहिन *murtakin*, 1481.  
 मुरती *murti*, 777.  
 मुरथारी *murthāri*, 638.  
 मुरदहठौ *murdhatti*, 1418.  
 मुरदारी *murdāri*, 1139.  
 मुरघी *murdhi*, 975.  
 मुररा *murra*, 585.  
 मुररी *murri*, 1272.  
 मुरहा *murha*, 585.  
 मुराइ *murai*, 1073, 1089.  
 मुरिया *muriya*, 1074.

मुरिया *munriya*, 343.  
 मुरेठा *muretha*, 724.  
 मुरेना *murēna*, 1183.  
 मुरेरा *murera*, 269.  
 मुलतान *multan*, 1087.  
 मुल्लो *mulli*, 1073.  
 मुशता *mushuta*, 1364, 1385.  
 मुसद *musad*, 457.  
 मुसरा *musra*, 416, 431, 464, 610.  
 मुसहर *mushar*, 1203, 1429, 1435.  
 मुसुकाए *musukae*, 1088.  
 मुह *muh*, 301.  
 मुह *munh*, 81, 501, 557, 454, 621, 1247, 1428.  
 मुहखड़ *muhkhar*, 79.  
 मुहचर *muhchar*, 963.  
 मुहड़ा *munhra*, 186.  
 मुहड़ा के नारी *munhrā ke nari*, 225.  
 मुहयपड़ *munhthapara*, 193.  
 मुहयोपड़ा *munhthopra*, 193.  
 मुह देखब *munh dekhāb*, 1428.  
 मुह पसिजा *munh pasija*, 1173.  
 मूए *mūe*, 1084.  
 मूंग *mūng*, 995.  
 मूंगा *mūnga*, 755, 966c.  
 मूज *mūnj*, 815, 1422.  
 मूठ *mūth*, 7, 29, 88, 89, 398, 1200, 1454, 1457.  
 मूठ *mūnth*, 1433.  
 मूठ पूजा *mūth pūja*, 1434.  
 मूठ लागल *mūth lāgal*, 1437.  
 मूठा *mūtha*, 29, 543, 597, 882.  
 मूठौ *mūthi*, 88.  
 मूड़ *mūr*, 269.  
 मूड़ *mūr*, 274.  
 मूड़ा *mūra*, 414, 1107.  
 मूड़ा *mūnra*, 274, 1107.  
 मूड़ी *mūri*, 343, 414.  
 मूड़ौ *mūnri*, 251, 274.  
 मूरी *mūnri*, 343.



मूट *mūṭh*, 1010.  
 मूढा *mūṛha*, 585, 939.  
 मूढी *mūṛhi*, 414, 726, 1272.  
 मूत *mūt*, 848.  
 मदन *māndan*, 81.  
 मूर *mūr*, 1073, 1475.  
 मुरत *mūrat*, 777.  
 मूरी *mūri*, 1119.  
 मूरी *mūro*, 1073.  
 मूल *mūl*, 1082, 1475.  
 मूली *mūli*, 1073.  
 मूसर *mūsar*, 431, 464, 610, 617.  
 मेकराज *mekraj*, 474, 588.  
 मेअना *meāna*, 247.  
 मेअना *menāna*, 247.  
 मेअर *meār*, 639.  
 मेखारी *mekhāri*, 388.  
 मेघरा *meghra*, 161.  
 मेतहर *metahar*, 1247.  
 मेतिया *metiya*, 136, 713.  
 मेड़ड़ा *menrra*, 936.  
 मेड़रा *menrra*, 585a.  
 मेड़राय *menrray*, 1089.  
 मेड़रुआ *menraruā*, 414.  
 मेड़रुआ भाथी *menraruā bhānṭhi*,  
 415.  
 मेढ़वा *mendhwa*, 1104.  
 मेढ़नी *medni*, 1087, 1129.  
 मेमना *memna*, 1122, 1123.  
 मेमनी *memni*, 1122.  
 मेरखुन *merkhun*, 1272.  
 मेलवानो *melwāni*, 801, 952.  
 मेलान *melān*, 918.  
 मेलानी *melāni*, 801.  
 मेळनी *melhani*, 230.  
 मेहता *mehṭa*, 889.  
 मेहता *menhṭa*, 889.  
 मेहतर *mehtar*, 1452.  
 मेहरारू *mehrarū*, 1275.  
 मेहराव *mehraw*, 188.  
 88-B. & J.

मेहरी *mehri*, 1276.  
 मेहिवाती *meahibāti*, 677.  
 मेहिया *menhiyan*, 889.  
 मेहिया बैल *menhiyan bail*, 389.  
 मेहानी *menhāni*, 889.  
 मे *men*, 69, 655, 741, 473, 904,  
 990, 1020, 1084, 1088, 1098,  
 1263, 1275, 1350.  
 मेख *mekh*, 1449.  
 मेघ *megh*, 1092.  
 मेघा *megha*, 1387, 1088.  
 मेघु डाक *meghu duk*, 1453.  
 मेच *mench*, 633.  
 मेज *mej*, 324.  
 मेता *meta*, 713.  
 मेटी *meti*, 712.  
 मेटुम *metum*, 414.  
 मेड़ *menr*, 832, 953.  
 मेढ़न *merhan*, 33.  
 मेढ़ा *menrha*, 889.  
 मेथी *methi*, 1073.  
 मेथी *menthi*, 1073.  
 मेदनि *medani*, 1037.  
 मेरु *meru*, 1033.  
 मेल *mel*, 1042.  
 मेह *menh*, 889.  
 मेहा *meha*, 889.  
 मेहा *menha*, 889.  
 मेगिरी *maigiri*, 403.  
 मेजनी *mainjni*, 887.  
 मेलखनना *melkhanna*, 307.  
 मैका *maika*, 1227.  
 मैगर *maigar*, 161.  
 मैदा *maida*, 1272.  
 मेन *main*, 639, 1103, 1346.  
 मैना *maina*, 1103, 1113.  
 मैया *maiya*, 1456.  
 मैरन *mairan*, 33.  
 मैल *mail*, 1015, 1492.  
 मैला *maila*, 848, 1015.

मोअर *moār*, 1077.  
 मोकद्म *mokad̐am*, 1217.  
 मोकररी *mokar̐ri*, 1212.  
 मोकरी *mokri*, 1209e.  
 मोखड़ा *mokhra*, 924  
 मोखड़ी *mokhri*, 414.  
 मोखतार *mokhtar*, 1183, 1208.  
 मोखतिथार *mokhtiyar*, 1208.  
 मोचती *mochatti*, 1075.  
 मोचना *mochna*, 383, 474.  
 मोजम्मा *mojamma*, 113.  
 मोजररी *mojri*, 119.  
 मोतद्धरवा *motdharwa*, 913.  
 मोटरी *motri*, 318.  
 मोटवाहा *motwaha*, 944.  
 मोटवाहो *motwahi*, 801.  
 मोट्हा *m̐thu*, 908, 911, 1097.  
 मोट्हा जोड़ो *mot̐ha jori*, 941.  
 मोट्हा वरध *mot̐ha baradh*, 1097.  
 मोटिया *motiya*, 730.  
 मोठड़ै किन डी *mothre kinari*, 225.  
 मोट्टिया *monthiya*, 631,  
 मोतरफा *motarpha*, 1201; Appendix, 14.  
 मोतमनना *motmanna*, 1391.  
 मोतलके *motalke*, 1233.  
 मोतहरफा *motharpha*, 1201.  
 मोतिया *motiya*, 233.  
 मोथपड़ा *mothapra*, 225.  
 मोथापड़ा *m̐thāpra*, 193.  
 मोनाफा *monāpha*, 1475.  
 मोफरीद *mophrid*, 1468a & b, 1470,  
 1471; Appendix 3, 9.  
 मोरका *morka*, 1234.  
 मोरनी *morni*, 238, 325.  
 मोरवार *morwār*, 269.  
 मोरवाह *morwāh*, 269, 283, 295,  
 945.  
 मोरवाह *morwāh*, 283, 295.  
 मोरखा *morassā*, 475.

मोरहन *mothan*, 1022, 1024, 1039,  
 1194.  
 मोरानी *morāni*, 94.  
 मोरिया *morīya*, 233.  
 मोलहकी *molhaki*, 1468c, 1472;  
 Appendix, 13.  
 मोहखा *mohkha*, 81, 301, 414.  
 मोहड़ा *mohra*, 562.  
 मोहनथम्मा *mohanthamma*, 274.  
 मोहदेखाइ *mohdekhai*, 1347.  
 मोहनदी *mohandi*, 159.  
 मोहनरी *mohari*, 159, 160.  
 मोहब्बत *mohabbat*, 1252.  
 मोहरकन *moharkan*, 540.  
 मोहरम *moharam*, 149.  
 मोहरम के सिपाही *moharam ke sipahi*, 1419.  
 मोहरा *moha*, 186.  
 मोहरिदार *mohiridar*, 27.  
 मोहरी *mohri*, 1125.  
 मोहली *mohli*, 533.  
 मोहली लोहार *mohli lohar*, 538.  
 मोहान *mohan*, 365.  
 मोहरी *mohri*, 94.  
 मोहैन *mohain*, 256.  
 मोका *moka*, 922.  
 मोका *monka*, 1249.  
 मोख *mokh*, 1250.  
 मोखा *mokha*, 1250.  
 मोच *moch*, 944.  
 मोचा *mocha*, 984.  
 मोचो *mochi*, 479.  
 मोचो *monchi*, 479.  
 मोछ *monchh*, 984.  
 मोछा *mochha*, 994.  
 मोजर *mojar*, 119.  
 मोत *mot*, 14, 720, 936, 1145.  
 मोत *mont*, 936.  
 मोत चलाएव *mot chalaev*, 941.  
 मोति *moti*, 720, 936.

मोटैले *motailen*, 1002 (footnote).  
 मोटा *morha*, 186.  
 मोटा *monrha*, 63.  
 मोटो *morhi*, 990.  
 मोती *moti*, 753, 765.  
 मोती चूर *moti chur*, 1272.  
 मोती माला *moti mālā*, 765.  
 मोती राम *m ti ram*, 1456.  
 मोथा *motha*, 997.  
 मोथा *motha*, 1183.  
 मोथा *montha*, 1075.  
 मोथी *mothi*, 997.  
 मोदक *modak*, 1272.  
 मोना *mona*, 656.  
 मोमिन *momin*, 355.  
 मोर *mor*, 585f, 664 (footnote).  
 मोर चक्र *mor chakkar*, 585f.  
 मोर बाज *mor baj*, 585f.  
 मोरी *mori*, 323, 823, 862, 963, 982, 1455.

मोरी पे टारी *mori petari*, 963.  
 मोल *mol*, 1113, 1419.  
 मोहन *mohan*, 256, 755.  
 मोहन माला *mohan mala*, 755.  
 मोहर *mohar*, 755, 918, 1284.  
 मोहर देन *mohar den*, 1284.  
 मोहर माला *mohar mala*, 755.  
 मौनिया *mauniya*, 44, 442.  
 मौरूसी *maursi*, 1215.  
 मौखार *mauar*, 1154.  
 मौगी *maugi*, 1275.  
 मौजा *mauja*, 1499.  
 मौन *maun*, 713.  
 मौना *mauna*, 1075.  
 मौनी *mauni*, 442.  
 मौनी *mauni*, 44, 656.  
 मौर *maur*, 1119, 1321, 1326.  
 मौरी *mauri*, 1326.

## ॥ य ॥

यो *yon*, 356.

यह *yah*, 655.

## ॥ र ॥

रई *rai*, 1037, 1272.  
 रक्षा *raksa*, 985, 991.  
 रक्सी *raksi*, 985.  
 रक्खी *rakeli*, 713.  
 रखनौ *rakhni*, 1280.  
 रखवह *rakhhah*, 1087.  
 रखवार *rakhwar*, 870.  
 रखवारी *rakhwari*, 870.  
 रखवाही *rakhwahi*, 870.  
 रखात *rakhat*, 1147.  
 रखात *rakhant*, 877, 1147.  
 रखेलिन *rakhelin*, 1280.  
 रखेली *rakheli*, 1280.

रखौर *rakhaur*, 786.  
 रग *rag*, 1486.  
 रंगरेज *rangrej*, 504.  
 रंगरेजी *rangreji*, 504, 509.  
 रंगसाज *rangsaj*, 504, 509.  
 रंगेदरी *rangel ri*, 535.  
 रघुनी डाक *raghuni, dak*, 1456.  
 रघू *raghu*, 1456.  
 रजपूत *rajput*, 964.  
 राजा *raja*, 731.  
 रजील *rajil*, 1217.  
 रञ्ची *ranchi*, 1045.  
 रतनी *ratni*, 1183.

रटवा *ratwa*, 967h.  
 रंङसार *ranrsar*, 1426.  
 रंङसारी *ranrsari*, 1426.  
 रङ्गिया *ranghiya*, 808, 1016, 1019.  
 रण्डा *randa*, 1280.  
 रण्डी *rundi*, 1280.  
 रतजगा *ratjagga*, 1372.  
 रतङ्गल *ratral*, 1011.  
 रतायल *ratail*, 1011.  
 रतार *ratār*, 1058.  
 रतालू *ratālu*, 1058.  
 रत्ती *ratti*, 1458, 1499.  
 रथ *rath*, 148, 206.  
 रद्दा *radda*, 1251.  
 रनकिल्ली *rankilli*, 161, 929.  
 रनकी *ranki*, 611.  
 रन्थ *ranth*, 148, 206.  
 रन्थी *ranthi*, 1416.  
 रन्दा *randa*, 391, 401, 602.  
 रफ्तनी *raḥṭnī*, 488.  
 रफीदा *aphidi*, 451.  
 रबी *rabi*, 858.  
 रब्बिल *rabbī*, 426.  
 रमकरवा *ramkarwa*, 712.  
 रमचुक्का *ramchukka*, 713.  
 रमजूया *ramjua*, 973.  
 रमनिया *romaniya*, 978.  
 रमरम्मो *ramrammi*, 1339.  
 रमुनी *ramuni*, 972.  
 रम्पा *rampa*, 481.  
 रम्बा *ramba*, 399.  
 ररेठा *raretha*, 896, 994.  
 रवाँ *rawan*, 1275.  
 रवाइसवाला *rawāiswāla*, 580.  
 रस *ras*, 366, 568, 1014, 1015, 1272.  
 रस गोला *ras gola*, 1272.  
 रसघारा *rasghāra*, 270.  
 रसजाउर *raejāur*, 1440.  
 रसक्कना *ra:chhanna*, 284.  
 रसपाल *raspāl*, 585.

रसपैन *raspāin*, 269.  
 रसबगटा *rasbanta*, 595.  
 रसरी *raeri*, 115, 145, 1492.  
 रसवत *raswat*, 234.  
 रसाएल *rasael*, 1011.  
 रसिदाना *rasidana*, 1198.  
 रसिदावन *rasidawan*, 1198.  
 रसिया *rasiyā*, 1272.  
 रसियाव *rasiyāo*, 1272.  
 रसौद *rasid*, 1467, 1488.  
 रसुखड़ *rasuar*, 1203.  
 रसून *rasun*, 1073.  
 रसूलो *rasuli*, 1203.  
 रसेड़ *raser*, 270.  
 रसोइया *rasoiya*, 1248.  
 रसोइया घर *rasoiya, ghar*, 1248.  
 रसोइ *rasoi*, 1268.  
 रसोलो *rasoli*, 140.  
 रस्सा *rassa*, 115, 184, 375, 1272.  
 रस्सो *rassi*, 115, 196, 123, 464, 613  
 1492.  
 रस्सुन *rassun*, 1073.  
 रहट *rahat*, 147.  
 रहटवार *raḥṭwar*, 533.  
 रहटा *rahta*, 339.  
 रहना *rahna*, 478.  
 रहर *rahar*, 994, 995, 1073.  
 रहरिया *rahariya*, 1073.  
 रहरिया सेम *rahariya sem*, 1073.  
 रहरी *rahri*, 994.  
 रहरेठा *rahretha*, 994.  
 रहरेठा *rahraittha*, 994.  
 रहल *rahol*, 987, 1043, 1231.  
 रहठा *rahat*, 994.  
 रहिला *rahila*, 1002.  
 रहो *rahi*, 144.  
 रहे *rahe*, 1085, 1088.  
 रहेठा *rahetha*, 896, 994.  
 राइ *rai*, 1045, 1089, 1402.  
 राइस *rāis*, 137, 140, 713.

राउत *rāut*, 1456.  
 राज *rāu*, 1084.  
 राकस *rākas*, 1458.  
 राँकी *rānki*, 371.  
 राख *rākh*, 849.  
 राखव *rākhav*, 1339.  
 राखिये *rākhiye*, 655.  
 राखो *rākho*, 655.  
 राँगा *rānga*, 511.  
 राँगी *rāngi*, 969.  
 राज *rāj*, 420, 1207.  
 राज मजुर *rāj majur*, 420.  
 राज मिस्तिरौ *rāj mistiri*, 420.  
 राजा *rāja*, 1085, 1092, 1450.  
 रातन *rātan* 640, 1183,  
 राड़ *rār*, 1217.  
 राँड़ *rānr*, 1088, 1279.  
 राड़ जानि *rār jati*, 1217.  
 राड़ भोर *rār bhor*, 1217.  
 राँड़ा *rānra*, 1278.  
 राड़ी *rāri*, 1075, 1183.  
 राटो *rārhi*, 1183.  
 रात *rāt*, 965, 966, 1087, 1091.  
 रातल *rātul*, 610.  
 रातूक *rātūk*, 1088, 1091.  
 रातूल *rātūl*, 640.  
 रादा *rāda*, 1251.  
 राधे चक्कर *rādhe chakkar*, 585.  
 रान *rān*, 289, 1272  
 रानी *rāni*, 1084.  
 रान्ह *rānh*, 289.  
 रापी *rāpi*, 481.  
 राँपी *rānpi*, 481.  
 राफ *rāph*, 1485.  
 राफ साफ *rāph sāph*, 1485.  
 राव *rāv*, 311, 1014, 1272.  
 राम *rām*, 365c, 975, 1062, 1078.  
 राम करहन्नी *rām karhanni*, 963d.  
 राम केशौर *rām kesaur*, 1062.  
 राम गोसाई *rām gosain*, 1456.  
 राम ठाकुर *rām thāhur*, 1456.

राम तरीद *rāmtaroi*, 1078.  
 राम दुलारी *rām dulāri*, 965c, 966e.  
 राम दुल्लर *rām dullar*, 978.  
 राम परोर *rām paror*, 1073.  
 राम बीर *rām bir*, 1456.  
 राम रहर *rām rahar*, 1073.  
 राम राम *rām rām*, 1339, 1419.  
 राय *rāv*, 655.  
 रारी *rāri*, 815.  
 राल *rāl*, 737.  
 रावा *rāwa*, 1014.  
 रास *rās*, 82, 137, 226, 893, 1015,  
 1094, 1343, 1394.  
 रास कड़ो *rās kari*, 226.  
 रास के रास *rās ke rās*, 1015.  
 रास पर लेब *rās par lēb*, 1394.  
 रास बरग बैस गेल *rās barag bais gel*,  
 1343.  
 रासा *rāsa*, 1272.  
 रासि *rāsi*, 137.  
 राह *rāh* 456.  
 राहत *rāhat*, 920.  
 राहत *rāhat*, 994.  
 राहर *rāhar*, 994.  
 राहरि *rāhari*, 994.  
 राहिन *rāhin*, 1481.  
 राहु *rāhu*, 1456.  
 रिकाबी *rikabi*, 449, 711, 713.  
 रिक्कीबी *rikabi*, 713.  
 रिक्कौच *rikaunch*, 1272.  
 रिनिहा *rinika*, 1461.  
 रिरियाय *ririhay*, 1089.  
 रिहम *riham*, 1372.  
 रीत *rāt*, 1381.  
 रीत के जोड़ा *rāt ke jora*, 1381.  
 रुआरा *ruāra*, 1075.  
 रुआरी *ruāri*, 1075.  
 रुआह *ruāh*, 1422.  
 रुआह काटव *ruāh kārah*, 1422.  
 रुकन *rukan*, 1465.

रुकन *rukan*, 1465.  
रुक्का *rukka*, 1367.  
रुखसती *rukhsati*, 1389.  
रुखान *rukhan*, 394, 399.  
रुखानी *rukhani*, 399.  
रुद्राक्ष *rudrachh*, 755, 781.  
रुन्नी *runni*, 799, 800.  
रुपाधौ *rupadhau*, 1133.  
रुपै *rupai*, 1479.  
रुपैया *rupaiya*, 1475, 1478, 1419,  
1485.  
रुपै सकड़ा *rupai saikra*, 1479.  
रुपौठी *rupauthi*, 768.  
रुली *ruli*, 799.  
रु *rū*, 33.  
रुआ *rūa*, 1017.  
रुई *rūi*, 333, 511.  
रुना *rūna*, 801.  
रूपधर *rūpdhar*, 1. 33.  
रूपधर *rūpdhar*, 1133.  
रूपधौर *rūpdhaur*, 1113.  
रेआएत *reāt*, 1217.  
रेकाना *rekāna*, 1465.  
रेकाबी *rekābi*, 713.  
रेगनी *regni*, 649,  
रेगनी *rengni*, 1075.  
रेङ्गवारी *renrwāri*, 1045.  
रेवटी *rewti*, 267.  
रेवड़ा *renwra*, 1005.  
रेवती *reoti*, 1082.  
रेहड़ा *rehra*, 816.  
रेहन *rehan*, 1481.  
रेहाड़ *rehār*, 816.  
रेहाह *rehāh*, 816.  
रे *re*, 740, 1086.  
रेङ *renr*, 957, 1045.  
रेङ गैल *renr gail*, 957.  
रेङल *renral*, 957.  
रेङल बा *renral ba*, 957.  
रेङा *renra*, 956, 957, 987.

रेङा भैल बा *renra bhail ba*, 957.  
रेङा भैल है *renra bhel hai*, 987.  
रेङी *renri*, 1045.  
रेत *ret*, 388.  
रेती *reti*, 403, 418, 470, 471, 552,  
569, 583, 591.  
रेवटी *rewti*, 260.  
रेह *reh*, 816, 1006.  
रेचो *rainchi*, 1045.  
रेन *rain*, 269.  
रेनि *raini*, 1087, 1091.  
रेयत *raiyat*, 1215.  
रेयती *raiyati*, 1040.  
रेयान *raiyān*, 1217, 1226.  
रेहड़ *raihaṛ*, 994.  
रोकरिया *rokariya*, 1484.  
रोकसत *roksat*, 1339.  
रोकसत करब *roksat karab*, 1339.  
रोकसति *roksati*, 1339.  
रोकसती *roksati*, 1291, 1294.  
रोकसद्दी *roksuddi*, 1291.  
रोजनामचा *rojnamcha*, 1463a, and b,  
1464.  
रोजनामचा बहो *rojnamcha bahi*,  
1463c.  
रोजबन्धी *rojbandhi*, 1185.  
रोजहा *rojha*, 1184.  
रोजीना *rojina*, 1185.  
रौपनिहार *ropnihar*, 864.  
रोपब *ropab*, 1088, 1091.  
रोपहा *ropha*, 964.  
रोरहा *rorha*, 786.  
रोरिघाह *rorigāh*, 786.  
रोसकति करि देब *roskati kari deb*,  
1389.  
रोसकती *raskati*, 1291.  
रोहनी *rohni*, 1062.  
रोहिनी *rohini*, 1082, 1084.  
रोक *rok*, 1488.  
रोकड़ *rokar*, 1463b.  
रोकड़ बहो *rokar bahi*, 1463b.

रोकड़ बाकी *rokar bāki*, 1463b.  
 रोकव *rokar*, 871.  
 रोग *rog*, 1873.  
 रोगन *rogan*, 509.  
 रोज *roj*, 1185.  
 रोटी *roti*, 994, 1029, 1272.  
 रोटीवाला *rotiwala*, 445.  
 रोड़ा *rora*, 269.  
 रोदा *roda*, 335d.  
 रोप *rop*, 964, 1008.  
 रोपव *ropab*, 864.

रोपहु *ropahu*, 1088.  
 रोपा *ropa*, 964.  
 रोपे *rope*, 1088.  
 रोरा *rora*, 269, 1037, 1266.  
 रोल *rol*, 35, 424, 1207.  
 रौंजी *raunji*, 815.  
 रौड़ी *rauri*, 1499.  
 राँदा *raunda*, 1005.  
 राँन *raun*, 269.  
 राँना *rauna*, 115, 376.  
 राँल *raul*, 424.

## ॥ ल ७ ॥

लई *lai*, 480.  
 लईन *lain*, 1272.  
 लकठो *laktio*, 1272.  
 लकड़ी *lakri*, 35.  
 लखनवाला सज्जाफ *lakhnawāla san-japh*, 748.  
 लखनौआल सज्जाफ *lakhnauāl san-jāph*, 748.  
 लखराँव *lakhranw*, 814.  
 लखौरी *lakhauri*, 1263.  
 लंगड़ा *lungra*, 301, 758, 1456.  
 लगन *lagan*, 711, 1289, 1344.  
 लगन पत्नी *lagan patri*, 1344.  
 लगना *lagna*, 7.  
 लगपाँचे *lagpānche*, 1445.  
 लंगरा *langra*, 274.  
 लगवान *lagwān*, 1157.  
 लगहर *laghar*, 1157.  
 लगाई *lagāi*, 1319, 1336.  
 लगाएब *lagāeb*, 857, 1098, 1157, 1337, 1351, 1435.  
 लगा के *lagā ke*, 69.  
 लगान *lagān*, 1220.  
 लगानी *lagāni*, 1479.  
 लगाम *lagām*, 226.  
 लगामो *lagāmō*, 96.  
 लगार *lagār*, 28

लगावन *lagāwan*, 1119.  
 लगवरी *lagawari*, 30.  
 लगवास *lagāwas*, 1084.  
 लगावे *lagāwa*, 104.  
 लागि *lagi*, 1087.  
 लगुआ *lagua*, 842, 844.  
 लगुआ जन *lagua jan*, 842.  
 लगूसी *lagūsi*, 41.  
 लंगोटा *langota*, 726.  
 लंगोटी *langoti*, 726.  
 लगौरी *lagauri*, 71, 128.  
 लगा *lagga*, 40, 237, 1491.  
 लगित *laggit*, 1468a and b, 1470, 1471; Appendix, 4, 10.  
 लघुरी *laghuri*, 41, 237, 1491, 1492, 1496.  
 लग्गी *laggi*, 768.  
 लङ्गड़ *langar*, 748.  
 लङ्गर *langar*, 239.  
 लङ्गोट *langot*, 726.  
 लचनो *lachni*, 363.  
 लछमिनिया *lachminiya*, 1074.  
 लजुरी *lajuri*, 652.  
 लट *lat*, 1400.  
 लटक *latak*, 473.  
 लटधोआइ *latdhoai*, 1400.  
 लटल *latl*, 1400.



- लटवा *latwa*, 353, 501.  
 लटाई *latāi*, 498.  
 लटा *latta*, 1272.  
 लट्ठू *lattu*, 538.  
 लट्ठा *lattha*, 928, 1491.  
 लठ *lath*, 653.  
 लठङ्गर *lathangar*, 1323.  
 लठवाही *lathwāhi*, 915.  
 लठाबन्दो *lathābandi*, 1028.  
 लठांगर *lathangar*, 1323.  
 लड्डू *laddu*, 1272, 1358.  
 लड़छिया *larhiya*, 147, 201.  
 लड़वा *larva*, 1272.  
 लण्डा *landha*, 1109.  
 लत *lat*, 1183.  
 लतखोरा *latkhora*, 225, 341, 1259.  
 लतमरवा *latmarwa*, 1250.  
 लतमरा *latmaru*, 614, 939, 950, 1250.  
 लतरौ *latri*, 735, 949.  
 लतहा *latho*, 1698.  
 लतार *latār*, 1058.  
 लतियौले *latiyaulē*, 1217.  
 लतिहानी *latihāni*, 807.  
 लतेड़ा *latera*, 225.  
 लत्ता *latta*, 723.  
 लत्तौ *latti*, 353.  
 लथराह *lathrah*, 1117.  
 लथेर *lather*, 896, 1145.  
 लदना *ladna*, 882.  
 लदहा *ladha*, 17.  
 लदाव *ladāw*, 224.  
 लदौरी *ladauri*, 128.  
 लद्दी *laddi*, 916, 954.  
 लधो *ladhi*, 17.  
 लपटा *lapta*, 1183.  
 लपसी *lapsi*, 1272.  
 लपेटन *lapetan*, 363.  
 लप्पा *lappa*, 184, 119.  
 लप्पू *lappu*, 184, 191.  
 लप्पो *lappo*, 622.  
 लब गच्छुली *lab gachhuli*, 814.  
 लबदा *labda*, 654.  
 लबना *labna*, 713.  
 लबनौ *labni*, 376, 713.  
 लबय *labay*, 1084.  
 लबेर *laber*, 419.  
 लबेरी *laberi*, 419.  
 लमका *lamka*, 1059.  
 लमका अलआ *lamka a'ua*, 1059.  
 लमती *lamti*, 823.  
 लमरदार *lamardār*, 1208.  
 लमेरा *lamera*, 861, 980.  
 लम्बरदार *lambardār*, 1208.  
 लम्भव *lambhav*, 1132.  
 लमहेर *lamher*, 861.  
 लर *lar*, 545.  
 लरकटिया *larkatiya*, 985.  
 लरका *larka*, 1074.  
 लरकिनी *larkini*, 1284.  
 लरक्या *larchka*, 1048.  
 लरजौका *larjauka*, 1183.  
 लरत *larat*, 585.  
 लरत देव *larat deb*, 585.  
 लरना *larna*, 56, 346, 439, 508, 571.  
 लरनौ *larni*, 17, 817.  
 लरम *laram*, 796.  
 लरमा *larma*, 1016.  
 लरलो *larlo*, 270.  
 लरवाहा *larwāha*, 915.  
 लरहा *larha*, 40.  
 लरही *larhi*, 996, 1183, 1257.  
 लरहो *larho*, 996.  
 लरिका *larika*, 1281, 1286, 1401.  
 लरिका खोज *larika khoj*, 1286.  
 लरका लोकाएव *larka lokā'eb*, 1401.  
 लरिकौ *larki*, 1282.  
 लरी *lari*, 363.  
 लरुआ *larua*, 195, 990.  
 लरेठा *larethha*, 896.

लरेठो *laretho*, 994.  
 ललका *lalka*, 956, 1057, 1059.  
 ललको *lalaki*, 786.  
 ललको मिट्टी *lalaki matti*, 786.  
 ललगोंदिया *lalgondiya*, 968.  
 ललगोंड़ी *lalgonri*, 1005.  
 ललदेइया *laldeiya*, 967, 972.  
 ललरी *lalri*, 765.  
 ललहत वा *lalhāt ba*, 987.  
 लवठा *lawtha*, 2, 825.  
 लवठा के जोत *luwtha ke jot*, 825.  
 लसम *lasam*, 480.  
 लहंगा *lanhga*, 743.  
 लहठी *lahthi*, 571.  
 लहना *lahna*, 1477.  
 लहनाएल *lahnāēl*, 1079.  
 लहवेटा *lahbeta*, 1279.  
 लहर *lahar*, 1173.  
 लहरनी *laharni*, 388, 1030.  
 लहरंटा *lahraittha*, 994.  
 लहलहा *lahlaha*, 987.  
 लहलहा रहल है *lahlaha rahal hai*, 987.  
 लहवाइ *lahwāi*, 303.  
 लहसुन *lahsun*, 1073.  
 लहसुर *lahsur*, 574.  
 लहास *lahās*, 115.  
 लहासी *lahāsi*, 115, 239.  
 लहुरी *lahuri*, 1276.  
 लहेरिया *laheriya*, 533.  
 लहेरा *lahera*, 570.  
 लहेरी *laheri*, 570.  
 लहौंगा *lahaunga*, 480.  
 लहौरी *lahauri*, 1263.  
 ला *la*, 444, 572, 1272, 1419.  
 लाइ *lai*, 1272.  
 लाइट *lāith*, 346.  
 लाइल *laili*, 740.  
 लाउर *laur*, 653.  
 लाएद *lāed*, 92.

लाएब *lāeb*, 25, 1478.  
 लाख *lākh*, 570.  
 लाखराज *lākhraj*, 1209b.  
 लाग *lag*, 1445.  
 लागत वा *lāgat ba*, 1001.  
 लागन *lāgan*, 7.  
 लागनि *lāgani*, 331.  
 लाग पञ्चमी *lāg panchami*, 144b.  
 लागल *lagal*, 1001, 1004, 1437.  
 लांगल *lāngal*, 1.  
 लागी *lāga*, 1383.  
 लागी *lāgi*, 1482.  
 लागे *lāge*, 1026.  
 लांजी *lānji*, 965k.  
 लागौ *lāgau*, 45.  
 लाट *lāt*, 1272.  
 लाटा *lāta*, 1207.  
 लाठ *lāth*, 273, 346, 414, 431, 917, 923, 931.  
 लाठा *lātha*, 116, 414, 923, 931.  
 लाठी *lāthi*, 833, 1085, 362, 390, 653, 655.  
 लाठीडोर *lāthidor*, 362.  
 लाइनि *lārani*, 439.  
 लांरहा *lānrha*, 1109.  
 लाद *lād*, 92, 713.  
 लाध *lādh*, 258, 276.  
 लाधा *lādha*, 17.  
 लाबर *lābar*, 419.  
 लाभ *lābh*, 900, 1483.  
 लाभ *lāmbhab*, 1132.  
 लाभ लाभ *lābh sābh*, 1483.  
 लाभ *lān*, 861.  
 लाभहव *lāmhav*, 1132.  
 लार *lār*, 75, 60, 90, 880, 894, 963, 990, 1183, 1255.  
 लारन *lāran*, 17.  
 लारनि *lārani*, 346.  
 लारी *lāri*, 529, 570.  
 लारु *lāru*, 60.

लाल *lāl*, 585, 975, 1135, 1138.

1306, 1459.

लाल केशर *lāl kesar*, 957.

लाल देइया *lāl deiya*, 972.

लाल बगच्छा *lāl bagchhalla*, 1138.

लाल माटो *lāl mati*, 1306.

लालमी *lālmi*, 1065.

लाला *lāla*, 585.

लावन *lāwan*, 1477.

लावन भावन *lāwan, jāwan*, 1477.

लावा *lawā*, 433, 1272, 1309, 1332,

1445, 1483.

लावा घोली *lāwa gholi*, 1183.

लावा छिटाइ *lāwa chhitai*, 1309  
1332.

लावा दूआ *lāwa dua*, 1483.

लावा मिराइन *lāwa mirāib*, 1332.

लासा *lāsa*, 311.

लाह *lāh*, 510, 713.

लाहखर *lāhkhār*, 482.

लाहाउरी *lāhāuri*, 1263.

लाहो *lāhi*, 1045, 1074.

लिआवन *liāwan*, 1292.

लिख गहनी *likh gahni*, 747.

लिभड़ी *lijhri*, 1041.

लिट्टी *litti*, 466, 991, 1272.

लिट्टी *liddi*, 848.

लिपाइ *lipāi*, 1402, 1413.

लिहाइ *lihāi*, 408, 526.

लिहावर *lihawa*, 397.

लोद *lūd*, 845.

लोदी *lūdi*, 845.

लील *lāl*, 1038, 1040.

लीला *lāla*, 1043.

लीला डोम *lāla dom*, 1456.

लीलू *lālu*, 585 (f).

लुकवारी *lukvārī*, 1448.

लुकान *lukan*, 957.

लुकारी *lukarī*, 1448.

लुकम *lukum*, 1268.

लुखरी *lukhri*, 1091.

लुगरिये *lugriye*, 740.

लुगरी *lugri*, 740.

लुग्गा *lugga*, 723,

लुङ्गी *lungi*, 383, 726, 733, 1480.

लुङ्हा *lunda*, 710.

लुचुई *luchui*, 1272.

लुतिया *lutiya*, 1073.

लुपधी *lupdhi*, 977.

लुर्का *lurka*, 1074.

लुकहिं *lukahin*, 1087.

लुका *lūka*, 1419.

लुगा *lūga*, 723, 740.

लुङ्गी *lūngi*, 733, 1480.

लुङ्गा *lunra*, 121, 710.

लेई *lenrai*, 1075, 1183.

लेईवारी *lenrwārī*, 1045.

लेईरुरी *leiruri*, 984.

लेईरुरी *leirhryāl*, 1153.

लेताहर *letāhar*, 1292.

लेदरा *ledra*, 731.

लेदरा *lendra*, 727, 631.

लेदाल *ledāl*, 1267.

लेधारी *leyārī*, 1292.

लेरुआ *lerua*, 990.

लेवनिहार *lewnihār*, 874.

लेवार *lewār*, 376.

लेवारा *lewāra*, 154.

लेहड़ियाला *lenhriwāla*, 1156.

लेहना *lehna*, 1144.

लेहनी *lehni*, 512, 555, 557, 880.

लेहसुर *lehsur*, 574.

लेहाइ *lahāi*, 408.

लेहाए *lehāe*, 549.

लेहाफ *lehāph*, 731.

लेहाली *lehālī*, 731.

लेहोंगा *lehonga*, 480.

ले *le*, 572, 919, 1025, 1034, 1416.

लेइ *lei*, 423, 480.

लेखा *lekha*, 1463c.  
 लेखा बही *lekha bāhi*, 1463c.  
 ले जायब *le jāēb*, 919.  
 लेँट *lenr*, 1045.  
 लेँडी *lenri*, 848.  
 लेट *lenrh*, 1153.  
 लेँटा *lenrha*, 984, 1074.  
 लेत *let*, 568.  
 लेद *led*, 932.  
 लेदा *leda*, 932.  
 लेदी *ledi*, 932.  
 लेध *ledh*, 932.  
 लेध *ledha*, 258.  
 लेघा *ledha*, 17, 276.  
 लेघो *ledho*, 932.  
 लेन *len*, 1461.  
 लेन देन *len den*, 1461.  
 लेने *lene*, 3.  
 लेने आव *lene āw*, 3.  
 लेब *leb*, 915, 1394, 1419, 1429  
 1435, 1478, 1484, 1485.  
 लेरु *leru*, 1118.  
 लेले *leleñ*, 1217.  
 लेव *leo*, 706, 821, 915, 981.  
 लेव करब *leo karab*, 981.  
 लेवत *lewat*, 645.  
 लेवन *lewan*, 709.  
 लेवा *lewa*, 126, 233, 637, 709,  
 821, 858, 915, 1032, 1259.  
 लेवा खान्द्वा *lewa khāmhi*, 1259.  
 लेसो *leso*, 1054, 1054.  
 लेहड़ *leñhar*, 1124.  
 लेहन *lehan*, 880.  
 लेहला *lehala*, 904.  
 ले *lai*, 604, 763, 1451.  
 लेघा *laidha*, 17.  
 लेन *lain*, 1160.  
 लेनू *lainu*, 1161, 1166.  
 लोकनाहा *loknāha*, 1293.  
 लोकनिया *lokaniya*, 1293.

लोकनी *lokani*, 1293.  
 लोकायब *lokāēb*, 1401.  
 लोकाना *lakāna*, 1140, 1141.  
 लोगचूरा *longchūra*, 973.  
 लोगियामरिचा *longiyamaricha*, 1073.  
 लोगिया मिरिच *laugiya mirich*, 1073.  
 लोचनी *lechni*, 363.  
 लोटकी *lotkī*, 690.  
 लोटली *lotli*, 1339.  
 लोड़ियारो *loriyaro*, 1154.  
 लोड़ताहर *lorhtāhar*, 878.  
 लोड़निहार *lorhnihar*, 878, 1017.  
 लोड़िया *lorhiya*, 878.  
 लोभेरुआ *lobheru*, 769.  
 लोरकाइ *lorkāi*, 1154.  
 लोरिका *lorika*, 1154.  
 लोहङ्गा *lohanga*, 480.  
 लोहंडा *lohanra*, 929.  
 लोहरा *lohra*, 878, 967j.  
 लोहरा *lonhra*, 695.  
 लोहरो *lonhri*, 695.  
 लोहलङ्गर *lohlangar*, 239.  
 लोहसारी *lohsāri*, 407.  
 लोहला *lohāla*, 10.  
 लोहार *lohār*, 407, 538, 1194, 1204.  
 लोहिया *lohiya*, 46, 480, 673, 695.  
 लोइया *lēya*, 1251, 1272.  
 लोखर *lokhar*, 383, 482, 734.  
 लोग *log*, 1217, 1275.  
 लोचर *lochar*, 1120.  
 लोट *lot*, 1052.  
 लोटा *lota*, 115, 687, 711.  
 लोटौ *loti*, 1052.  
 लोड़ा *lora*, 1266.  
 लोठ *lorh*, 421.  
 लोठन *lorhan*, 899.  
 लोठा *lorha*, 627, 878, 914, 1317.  
 लोठा बिचा *lorha bicheha*, 878.  
 लोठी *lorhi*, 627, 748, 878.

लोँदा *londa*, 466, 1251.  
 लोँदी *lonḍi*, 1251.  
 लोथा *loṭha*, 318.  
 लोपन *lopan*, 551, 705.  
 लोर *lor*, 753, 764.  
 लोह *loh*, 414.  
 लौगरा *laugra*, 758.  
 लौगाछी *laugachhi*, 814.  
 लौकुआ *lachhua*, 1326.

लौताहर *lautāhar*, 1292.  
 लौआ *lana*, 1068.  
 लौका *lauka*, 1068.  
 लौकी *lauki*, 585.  
 लौग *laung*, 763.  
 लौठा *lautha*, 877.  
 लौनी *launi*, 873.  
 लौनी करल *launi karal*, 873.  
 लौर *laur*, 653.

## ॥ व w ॥

वज्र *waju*, 1480.  
 वजू कराएब *waju karāēb*, 1480.  
 वफा *wapha*, 1482.  
 वादा *wāda*, 1367.  
 वादा का रुक्का *wada ka rukka*, 1367.

वारजा *wārja*, 1470, 1471.  
 वाला *wāla*, 502, 832, 889, 1006,  
 1267.  
 वासिल *wāsil*, 1468a, 1472.  
 वासिल बाकी *wāsil bāki*, 1468a, 1472.

## ॥ श sh ॥

शगुन *shagun*, 1454.  
 शरई *sharāi*, 1361, 1362.  
 शलुका *shaluka*, 729.  
 शादी *shādi*, 1273.  
 शाम *shām*, 1188.  
 शाम तुलसी *shām tulsi*, 1183.

शाहाना *shāhana*, 1381.  
 शिकमी *shikmi*, 1225, 1226.  
 शतुर *shutur*, 1131.  
 शुमङ्गली *shumangali*, 1273, 1328.  
 शोइ *shoī*, 1369.  
 शौहर *shauhar*, 1274.

## ॥ स s ॥

सँ *sañ*, 1113.  
 सईल *saīl*, 938.  
 सकरई *sakrai*, 1474.  
 सकरकन्द *sakarḥand*, 1059.  
 सकरचीनी *sakarḥīni*, 1005.  
 सकरपाला *sakarpāla*, 1272,  
 सकारब *sakārab*, 1487.  
 सक्कर *sakkar*, 318, 1014, 1089.  
 सखारौ *sakhāri*, 657.  
 सगपहिता *sagpahita*, 1272.

सगरदिना *sagardina*, 837.  
 सगरा *sagra*, 1091.  
 संगरा *sa*, 922.  
 सगहम *sagaham*, 1279.  
 सगहुआ *sagahua*, 1279.  
 संगहुआ *sañghua*, 1279.  
 सगाइ *sagai*, 1279.  
 संगहा *sangāha*, 1201.  
 संगिया *sangiya*, 73.  
 सगुन *sagun*, 1454.

सगुनी *saguni*, 177, 193.  
 सगुन *sagūn*, 177, 178, 179, 184,  
 190, 191, 193, 195, 200, 204.  
 सगगड़ *saggār*, 147, 201, 203, 204.  
 सङ्कर *sankar*, 71, 1014.  
 सङ्कल्प *sankalp*, 1209a.  
 सङ्ख *sankh*, 776.  
 सङ्ग *sang*, 655, 990, 1184.  
 सजवा *sajwa*, 1163.  
 स'जहरिया *sanjharīya*, 837.  
 सजाव *sajāo*, 1163.  
 सजाव दही *sajāo dahi*, 1163.  
 सजिवन *sajivan*, 1068.  
 सजुइ *saju*, 1162.  
 सजेआ *sājea*, 636.  
 सजोर *sajor*, 858.  
 सज्जभा *sajjha*, 846.  
 सझिया *sajhiya*, 291.  
 स'झिया *sanjhiya*, 837.  
 सझियैतौ *sajhyaiti*, 291.  
 सझौआ *sanjhawa*, 1270.  
 सखा *sancha*, 576, 984.  
 सझाफ *sanjāph*, 748.  
 सटक *satak*, 473.  
 सटका *satkā*, 99, 653.  
 सटिया *satiya*, 762.  
 सटौआ *satawa*, 1482.  
 सटौआ पटौआ *satawa, patawa*, 1482.  
 सठोरा *sathora*, 1399.  
 सड़का *sarka*, 1074.  
 स'ड़खी *sanrsi*, 404, 411, 511, 515,  
 539, 546, 557, 560, 552, 704.  
 सड़ारौ *sanrāri*, 330.  
 स'ड़सा *sanrusa*, 82.  
 सड़ *sare*, 1087.  
 सण्डी *sandhi*, Appendix, 2a.  
 सण्डी *santhi*, 896, 1048.  
 सत *sat*, 12, 1332.  
 सतघरवा *satgharwa*, 442.  
 सततार *satattar*, 1118.

सतदन्ता *satdanta*, 1118.  
 सतदर *satdar*, 1118.  
 सत धरिया *sat dhariya*, 12.  
 सतनहाएब *satnahāib*, 1424.  
 सतपुतया *satputiya*, 1069.  
 सतभौखा *satbhāikha*, 1082.  
 सत भौरौ *sat, bhauri*, 1332.  
 सतमसआ *satmasua*, 1396.  
 सतमास *satmās*, 1396.  
 सतरङ्गौ *satranji*, 750.  
 सतरिया *satariya*, 965l.  
 सतलरौ *sittari*, 765.  
 सतवनियाँ *satwanīyān*, 238.  
 सतवांस *satwāns*, 1396.  
 सतवांसा *satwānsa*, 1396.  
 सतवांसु *satwansu*, 1396.  
 सती *sati*, 1456.  
 सतुआ *satua*, 1272.  
 सतुआइन *satuāin*, 1449.  
 सतुआनी *satuāni*, 1449.  
 सतुई *sātui*, 1272.  
 सत्तइ *sattar*, 1118.  
 सत्ती *satti*, 572.  
 सत्तू *sattu*, 1272, 1443, 1449.  
 सथधर *sathdhar*, 1118.  
 सदर *sadar*, 1249.  
 सदर दरवाजा *sadar darwāja*, 1249.  
 सदरी *sadari*, 729.  
 सदा *sada*, 655.  
 सदियात *sadiyāt*, 1201.  
 सदियाना *sadiyāna*, 1201.  
 स'दूकचौ *sandukchi*, 656.  
 सधवा *sadhwa*, 1277.  
 सधोर *sadhor*, 1359.  
 सधौआ *sadhawa*, 1210, 1482.  
 सधौआ पटौआ *sadhawa patawa*,  
 1210, 1482.  
 सन *san*, 29, 165, 886n, 984, 1047,  
 1089.  
 सनई *sanaī*, 1048.

सनकौ *san̄ki*, 713.  
 सनधोआ *sandhoa*, 542.  
 सनसनाठौ *sansanāthi*, 1048.  
 सनसा *sansa*, 546, 557.  
 सनसौ *sansi*, 552, 554.  
 सनसोगिला *sansogila*, 661.  
 सनहक *sanhak*, 713.  
 सनहकौ *sanhaki*, 713.  
 सना *sana*, 1272.  
 सनाठौ *sanāthi*, 1048.  
 सनिचरा *sanichra*, 1456.  
 सनौचर *sanīchar*, 1038.  
 सनुकची *sanukchi*, 656.  
 सनुख *sanukh*, 656.  
 सनुक *sanuk*, 656.  
 सनेस *sanēs*, 1337.  
 सने *sanai*, 1048.  
 सनेठा *sonait̄ha*, 1048.  
 सनौठा *sanaut̄a*, 685.  
 सन्दुख *sandukh*, 656.  
 सन्दुक *sanduk*, 656.  
 सन्देह *sandeh*, 1272.  
 सन्यासी *sanyāsi*, 1203, 1429.  
 सपई *sapāi*, 309.  
 सपट *sapat* 860.  
 सपट जाइल *sapat jāil*, 860.  
 सपटा *sapta*, 860.  
 सपटा जाइल *sapta jāil*, 860.  
 सपनाई *sanāi*, 1234.  
 सपरौ *sapri*, 662.  
 सपुरा *sapura*, 1050.  
 सप्तमी *saptami*, 1087.  
 सफ *saph*, 751.  
 सफई *saphāi*, 305.  
 सफगोल *saphgol*, 1073.  
 सफाई *saphāi*, 1485.  
 सफेद *saphed*, 976.  
 सफैया *saphaiya*, 305.  
 सबजा *sabja*, 1036.  
 सबजी *sabji*, 996.

सबठै तो *sabthaiti*, 291.  
 सबरा *sabra*, 513, 549.  
 सबरी *sabri* 513, 549.  
 सबुजा *sabuja*, 1043.  
 सबुजौ *sabuji*, 1036.  
 सभ *sabh*, 12, 1026, 1085, 1089.  
 सभधर *sabhdhar*, 12.  
 सभ धरिया *sabh dhariya*, 12.  
 समदान *samdān*, 524, 549.  
 समध *samadh*, 1279.  
 ससधिन *samdhin*, 1302.  
 समधौ *samdhi*, 1302, 1339.  
 समधौ मिलावा *samdhi milāwa*, 1339.  
 समधौ *samdho*, 1339.  
 समन *saman*, 1210.  
 समसान *samsān*, 1418.  
 समसेबन्द *samseband*, 768.  
 समसेर *samser*, 502.  
 समसेरक *samserak*, 502.  
 समहुत *samhut*, 839, 877, 1433, 1439.  
 समा *sama*, 989.  
 समाचारी *samāchāri*, 1487.  
 समाचारी चिट्ठी *samāchāri chithi*, 1487.  
 समाठ *samāth*, 431, 464, 610, 617.  
 समौठ *samānth*, 610.  
 समाध *samādh*, 1429.  
 समाध में वै साख *samādh meñ, baisāēb* 1429.  
 समाधि *samādhī*, 1429.  
 समाधि (or समाध) लेब *samādhī or samadh leb*, 1429.  
 समार *samār*, 819, 826, 828, 857.  
 समाली *samāli*, 726.  
 समाह *samāh*, 826.  
 समियाँ *samiyāñ*, 618.  
 समुख *samukh*, 1249.  
 समुख दरोजा *samukh daroja*, 1249.  
 समेल *samel*, 18.



समैया *samaiya*, 16.  
 समैल *samail*, 15, 16, 194, 18, 938.  
 समैला *samaila*, 16, 938.  
 समोसा *samosa*, 1272.  
 समौआ *samaua*, 610, 618.  
 समौध *samaudh*, 818, 839.  
 सम्बन्ध *sambandh*, 1279.  
 सम्मन *samman*, 568.  
 सम्मल *sammal*, 194.  
 सर *sar*, 358, 949.  
 सरई *sarāi*, 1051.  
 सरक *sarak*, 1174.  
 सरक जाएब *sarak jāēb*, 1174.  
 सरकड़ा *sarkunda*, 1051.  
 सरकण्डौ *sarkandi*, 565.  
 सरका *sarka*, 358.  
 सरकार *sarkār*, 1208.  
 सरकौनी *sarkauni*, 363.  
 सरकौनी के खंटी *sarkauni ke khunti*, 363.  
 सरखत *sarkhat*, 1464.  
 सरग *sarag*, 105, 1101, 1113.  
 सरगपताली *saragpatāli*, 1101, 1113.  
 सरगां *sargañ*, 494.  
 सरङ्गपताली *sarangpatāli*, 1101.  
 सरङ्गा *saranga*, 230.  
 सरदर *sardar*, 1028, 1257.  
 सरदर परतार *sardar partar*, 1028.  
 सरदार *sardār*, 1450, 1452.  
 सरपञ्च *sarpanch*, 1450.  
 सरपत *sarpat*, 120.  
 सरपोस *sarpos*, 704, 711.  
 सरबत *sarbat*, 1015, 1272.  
 सरबी *sarbi*, 713.  
 सररा *sarra*, 940.  
 सरवा *sarwa*, 438.  
 सरसी *sarsi*, 211.  
 सरसौ *sarsoñ*, 1045.  
 सरह *sarah*, 1220.  
 सरहची *sarahchi*, 1183.

सरहज *sarhaj*, 1896.  
 सरहथ *sarhath*, 55.  
 सरहबन्दी *sarahbandi*, 1220.  
 सरहिवा *sarhiya*, 438.  
 सराई *sarāi*, 551, 705, 775.  
 सराफ *sarāph*, 1461.  
 सरासर *sarāsar*, 475.  
 सरिकदार *sarikdār*, 1214.  
 सरिन्न *sarinna*, 230.  
 सरिया *sariya*, 740.  
 सरिया के *sariyā ke*, 817.  
 सरिया के जतल *sariyā ke jotāl*, 817.  
 सरिया के धरल *sariya ke dharal*, 817.  
 सरिसो *sariso*, 896, 1045.  
 सरिसौ *sarisoñ*, 1045.  
 सरिहन *sarihañ*, 969, 972.  
 सरी *sari*, 972.  
 सरे *sare*, 1229.  
 सरेस *sares*, 404.  
 सरेस कान्ना *sares kanna*, 404.  
 सरेस कागज *sares kagaj*, 404.  
 सरेस पत्ता *sares patṭa*, 404.  
 सरेह *sareh*, 746.  
 सरेला *saraila*, 48.  
 सरौची *saraunchi*, 1183.  
 सरौता *sarauta*, 1056.  
 सलखो *salkho*, 1456.  
 सलगम *salgam*, 1073.  
 सलगा *salga*, 730.  
 सलजम *saljam*, 1073.  
 सलवात *salwāt*, 1408.  
 सलाई *salāi*, 221, 386, 499, 539, 546.  
 सलाग *salāg*, 566.  
 सलाम *salām*, 1693.  
 सलामी *salāmi*, 1201, 1205, 1347, 1474.  
 सलीना *salina*, 230, 1185.  
 सलेस *sales*, 592, 1456.  
 सलैया *salaiya*, 221.

सवहेस *salhes*, 1455, 1456.  
 सवहेस अस्थान, *salhes asthān*, 1455.  
 सवाई *sawāi*, 1092, 1475, 1479.  
 सवाई डेढ़ी *sawāi derhi*, 1475.  
 सवामी *sawāmi*, 1274.  
 सवार *sawār*, 235.  
 सवारौ *sawāri*, 1275.  
 सवासिन *sawāsin*, 1277. \*  
 सवैया *sawaiya*, 1203, 1479, 1500,  
 ससुरा *sasura*, 1296.  
 ससुरार *sasurār*, 1296, 1300.  
 ससुराल *sasurāl*, 1296.  
 ससुरैतिन *sasuraitin*, 1277.  
 संस्कार *sanskār*, 1416.  
 संस्कार देब *sanskār deb*, 1416.  
 सहजन *sahjan*, 1073, 1188.  
 सहजाना *sahjana*, 1073.  
 सहजादी माइ *sahjādi māv*, 1456.  
 सहजा माइ *sahja māv*, 1456.  
 सहतीर *sahṭir*, 322.  
 सहदेइया *sahdeṛya*, 966e.  
 सहन *sahan*, 235.  
 सहनक *sahnak*, 1377.  
 सहरी *sahri*, 887.  
 सहरोस *sahros*, 1117.  
 सहल *sahal*, 414.  
 सहसर *sahasar*, 604.  
 सहार *sahār*, 1208,  
 सँहिजन *sañhijan*, 1073.  
 सही *sahi*, 590.  
 सहर *saher*, 1124.  
 साँई *saññāi*, 1183, 1274.  
 साउत *saut*, 1276.  
 साएबान *sāēbān*, 1242, 1430.  
 साओख *sāonkh*, 842.  
 साओन *sāon*, 1082, 1087, 1088.  
 साओर *sāñor*, 1113.  
 साक *sāk*, 1486.  
 साक उखड़ गेलैन्ह *sāk ukhar gelainhi*, 1486.

साँखा *sānkhā*, 538.  
 साग *sāg*, 1001, 1073.  
 साँग *sānga*, 3, 1255.  
 सागड़ *sāgar*, 147, 201.  
 सागर *sāgar*, 782.  
 साँगह *sāñgah*, 3, 1255.  
 साँघुत *sāñghut*, 1279.  
 साचक *sāchak*, 1381.  
 साँचा *sāncha*, 419, 557, 560, 565,  
 570, 576, 600.  
 साँची *sānchi*, 726, 1049, 1163.  
 साज *sāj*, 1371,  
 साजन *sājan*, 372.  
 साज बेओतब *sāj beotab*, 1371.  
 साजी *sāji*, 45.  
 सांभ *sānjh*, 226.  
 सांभ ले *sānjh le*, 837.  
 साटा *sāta*, 99.  
 साँटा *sānta*, 99,  
 साटी *sāti*, 477, 843, 1155  
 साटी पाटी *sāti pāti*, 843.  
 साठ *sāth*, 965, 966.  
 साठी *sāthi*, 965, 966f, 108 5, 1089  
 साड़ी *sāri*, 740.  
 साँढ़ *sānrh*, 5, 1095, 1112.  
 सादा *sāda*, 468, 585j, 1023, 1250.  
 सादा चादर *sāda chādar*, 585f.  
 सादियात *sādiyāt*, 1201.  
 सादी *sādi*, 1273.  
 साध *sādh*, 1484.  
 साधब *sādhb*, 1484.  
 साध्रा लेब *sādh leb*, 1484.  
 साधनी *sādhni*, 426.  
 साधू *sādhū*, 782.  
 सान *sān*, 538, 539, 1025, 1086.  
 सानि *sāni*, 1272.  
 सानी *sāni*, 1144, 1145, 1279.  
 सानी पानी *sāni pāni*, 1145.  
 सानी पानी करब (or देब) *sāni pāni karab (or deb)*, 1145.

सापट *sāpat*, 847.  
 साँपुर *sāmpur*, 1050.  
 साफ *sāph*, 1485.  
 साफ़ी *sāphi*, 401, 404, 733, 1430.  
 साफ़ी रन्दा *sāphi randa*, 401.  
 सावर *sābar*, 549, 1139.  
 साबण *sābal*, 513.  
 साबुन *sābum*, 393, 740.  
 साभ *sābh*, 1483.  
 साम *sām*, 60, 221, 618, 975.  
 साम जीरा *sām jira*, 975, 979.  
 सामा *sāma*, 221, 989, 1183.  
 सामा *sāmma*, 221.  
 सामी *sāmi*, 60, 221, 249, 1088.  
 1183, 1274.  
 सायर *sāyar*, Appendix, 16.  
 सायाबाण्डी *sāyābandi*, 1373.  
 सद्दी *sārhi*, 1163.  
 सार *sār*, 977, 978, 1087, 1153.  
 सारंगी *sarangi*, 276.  
 सारजी *sārji*, 748.  
 सारा *sāra*, 611, 1419.  
 सारि *sāri*, 1087.  
 सारी *sāri*, 740, 766, 1385.  
 सारू *sāru*, 1173.  
 साल *sāl*; 379, 1118.  
 सालक *sālak*, 4-4.  
 सालग्राम *sā'grām*, 1451.  
 सालियाना *sāliyāna*, 1185.  
 सालिस *sālis*, 913.  
 साली *sāli*, 1089, 1194.  
 सालोना *sālōna*, 1185, 1207.  
 सालीना खगच *sālīna kha ch* 1207.  
 सालू *sālū*, 742, 1042.  
 साव *sāo*, 1461.  
 सांवगी *sāwgi*, 208, 212, 213, 224.  
 सांवगी गाड़ी *sāwgi gāri*, 148, 208.  
 सावन *sāwan*, 1082.  
 सांवर *sāmwar*, 1134.  
 सावाँ *sāwāñ*, 989.  
 88 R. & J.

साँवाँ *sāñwāñ*, 989, 1074, 1183.  
 सालिगराम *sāl'grām*, 1451.  
 सांस *sāns*, 1272.  
 सासत *sāsāt*, 495.  
 सांसत *sāñsat*, 495.  
 सांसर *sānsur*, 4-5.  
 सांसो *sānsi*, 301.  
 सासर *sāsūr*, 1296.  
 साह *sāh*, 1250, 1461, 1474.  
 साहबगंज *sāhabganj*, 1138.  
 साहवाला *sāhwāla*, 1250.  
 साहिब *sāhil*, 965m, 966f.  
 साही *sāhi*, 1005.  
 साहुकार *sāhukār*, 1461.  
 साहुल *sāhul*, 425.  
 साहेब *sāheb*, 1456.  
 सिऊंठा *siūnthā* 703.  
 सिकझा *sikanja*, 587.  
 सिकड़ा *sikra*, 793.  
 सिकड़ी *sikri*, 1262.  
 सिकड़ीर *sikraur*, 793.  
 सिकन्दरी *sikandri*, 1491.  
 सिकन्दरी गज *sikandri gaj*, 1491.  
 सिकपटई *sikpatai*, 657.  
 सिकमी *sikni*, 1212, 1213, 1214,  
 1219, 1225.  
 सिकरा *sikra*, 107.  
 सिकरी *sikri*, 107, 755, 762, 764,  
 765, 767.  
 सिकस्त *sikast*, 788.  
 सिकहर *sikhar*, 643, 651 1422.  
 सिकहुती *sikahuti*, 41.  
 सिकार *sikār*, 1232.  
 सिकार माही *sikār māhi*, 1232.  
 सिकियो *sikio*, 1087.  
 सिकिलगर *sikilgar*, 602.  
 सिकौती *sikauti*, 41.  
 सिकड़ *sikkar*, 107.  
 सिकर *sikhar*, 107.  
 सिकका *sikka*, 651, 235.

- सिंखचा *sinkhcha*, 711.  
 सिंगजुट्टा *singjutta*, 1102.  
 सिंगजूटल *singjūtal*, 1102.  
 सिंगठा *singtha*, 480.  
 सिंगता *sigla*, 786.  
 सिंगरा *singara*, 965n.  
 सिंगहा *singha*, 954.  
 सिंगासन *singāsan*, 777.  
 सिंगसर *singesar*, 1456.  
 सि'घट्टुट्टा *sightutta*, 1108.  
 सि'वाड़ा *singhāra*, 1073.  
 सि'घारा *singhāra*, 748, 1055.  
 सि'घासन *singhāsan*, 777.  
 सि'घौटा *singhauta*, 602.  
 सिङ्गा *singa*, 483.  
 सिङ्घ *singh*, 483, 1087.  
 सिङ्गा *singha*, 784.  
 सिङ्गी *singhi*, 688, 1101.  
 सिचवाहा *sinchwāha*, 915.  
 सिजकोहड़ा *sijkoñhra*, 1071.  
 सिंजो *sinjo*, 489.  
 सिंजोय *sinjoy*, 489.  
 सिट्ठी *sithi*, 1012.  
 सिंड़ाह *sindrāh*, 789.  
 सिंड़ाहा *sirāha*, 789.  
 सिरी *sirhi*, 319j.  
 सिराना *sirhāna*, 638.  
 सिरानो *sirhāni*, 637, 638.  
 सितलक *sittlak*, 1449.  
 सितलपाटो *sita'pāti*, 751.  
 सितलबुकनी *sitalbukni*, 1262.  
 सितला *sitla*, 765, 1449.  
 सितला देवी *sitla devi*, 1449.  
 सितलो *silli*, 1456.  
 सितारा *sitāra*, 585.  
 सितो *siti*, 977.  
 सितो सार *siti sār*, 977.  
 सितुआ *situa*, 319, 1030, 1267.  
 सितुरियाएल *situriyāēl*, 1076.  
 सितहा *situa*, 535, 1030, 1267, 1408  
 सितु *sittu*, 1267.  
 सिधवाइ *sidhwāi*, 195.  
 सिधवानो *sidhwāni*, 639.  
 सिधा *sidha*, 1272.  
 सिधांत *ssdhānt*, 1354.  
 सिंधोरा *sindhora*, 662.  
 सिनेह *sineh*, 1314.  
 सिनेह के पानि *sineh ke pāni*, 1314.  
 सिन्दुर *sindur*, 1334.  
 सिन्दुर दान *sindur dān*, 1334.  
 सिपवा *sipwa*, 195, 243, 1256.  
 सिपवा *sipāwa*, 195, 200, 243.  
 सिपाहा *sipāha*, 243.  
 सिपाही *sipāhi*, 1449.  
 सिपौआ *sipāua*, 248.  
 सिब *sib*, 1429, 1455, 1456.  
 सिब अन्स *sib ans*, 1203.  
 सिब नारैनी *sib nārāni*, 1429.  
 सिबोतर *sibotar*, 1209a.  
 सिमल *semal*, 20.  
 सिम्मल *simmal*, 194.  
 सिघार *siyār*, 1088.  
 सियाह *siyāh*, 976, 996.  
 सियाहा *siyāha* 1468a and b, 1470, 1471, 1472; Appendix, 6, 12.  
 सिर्हानी *sirhāni*, 637.  
 सिर *sir*, 1451.  
 सिरको *sirki*, 815, 1234.  
 सिरनामा *sirūama*, 1487.  
 सिरनी *sirni*, 1440.  
 सिरपचई *sirpachai*, 839.  
 सिरपंचमी *sirpanchmi*, 839.  
 सिरपाया *sirpāya*, 195.  
 सिरमा *sirma*, 638.  
 सिरमान *sirmān*, 871.  
 सिरवा *sirwa*, 243.  
 सिरवाँसो *sirwānsi*, 638.  
 सिरहट्टो *sirkhatti*, 967k, 969.  
 सिरहण्ट *sirkant*, 966.  
 सिरहट *sirkat*, 57.

सिरहथ *sirhath*, 55.  
 सिरहान *sirhān*, 638.  
 सिरहाना *sirhāna*, 638.  
 सिरा *sira*, 1014, 1272.  
 सिराउर *sirāur*, 135, 1006.  
 सिरार *sirār*, 362.  
 सिरारा *sirāra*, 364.  
 सिरारी *sirāri*, 362.  
 सिरौ *siri*, 973.  
 सिरौ केष *siri kebal*, 973.  
 सिरुआ *sirua*, 1272.  
 सिरुका *siruka*, 1074.  
 सिरोर *siror*, 835.  
 सिरौरा *sirora*, 1074.  
 सिरौर *siraur*, 835.  
 सिल *sil*, 404.  
 सिलफचौ *silaphchi*, 699.  
 सिलवट *silwat*, 626.  
 सिलवे *silwe*, 30.  
 सिलहट *silhat*, 972.  
 सिलहरा *silakra*, 749.  
 सिलावट *silāwat*, 626.  
 सिलेबा *sileba*, 1134.  
 सिलेवे *silebe*, 1134.  
 सिलौट *silaut*, 626.  
 सिल्ला *silla*, 383, 487, 573.  
 सिल्लो *silli*, 32, 383, 539, 892, 894,  
 1265.

सिवाती *siwāti*, 1082, 1084,  
 सिषकटनी *siskatni*, 875.  
 सिसकौहड़ा *siskoñhra*, 1071.  
 सिसपूल *sisphūl*, 762.  
 सिसुआ *sisua*, 955.  
 सिसुआ गोहूमा *sisua gohuma*, 985.  
 सिहरा *sihra*, 1381, 1384.  
 सिहोरनी *sihorni*, 319e.  
 सिहोड़ा *sihora*, 1183.  
 सिहोर *sihor*, 1183.  
 सीक *sik*, 648, 652.  
 सीक *sink*, 447, 546.

सीकर *sīkar*, 33, 107, 198.  
 सींकर *sīnkar*, 33.  
 सीका *sika*, 648, 651.  
 सींका *sīnka*, 648.  
 सीख *sikh*, 447, 711.  
 सींख *sīnkh*, 447, 474, 546.  
 सीठ *sith*, 848.  
 सीठा *sitha*, 937, 952.  
 सीड़ा *sira*, 789.  
 सीछो *sirhi*, 429.  
 सीतल *sital*, 1449.  
 सीधा *sīdha*, 1272.  
 सीना *sina*, 1011.  
 सीपतनी *sīpatni*, 1211.  
 सीपी *sīpi*, 770, 1267.  
 सीम *sīm*, 1073.  
 सीरक *sīrak*, 731.  
 सीरग *sīrag*, 731.  
 सीरा *sira*, 1015, 1465.  
 सील *sil*, 581, 626, 1451.  
 सीस *sīs*, 953, 986.  
 सीसा *sīsa*, 383, 561, 958.  
 सीसा धरेवाला *sīsa dharewāla*, 561.  
 सुअरा *suara*, 1182.  
 सुआ *sua*, 957.  
 सुआ आवे है *sua āve hai*, 957.  
 सुआएब *suāēb*, 937.  
 सुआसिन *suāsin*, 1295.  
 सुइआइल *suīāil*, 1004.  
 सुइया *suīya*, 957.  
 सुइया गेल *suīya gail*, 957.  
 सुइला *suīla*, 657.  
 सुई *sūi*, 499, 503.  
 सुकरवांत *sukarwānt*, 1173.  
 सुकल *sukl*, 1081.  
 सुकल पख *sukl pakh*, 1081.  
 सुकला *sukla*, 1087.  
 सुख *sukh*, 1090.  
 सुखठा *sukhthā*, 1074.  
 सुखड़ा *sukhra*, 1074, 1458.

सुखभामी *sukhbhāmi*, 1173.  
 सुखराती *sukhrāti*, 1090, 1423.  
 सुखले *sukhle*, 1089.  
 सुखवन *sukhvan*, 1030.  
 सुख सुख *sukh sukh*, 990.  
 सुखार *sukhār*, 1077.  
 सुखैनी *sukhaini*, 1458.  
 सुगन्द *sugand*, 468.  
 सुगन्द कीकिला *sugand kōkila*, 468.  
 सुगन्द वाला *sugand wāla*, 468.  
 सुगरा *sugra*, 789.  
 सुगवा *sugwa*, 1000.  
 सुगही *sugahi*, 411.  
 सुगार *sungār*, 1006.  
 सुगी *suggi*, 856.  
 सुजनौ *sujni*, 637.  
 सुडा *sunda*, 1074.  
 सुतरियाएल *sutrigāel*, 1076.  
 सुतरी *sutri*, 123, 243, 362.  
 सुतली *sutli*, 123.  
 सुतवान *sutwān*, 503.  
 सुतारौ *sutāri*, 482, 589.  
 सुताली *sutāli*, 482.  
 सुतिहार *sutihār*, 1244.  
 सुतुहा *sutuka*, 319e.  
 सुतेमान *sutemān*, 503.  
 सुत्तिहा *suttiha*, 923.  
 सुत्ती *sutti*, 922.  
 सुथनी *suthni*, 1060.  
 सुथरी *suthri*, 123.  
 सुंदरी *sundri*, 1071.  
 सुध *sudh*, 1289, 1486.  
 सुधावधा *sudhabadhā*, 1286.  
 सुधावधा करब *sudhabadhā karab*, 1286.  
 सुन *sun*, 20, 1451.  
 सुनु *sunu*, 1084, 1085, 1087, 1088.  
 सुने *sune*, 1486.  
 सुन्न *sūnn*, 408, 922.  
 सुन्नत *sunnat*, 386, 1415.  
 सुपतिया *supatiga*, 1262.

सुपही *supahi*, 912.  
 सुपारी *supāri*, 1056.  
 सुपौआ *supaua*, 414.  
 सुपेद *suphed*, 1016, 1138.  
 सुपेद बगच्छा *suphed bagchhalla*, 1138.  
 सुमकडौ *sumkatti*, 388.  
 सुमङ्गली *sumangli*, 1328.  
 सुमतरास *sumtarās*, 388.  
 सुमरनौ *sumarni*, 781.  
 सुमिरनौ *sumirni*, 781.  
 सुमुत *sumut*, 877.  
 सुमेर *sumer*, 781.  
 सुम्बा *sumba*, 582.  
 सुम्बा *sumbha*, 413.  
 सुम्मा *summa*, 412.  
 सुम्मौ *summi*, 413.  
 सुम्हा *sumha*, 582.  
 सुर्ववनियाँ *surtwanigān*, 238.  
 सुरका *surka*, 126, 1074, 1272.  
 सुरका चूरा *surka chūra*, 1272.  
 सुरकी *surki*, 571.  
 सुरखी *surkhi*, 421, 1267.  
 सुरतो *surti*, 1023.  
 सुरपुर *surpur*, 1025.  
 सुरफा *surpha*, 1217.  
 सुरफान *surphān*, 1217, 1226.  
 सुरवरिया *surbariya*, 1183.  
 सुरवार *surbār*, 1183.  
 सुरमई *surmaī*, 1043.  
 सुरमा *surma*, 747.  
 सुरवारौ *surwāri*, 1183.  
 सुरवाल *surwāl*, 727, 746.  
 सुरसा *sursa*, 414.  
 सुराखी *surākhi*, 589.  
 सुराही *surāhi*, 697, 713.  
 सुरख *surukh*, 1043.  
 सुरजकौड़ा *surujkoḍhra*, 1071.  
 सुरजमुखी *surujmukhi*, 1263.  
 सुरैतिन *surastin*, 1280.

सुतवनियाँ *surtwaniyān*, 238.  
 सुलतान *sultān*, 478, 748.  
 सुलतान लोही *sultān lorhi*, 748.  
 सुलभ *sulabh*, 1454.  
 सुलभ सगुन *sulabh sagun*, 1454.  
 सुलाखी *sulākhi*, 589.  
 सुसवा *suswa*, 545.  
 सुहारी *suhāri*, 1272.  
 सुहाली *suhāli*, 1378.  
 सूअर *sūar*, 1125.  
 सूआ *sūa*, 494, 499, 503, 589, 987.  
 सूई *sūi*, 24, 589, 644, 1001, 1383.  
 सूई फेंकलकैक *sūi phenkalkaik*, 1004.  
 सूक *sūk*, 1008.  
 सूंग *sūng*, 958, 961.  
 सूगर *sūgar*, 1125.  
 सूगा *sūga*, 975.  
 सूगा पक्षी *sūga pankhi*, 975.  
 सूघ *sūng*, 958, 961.  
 सूज *sūj*, 494.  
 सूजी *sūji*, 1272.  
 सूड़ *sūnrh*, 958.  
 सूड़ा *sūnra*, 1074.  
 सूड़ो *sūnri*, 1074.  
 सूँट *sūnr*, 961, 1074.  
 सूँटा *sūnrha*, 961.  
 सूत *sūt*, 123, 238, 425, 1489.  
 सूत सिखा *sut sikha*, 736.  
 सूता *sūta*, 123.  
 सूति *sūti*, 765.  
 सूती *sūti*, 1234.  
 सूते *sūte*, 572.  
 सूद *sūd*, 1475, 1478, 1482.  
 सूद पर रुपैया काढ़व *sūd par rupaiya kārhab*, 1478.  
 सूद भरना *sūd bharna*, 1482.  
 सूदी *sūdi*, 1475, 1485.  
 सूदी रुपैया *sūdi rupaiya*, 1475, 1485.  
 सूप *sūp*, 47, 440, 603, 604.  
 सूत *sūrt*, 238.

सूर *sūr*, 1087.  
 सूसा *sūnsi*, 545.  
 सेऊत *seūt*, 789.  
 सेजिया *sejiya*, 636.  
 सेफाली *sephāli*, 713.  
 सेदरा *sedra*, 1236.  
 सेबारा *sebāra*, 373.  
 सेमार *semār*, 319.  
 सेरङ्गा *seranga*, 494.  
 सेरहा *serha*, 713.  
 सेरही *serhi*, 912, 194.  
 सेराएव *serāev*, 1422.  
 सेवई *semwai*, 1272.  
 सेवटा *sewta*, 860.  
 सेवठा *sewtha*, 860.  
 सेवता *sewta*, 237.  
 सेवतो *sewti*, 716.  
 सेवराहा *sewrāha*, 1264.  
 सेवात *sewāt*, 835.  
 सेवार *sewār*, 319.  
 सेवार *semwār*, 319.  
 सेसनाग *sesnāg*, 1445.  
 सेहुना *sehuna*, 516.  
 सेहुनी *sehuni*, 516, 539.  
 सेहोरना *sehorna*, 319e.  
 से *se*, 235, 1026, 1485.  
 से *señ*, 414, 867, 1183.  
 सेकी *señki*, 1317.  
 सेथन *sethan*, 53, 55.  
 सेटा *serha*, 966g.  
 सेटी *serhi*, 1183.  
 सेदुर *sendur*, 747.  
 सेनी *seni*, 467, 711.  
 सेनुर *senur*, 747, 1308, 1334, 1385, 1435, 1483.  
 सेनुर दान *senur dān*, 1334.  
 सेब *seb*, 26.  
 सेम *sem*, 1073.  
 सेमल *semal*, 191.  
 सेमा *sema*, 1073.



सेर *ser*, 1502, 1503.  
 सेरङ्ग *serang*, 494.  
 सेरी *seri*, 906, 1198.  
 सेरी नौसत्ता *seri nausatta*, 906.  
 सेल *sel*, 109.  
 सेली *seli*, 109.  
 सेल्ह *selh*, 1119.  
 सेल्हल *selha'*, 1119.  
 सेल्हा *selha*, 975, 976, 977, 978.  
 सेल्ही *selhi*, 1119.  
 सेव *seo*, 26, 1272.  
 सेवर *sewar*, 1264.  
 सै कड़ा *saikra*, 1479.  
 सैनार *sainār*, 949.  
 सैरवाह *sairwāh*, 949.  
 सैय *saiyēn*, 1274.  
 सैक *saiḱ*, 305.  
 सैका *saiḱa*, 305.  
 सैदा *sainḱha*, 1272.  
 सैन *sain*, 711, 949.  
 सैन बरायब *sain barāēb*, 949.  
 सैयद *saiyad*, 763.  
 सैयन *saiyan*, 1073, 1183.  
 सैर *sair*, 949.  
 सैर (चाँड़ or ढोख) चलायब *sair*  
 (*chānr or dhos*) *chalāēb*, 949.  
 सैरा *saira*, 48.  
 सैला *saila*, 15, 236, 988.  
 सोइरी *soīri*, 1398, 1402.  
 सोइरी लिपाइ *soīri lipāi*, 1402.  
 सोइया *soīya*, 923.  
 सोकना *sokna*, 965.  
 सोगिला *sogila*, 661.  
 सोजनौ *sojni*, 637.  
 सोभौया *sojhaua*, 825.  
 सोभौया जीत *sojhauū jot*, 825.  
 सोठौरा *sothaura*, 1399.  
 सोठौरा *sonthaura*, 1399.  
 सोतहो *so. hi*, 123.  
 सोन *son*, 1047.

सोनगाछा *songarhūa*, 514.  
 सोनगाछा सोनार *songarhūa sonār*,  
 514.  
 सोनहुला *sonahula*, 1048.  
 सोनार *sonār*, 514, 914.  
 सोनारी *sonāri*, Appendix, 14.  
 सोपारी *soṇāri*, 1056.  
 सोबरना *sobarna*, 688, 1456.  
 सोबरा *sobra*, 9650.  
 सोमनौ *somni*, 1125.  
 सोमरा *somra*, 819.  
 सोमाता *somāta*, 839.  
 सोरहा *sorha*, 881.  
 सोरहो *sorhi*, 882, 883, 885, 936.  
 सोरारी *sorāri*, 1400.  
 सोराही *sorāhi*, 697, 711, 713, 749.  
 सोलकन्ह *solkanh*, 1217.  
 सोहजन *sohjan*, 1073.  
 सोहथो *sohthi*, 852.  
 सोहना *sokna*, 516.  
 सोहनौ *sokni*, 516, 837.  
 सोहरना *sohurna*, 319e.  
 सोहाइ *sohāi*, 869.  
 सोहाग *sahāg*, 1381, 1384.  
 सोहाग के अतर *sahag ke atar*, 1381.  
 सोहाग पूरा *sahāg pūra*, 1381, 1384.  
 सोहागा *sohāga*, 553, 1383.  
 सोहागिन *sohāgin*, 1277, 1378.  
 सोहागिनि *sohagini*, 1369, 1383.  
 सोहारौ *sohāri*, 1272.  
 सोहिजन *sohijan*, 1073.  
 सोया *soa*, 922.  
 सोर *soē*, 921.  
 सोर *soer*, 1398, 1413.  
 सोर लिपाइ *soer lipāi*, 1413.  
 सोक *sok*, 639.  
 सोकन *sokan*, 1134.  
 सोखा *sokha*, 453.  
 सोग *sog*, 639.  
 सोटा *sota*, 651.

सोंटा *sontā*, 103, 377, 390, 654.  
 सोंठ *sonth*, 184.  
 सोत *sot*, 922.  
 सोता *sota*, 237, 922.  
 सोतिन *sotin*, 1276.  
 सोन *son*, 1272.  
 सोना *sona*, 753, 1090, 1173.  
 सोना होला *sona hola*, 1173.  
 सोनी *soni*, 514.  
 सोने *sone*, 1383.  
 सोरा *sora*, 370 ; Appendix, 14.  
 सोहन *sohan*, 403, 591.  
 सोहव *sohab*, 867.  
 सोहेन *sohen*, 403.  
 सौदागरी *saudāgri*, 1488.  
 सौदागरी के माल *saudāgri ke māl*  
 1488.  
 सौ *sau*, 823.

सौंगी *saungi*, 208, 212, 213, 224.  
 सौंगी के नारी *saungi ke nāri*, 224.  
 सौंगी गारी *saungi gāri*, 148.  
 सौत *saut*, 765.  
 सौतिन *sautin*, 765, 1276.  
 सौथी *sauthi*, 716.  
 सौंदर *saundar*, 1263.  
 सौफ *sautph*, 1073.  
 सौफ़ी *saumphī*, 373.  
 सौर *saur*, 1393.  
 सौर लिपाइ *saur lipāi*, 1402.  
 सौरा *saunra*, 1134.  
 सौरी *sauri*, 1393, 1409.  
 सौसन *sausan*, 585.  
 सौसन के टट्टी *sausan ke tattī*, 585.  
 स्वाती *swāti*, 1084, 1090.  
 स्वामी *swāmi*, 1271.  
 स्रात्र *srautra*, 1356.

## ॥ ह ह ॥

ह० *ha*, 1116, 1275.  
 हँकवा *hankwa*, 294, 942.  
 हँकनिहार *hanknihār*, 942.  
 हकमोती *hakmaiti*, 1201.  
 हक्काक *hakkāk*, 538.  
 हजार *hajar*, 383, 1326.  
 हजार *hajār*, 585.  
 हजार बीन *hajār bīn*, 585.  
 हजुरिया *hajuriya*, 733.  
 हटका *hatka*, 1256.  
 हटवाई *hatwāi*, 914.  
 हटवा *hatwa*, 914.  
 हटवाई *hatwāi*, 914.  
 हटवे *hatwe*, 914.  
 हट्टा *hattha*, 838, 841.  
 हट्टा बरद *hattha barad*, 841.  
 हठौला *hathīla*, 1458.  
 हड्डा *hadda*, 1074, 1075, 1189.  
 हड्डौ *haddi*, 984.

हड़का *harka*, 68.  
 हड़वर *harwar*, 842.  
 हड़वाय *harwāy*, 131.  
 हड़हड़ा *harhara*, 956.  
 हड़हा *harha*, 956.  
 हड़ा *hara*, 1183.  
 हड़िड़ा *harira*, 726.  
 हड़िया *harriya*, 69, 83, 139, 368,  
 432, 465, 713.  
 हँड़ोलवा *hanrolwa*, 263.  
 हँड़ोला *hanrola*, 113.  
 हड़ौड़ी *harauri*, 844.  
 हतगरवा *hategarwa*, 1177.  
 हडा *handā*, 251, 268, 569.  
 हडा *handā*, 268.  
 हट्टा *hattha*, 64, 307, 363, 416,  
 510, 557, 915, 1129.  
 हट्टी *hatthi*, 510, 613.

हत्थ *hatthu*, 510.  
हथ *hath*, 564.  
हथ अकुरी *hath akuri*, 564.  
हथ उकुरी *hath ukuri*, 564.  
हथकड़ *hathkar*, 335g.  
हथकड़ा *hathkara*, 335g.  
हथकर *hathkar*, 335g.  
हथकरा *hathkara*, 416.  
हथकल *hathkal*, 416.  
हथकुटा *hathkutta*, 431.  
हथगर *hathgar*, 335g.  
हथघिसेट *hathghiset*, 801.  
हथड़ा *hathra*, 443, 621.  
हथनी *hathni*, 1129.  
हथपानी *hathpāni*, 579.  
हथफेर *hathpher*, 1476.  
हथबरही *hathbarhi*, 116, 930.  
हथबे *hathbai*, 1183.  
हथरा *hathra*, 335g, 416, 443, 421.  
हथवानी *hathwāni*, 579.  
हथवासा *hathwāsa*, 185.  
हथवासा *hathwāsa*, 223.  
हथवाहा *hathwāha*, 915.  
हथहर *hathhar*, 335g. 688.  
हथा *hatha*, 64, 307, 335g 363, 490.  
हथिनी *hathini*, 1129.  
हथिया *hathiya*, 1074, 1082, 1089.  
हथिया सखा *h thiya sunda*, 1074.  
हथुनी *hathuni*, 1005.  
हथैला *hathaila*, 284.  
हथौआ *hathāua*, 831.  
हथौड़ा *hathaurā*, 523.  
हथौना *hathāuna*, 378, 713.  
हथौर *hathaur*, 410.  
हथौरा *hathaura*, 397, 410, 523, 552.  
हथौरौ *hathauri*, 397, 410, 512, 539,  
560, 589, 552, 624.  
हथ उधार *hath udhār*, 1476.  
हन्ना *hanna*, 409.

हफनी *haphni*, 1181.  
हबसाएल *habsāel*, 957.  
हबेली *habeli*, 1234, 1251, 1275.  
हम *ham*, 1087, 1092.  
हमचा *hamcha*, 978.  
हमर *hamar*, 859.  
हमर बिहनाइमारल गेल *hamar bihnāi,*  
*māral gel*, 859.  
हमहूँ *hamhūñ*, 1084.  
हमाम *hamām*, 706.  
हमाम दिसा *hamām dista*, 706.  
हमार *hamār*, 1116.  
हम्मार *hammar*, 864.  
हम्मार बनुसार भेल *hammar banusār,*  
*bhel*, 864.  
हर्कति *harkati*, 368.  
हर *har*, 1, 6, 328, 817, 846, 1003  
1087.  
हरका *harka*, 68.  
हरकाह *harkah*, 1098.  
हरकाहा *harkāha*, 1098.  
हरखी *harkhi*, 867.  
हरखुगानी *harkhugāni*, 840.  
हरखुली *harkhuli*, 840.  
हरखुजल *harkhūjal*, 840.  
हरखोलानी *harkholāni*, 840.  
हरखोलिया *harkholiya*, 840.  
हरखोली *harkholi*, 840.  
हर चलाएव *har chalaib*, 817.  
हर चाँड़ी *har chāñri*, 24.  
हरजा *harja*, 1483.  
हरजिन्सा *harjinsa*, 806.  
हरजोवार *harjār*, 840.  
हर जोतव *har jotab*, 817.  
हरकुटाव *harchutao*, 840.  
हरकुटन *harchhutau*, 840.  
हरदा *harda*, 1074.  
हरदी *hardi*, 1073, 1308, 1404,  
1400.  
हरदी गूड़ *hardi gūr*, 1404, 1409.

हरदी चढ़ाएब *hardi charhāeb*, 1308,  
 1311.  
 हरना *harna*, 956.  
 हर नाघब *har nādhab*, 817.  
 हर नाघा *har nādha*, 17.  
 हर पछटा *har pakṭa*, 846.  
 हरफोरवा *harphorwa*, 959.  
 हरफोरवा केराब *harphorwa kerāo*,  
 959.  
 हर बहब *har bahab*, 817.  
 हरबिनार *harbinār*, 840.  
 हरभञ्जा *harbhanja*, 846.  
 हरमहन्तर *harmahantar*, 839.  
 हरमहुतर *harmahutar*, 839.  
 हरमहूरत *harmanūrat*, 1433.  
 हरमोहतर *harmohṭar*, 839.  
 हरमोतर *harmotar*, 1439.  
 हाररहवा *hārṛrahwa*, 956.  
 हररा *harrā*, 996.  
 हर लथी *har lathi*, 17.  
 हरवन *harwat*, 839.  
 हरवर *harwar*, 1186.  
 हरवा *harwa*, 765.  
 हरवाह *harwāh*, 842, 1184.  
 हरवाहा *harwāha*, 842.  
 हरवाही *harwāhi*, 838, 842, 1186.  
 हरवाही *harwāñhi*, 838.  
 हर सज्जा *har sajjha*, 846.  
 हर समत *har samat*, 839.  
 हर समौध *har samaudh*, 818, 839.  
 हरसा *harsa*, 178, 274.  
 हर सांग *har sānga*, 3.  
 हरसोधन *harsodhan*, 1434.  
 हरहरा *harhara*, 758.  
 हराइ *harāi*, 835, 843, 1201.  
 हराठा *harāṭha*, 838.  
 हराधी *harāṭhi*, 1096.

हरि *hari*, 414.  
 हरिअर *hariar*, 996.  
 हरिवन्स *haribans*, 1451.  
 हरिराम बरम *harirām barm*, 1456.  
 हरियार *hariyār*, 197.  
 हरिस *haris*, 5, 1308, 1349.  
 हरिसा *harisa*, 275.  
 हरिहर *harihar*, 1201.  
 हरिहर नाथ *harihar nāth*, 1456.  
 हरिहरा *harihara*, 1201.  
 हरिहरी *harihari*, 1201.  
 हरिहा *hariha*, 1156.  
 हरौ *hari*, 1201.  
 हरौस *harīs*, 5.  
 हरेया *hareya*, 841.  
 हरेया बैल *haraya bail*, 841.  
 हरेठा *haretha*, 994.  
 हरौती *harauti*, 1183.  
 हरौर *haraur*, 1186.  
 हरौरौ *harauri*, 842, 1186.  
 हल *hal*, 1.  
 हलका *halka*, 784.  
 हलखा *halṭha*, 388.  
 हलदी *halḍi*, 1073.  
 हलमचानी *halmachāni*, 233.  
 हलवाइ *halwāi*, 454.  
 हलहलाइहै *halhalāichhai*, 987.  
 हलही *halhi*, 801.  
 हलाली *halālī*, 1139.  
 हलुआ *halua*, 1272.  
 हलुआइ *haluāi*, 296, 454, 463.  
 हलुक *haluk*, 799, 800.  
 हवाइ *hawāi*, 535.  
 हवेली *haweli*, 1234.  
 हशतगना *hashtagna*, 451.  
 हसर *hasar*, 1451.  
 हसर करब *hasar karab*, 1451.

हस्त *hast*, 1082, 1085.  
 हस्ती *hasti*, 568.  
 हस्तबूदी *hastbūdi*, 1222.  
 हाँ *hān*, 1085.  
 हाज *hāū*, 1458.  
 हाँकव *hānkaḥ*, 870.  
 हाकिम *hākim*, 1184.  
 हाकिम हुकमौ *hākim hukmi*, 1184.  
 हाकिमी *hākimi*, 1470.  
 हाकिमी हिस्सा *hākimi hissa*, 1470.  
 हाँकी *hānki*, 870.  
 हाँको *hānko*, 1087.  
 हाँगी *hāngī*, 607.  
 हाट *hāt*, 1070.  
 हाड़ा *hāra*, 956, 1183.  
 हाँड़ा *hānra*, 268.  
 हाड़िन *hārin*, 1197.  
 हाड़ी *hāri*, 1197.  
 हाँड़ी *hānri*, 69, 139, 430, 432, 506, 713.  
 हाँड़ा *hānrha*, 669.  
 हाता *hāta*, 832, 1234.  
 हाता वाला *hāta wāla*, 832.  
 हातुल *hātul*, 416.  
 हाथ *hāth*, 356, 855, 1490.  
 हाँथ *hānth*, 867, 1451, 1490.  
 हाथक *hāthak*, 1070.  
 हाँथकल *hānthkal*, 4116.  
 हाथड़ *hāhar*, 621.  
 हाथर *hāthar*, 443.  
 हाँथ से निकासव *hānth seṇ nikāṣb*, 867.  
 हाथी *hāthi*, 1084, 1129.  
 हाथे *hāthe*, 478.  
 हाँफ *hāmph*, 1181.  
 हावुस *hāḥus*, 990, 1272.  
 हाँमर *hāmmar*, 487.  
 हार *hār*, 233, 765, 1391.  
 हारवाला *hār wāla*, 1156.  
 हाल *hāl*, 163, 222, 802, 827,

हाल उपार्जित *hāl upārjit*, 1215.  
 हाल हासिलो *hāl hāsila*, 1223.  
 हावन *hāwan*,  
 हावन दस्ता *hāwan dasta*, 706.  
 हाशो *hāsho*, 1465.  
 हासिल *hāsila*, 1076, 1077.  
 हासिलो *hāsila*, 1223.  
 हाँसू *hānsu*, 328.  
 हिका *hikka*, 302.  
 हिंयोरी *hingori*, 662.  
 हिच्छा *hicheha*, 447.  
 हिनुआना *hinuāna*, 1064.  
 हिया *hiya*, 1070.  
 हिराचोल *hirāḥol*, 851.  
 हिरात *hirāt*, 1153.  
 हिरांत *hirānt*, 1148.  
 हिसाब *hisāb*, 1468a, 1470, 1472.  
 हिसाब विकरो गल्ला *hisāb bikri galla*, 1468a, 1470, 1472; Appendix.  
 हिस्सा *hissa*, 1214, 1470; Appendix, 14.  
 हिस्सा खास *hissa khās*, Appendix, 14.  
 हिस्सा पटिदार *hissa patidāri*, 1214.  
 हिस्सा दार *hissadār*, 1208, 1214.  
 ही *hi*, 1446.  
 हीँक *hīnk*, 302.  
 हीन *hīn*, 1084.  
 हुकमी *hukmi*, 1184.  
 हुकुमत *hukumat*, 1201.  
 हुका *hukka*, 472, 1026, 1452.  
 हुका (or हुका तामाकु) बन्द करव *hukka (or hukka tamaku) band karab*, 1452.  
 हुजताना *hujtāna*, 1198.  
 हुँडिया ना *hundiyāna*, 1474.  
 हुँडियावन *hundiyāwan*, 1474.  
 हुडा *hunda*, 903, 1221, 1483.  
 हुडा भारा *hunda bhāra*, 1483.

हुण्डो पत्री *hundi patri*, 1487.  
 हुत्था *huttha*, 653.  
 हुमना *humna*, 12.  
 हुमेल *humel*, 765.  
 हुम्मा *humma*, 1458.  
 हुर्का *hurka*, 1250.  
 हुर् पटेल *hur petal*, 1098.  
 हुर्रा *hurra*, 653.  
 हुर्सा *hursa*, 778.  
 हुलक *hulak*, 585.  
 हुसुन्दान *husundān*, 711.  
 हूर *hūr*, 29, 89, 471.  
 हूरा *hūra*, 29, 653, 848, 868.  
 हूल *hāl*, 748.  
 हंगइह *henguīha*, 829.  
 हंगहो *hengahi*, 33, 118.  
 हंगाएव *hengaēb*, 830.  
 हेंवती *henwti*, 808, 1016, 1019.  
 हेंगा *henga*, 30, 36, 830.  
 हंगा चलाएव *hedga chalāēb*, 830.  
 हेंगी *hengi*, 31.  
 हेड़ *her*, 1124.  
 हेर *h-r*, 1113.  
 हेरा *h-er*, 1132.  
 हेरा जाएव *hera jāēb*, 1132.  
 है *hai*, 957, 964, 987, 1001, 1004.

है *hain*, 568, 655.  
 हैकल *haikal*, 765.  
 हैकल *haikal*, 765.  
 होरसा *horsa*, 778.  
 होरहा *horha*, 877, 957, 984, 990, 1272.  
 होहा *holha*, 877, 957, 990.  
 होहि *hoñhi*, 1087.  
 हो *ho*, 655, 1486.  
 होएत *hoet*, 363.  
 होएव *hoēb*, 1158.  
 होए ला *hoe la*, 851.  
 होए *hoe*, 1088.  
 होखे *hokhe*, 965, 1090.  
 हो गैल *ho gail*, 1485.  
 होत *hot*, 1050.  
 होबो *hobon*, 1092.  
 होम *hom*, 1332.  
 होय *hoy*, 548.  
 होला *hola* 1088, 1173.  
 होली *holi*, 1193.  
 होली खेलाइ *holi khalai*, 1198.  
 होदरी *hauiri*, 323.  
 होज *hauj*, 321.  
 होद *haul*, 316, 321.  
 हौदो *haudi*, 314.

